Meine Ehre heißt Treue

A Selection of the History
and Works
Of Heinrich Himmler
and certain SS Members

Dedicated to Reichsführer-SS Himmler
To His fellow Esotericists
And to those who served in the Greatest Crusade

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The Black Order

Jean Mabire

Munich, capital of the Movement. Heinrich Himmler speaks before senior SS officials. Once again, he defines what the SS is.

You are all familiar with the official definition: *"The SS constitutes a National Socialist military formation composed of men of the Nordic race and constituting a community loyal to its ethnic origin. I would like you to be clear about the place of our Order in the Third Reich…."*

The men are attentive, impeccable in their black uniforms. On their lapels shine, silvery, the insignia of rank. The Reichsführer-SS detaches each sentence to make it more effective

"Every state needs a Chosen Corps. The Chosen Corps of the National-Socialist State is the SS. They are the lineage in which, on the basis of racial selection, combined with the needs of today, the German military tradition, the dignity of the German nobility, and German industrial efficiency are perpetuated."

The SS do not applaud. They listen. They know they are part of an Order that &, depending on circumstances, army, school, church. They have the certainty that they carry within them the germs of a new state. The country sings that new times have come. They constitute, already the future.... But, before " becoming" one must " be." Hence the importance given, in recruitment, to selection. Himmler first insists on the 'physical appearance of the SS candidates. They must reach a certain height. Those who do not reach six feet are discarded. Those who meet these requirements must have a "Germanic" appearance, that is, blond hair, blue, green or gray eyes, and a head of the dolichocephalus type.

The Reichsführer-SS, however, trusts his intuition more than "measurements." At first he himself examines photographs of candidates, discarding those who, even on the surface, appear to have odd somatic data, especially Asiatics. In him, still vivid, is the unpleasant memory of those "soldiers' councils" that arose after the 1918 defeat, in which numerous were the men with protruding cheekbones who had obvious Asiatic origins. *"Every man"*, he says, *"can one day be betrayed by his blood, even if he is brave and valiant in war."* Like all German nationalists of that time, he lives in the fear of possible betrayal and the legend of the "stab in the back." But Himmler knows that outward appearance is not the only requirement. In order to attract what he calls men of valor to the SS, the Reichsführer-SS starts from the principle that they should not be offered easy service and a nice uniform, but impose difficult tests and require continuous sacrifices

After the seizure of power, Heinrich Himmler decides to raise the social standard of the SS. He cares nothing for the antisocial and unemployed. He demands that every candidate for the Black Order practice a trade. The problem is not to strengthen the ranks of the SS with do-nothings as had been the case with the SA enlistments. The Black Order naturally attracts a large part of the Prussian nobility and those who do not like the proletarian character of the SA, i.e., career officers, former World War I combatants and the Frankish Corps. The aristocrats and officers are joined by volunteers from the bourgeoisie.

Among them, Himmler particularly seeks out those who have taken university courses. For the bulk of the troop he prefers peasants.... Volunteers stream in. "They are minutely checked and examined. Out of a hundred men, ten to fifteen at the most can be used. We require from them the political record of their parents, brothers, sisters, their family tree up to 1750, and of course we demand a report on hereditary traits and finally the approval of the special Racial Commission, composed of anthropologists and SS doctors." The aptitudes of the candidate must then be judged. They must have something innate, pill than acquired, something one might call "SS style." The SS admits only young men who have already served in the Hitler-jugend and fulfilled their national obligations in the Arbeitsdienst and the Wehrmacht, as the Reichswehr is now called. From age 19 to 21, all German youth in the Third Reich must serve their country first with a shovel then with a rifle. When the candidate for the SS leaves the barracks where he has received solid sports and military training, he undergoes real ideological "imbibing." On Nov. 9, the anniversary of the putsch, before the Feldernhalle in Munich, he takes the SS oath by torchlight:

"I swear to you, Adolf Hiller, Führer and Chancellor of the Reich, to be faithful and valiant. I promise to obey you and those you have given us as leaders, until death. May God assist me."

On the night he took the oath, the new member of the SS receives his dagger, a sword of Germanic fashion that bears engraved on the blade the motto: Mein Ehre heisst Treue (my honor is called loyalty). From that day, he is entitled to defend his honor with arms. By now he is part of the Black Order whose black uniform he wears on the lapel of his uniform, the two silver SS in runic letters. The SS uniforms the color of their uniform at night. Black is the cavalry breeches, jacket and cap. Black leather the boots, the belt and the visor of the cap. Of black steel the helmet.

Brightening this funereal uniform is the glitter of a few silver plates: the buckle of the belt, the edge of the epaulette; on the cap, the eagle of the National Socialist Party, which became the symbol of the Reich and the skull emblem of the Hitler Stosstrupp and before that of the Kaiser's Hussars. On the lapel, on the left, the insignia of rank, on the right the letters SS in runic characters.

The party armband from a scarlet note, but this too edged in black as if to emphasize that the SS are not National Socialists like the others. Everything about this elegant but funereal uniform was chosen to impress. Those who wear it imagine, by wearing it, that they are part of a caste unto themselves. He dresses it like a medieval suit of armor. Now they can begin their service.

Most of the SS are part of the Allgemeine SS, which soon groups together pits of two hundred thousand men and serves as a reserve for the encamped units. Its members are " civilians" subjected to military obligations multiple times a week and, almost always, on Sundays. The SS are now on the march. On all roads their columns move singing warrior hymns. "Most of the people, they don't march anymore," Himmler complains. They take the subway, the train, the car. Since they no longer have time to walk they all end up getting fat, and this does not benefit the state."

To these people who are mobilized all the time for some national-socialist holiday or festivity, the SS ensures, always in the front row the orderly service... They are present at the Harvest Festival and Heroes' Day. They are present to celebrate labor or culture renewed, for the occasion, in its Germanism.

They even emulate the warriors of the time of Arminius, the victor of the Roman legions, parading before a chariot carrying a sunburst. On the summer solstice, June 21, they take I annual sports exam then go to" conquer" as some vikings, with blond braids, around the bonfires that blaze all over the hills of Germany.

The SS constitute a militia capable of assembling, within a few hours, and crush a 'possible insurrection against the regime-the regular army does not have to intervene here-and are, at the same time, guardians of the Nordic heritage throughout Germany. According to F national-socialist ideology, the past prevails over the future. The great ancestors" are the pre-Christian Germans.

So the Black Order exalts the fortifications of Altechristenburg, East Prussia, or explores the Viking resorts of Haithabu, Silesia. Himmler declares:

"I wish that in every region, where there is an SS company, a cultural center consecrated to the greatness of Germany and its glorious past should arise. I wish that this cultural center be put back in order in a place worthy of our people. And he cites as an example the Externsteine or Sachsenhain near Verden. In that locality Charlemagne massacred 4,500 Saxons who had been unwilling to convert to Christianity. With four thousand five hundred prehistoric erratic blocks - as many stones as the men martyred - the SS built primitive dwellings in the presumable style of those very distant times."

Himmler concludes:

"We want to prove to every German that everything that is on earth & a creation of his ancestors. The oath, the uniform, the marches, the stones have only one purpose: to make of each SS a man who is not built " like the others." The nation's leaders proclaim it: the German people are different from all others. I leaders of the Black Order, they add: the SS are different from all other Germans. And for them, to be different means to be superior. Thus a new kind of individual is born. The same in the Allgemeine SS in peacetime and in the Waffen SS in wartime. For Himmler, every SS must embody the Black Order. Despite the absolute discipline he wants to reign in the ranks, he is concerned with developing the spirit of initiative. SS are not robots, they must be the opposite of robots: they must be certain that they are part of an elite and the will to remain loyal to it."

A proverb states, *"He who listens within himself hears the voice of his conscience, which is the voice of the ancestors. The SS does not care what the rest of the world thinks of them. They embody a Truth and fight for it. Alone, against everyone, if necessary."*

The teaching of Ignatius of Loyola has not been lost. Obedience, certainly, but also pride. The SS form a whole where, however, each one is a depository of what constitutes the moral heritage of the SS. In this the principles of a new religion can be recognized. "Himmler, this Jesuit general" say his enemies. He pays them no mind. He strives, with all energy, to build his edifice on blood and for blood. To his SS all the rights and all the duties. And, above all, as the very name of the Black Order indicates, "protection." To protect the people from which they come, eliminating according to their conception, morally and materially if necessary, those whom they consider to threaten the safety of the German nation and the Nordic race. The very notion of good and evil is subordinate to their mission.

They are ruthless, but they show themselves, as Himmler states, "faithful to the immutable laws of 'education, integrity, chivalry, and defense of the weak and oppressed." As in any religion, there are in the SS fundamental virtues that constitute, for the men of the Black Order, an inseparable trilogy-faithfulness, obedience, courage. When the Reichsführer - proud that Hitler himself calls him the faithful Heinrich - speaks of the qualities demanded of these men, he always mentions fidelity in the first place. And it is loyalty that stamps the SS.

Everything can be forgiven - he will say one day - but one thing is most important: loyalty. Fidelity to the Reich, to the Führer, certainly. But above all, loyalty to oneself.

To what the SS called their honor.

In wartime, as in peacetime, the SS will not sign any written contract. The given word, the handshake have the value of a contract.... The word of a member of the Black Order & sacred. Obedience is a consequence of loyalty. Orders given by superiors must be carried out, not only to the letter, but in their spirit. A member of the SS cannot refuse to carry out an order. He can only point out that he does not feel able to carry it out and ask to be relieved. If his superiors confirm the order he must carry it out, even unwillingly.

Himmler, when he speaks of courage, places it in third place:

"I believe that courage is the last force to be appealed to, for we are all courageous. These virtues are not imposed on SS members by anyone but themselves. Each of them, therefore, must be driven by his own courage, his own obedience, his own loyalty."

The SS remain, first and foremost, volunteers who have freely chosen to belong to the Black Order. Discipline & in themselves.They have made the ancient Germanic motto their own: "Honor is compulsion enough". Before the rise to power, Heinrich Himmler , had decided to make the SS the crucible of the new Reich. And so of vital importance in the life of a member of the Black Order was to create a family….

One of the key texts remains the SS Order promulgated on December 31, 1931, a year before Hitler became Chancellor. It is ten paragraphs of paramount importance for those who want, to understand the SS.

1st - The SS is a union of Germans with Nordic characteristics, chosen according to particular criteria.

2nd - In accordance with the national-socialist conception of the world, conscious that the future of our people rests on the selection and preservation of hereditary characteristics of pure and healthy blood, I introduce "approval for marriage" for all unmarried members of the SS. The provision takes effect on January 1, 1932.

3rd - The family, hereditary healthy and valuable for its German and Nordic character, & the ultimate goal.

4th - Approval for marriage will be granted or refused solely on racial grounds.

5° - All SS who intend to enter into marriage are required to seek the approval of the Reichsführer-SS.
6th - The members of the SS who marry despite rejection are expelled; they may also resign voluntarily.

7th - Evaluations of marriage applications are entrusted to the SS Race Office.

8th - The SS racial office keeps the "SS family booklets". Families of SS members are enrolled after approval of the marriage or official acceptance of the application.

9° - The Reichsführer-SS the director of the Race Office and the officials of the Office itself are bound by professional secrecy.

10th - The SS is fully aware that it is making, through these provisions, an important step forward.

Mockery, irony and misunderstanding do not affect us in the least: the future belongs to us.

Author of this order, Heinrich Himmler never neglects to remind us that the marriage is a sacred duty and sets at four the minimum number of children who must raise these new hearths of the New Order. The Reichsführer-SS determines not to grant promotions to those officers who were still unmarried at the age of thirty; at the same time he points out to the others that for promotion to the higher rank account will be taken not only of their aptitude for the rank, but also, and especially, of their ability as heads of families.

Inspired by Walter Darré's theories on peasants and heredity, Heinrich Himmler wants as many of these SS nuclei as possible to settle in the countryside, far from the moral and physical contamination's of the large centers. For him, these new SS families represent the future of order and of the Reich, the only eternity permitted by racist doctrine. They will have to live in traditionally rural housing. Thatched roofs and beams will be the raw material. The interior will be decorated with motifs inspired by Germanic folk art. Wrought iron, pottery, wooden floor, inscriptions on the walls in Gothic characters, everything should appear Nordic-inspired.

The inscriptions, which are of enormous importance to the SS, are taken from the phrases of speeches of the Fuhrer or from the books of the great German writers. In the libraries, books published by Nordland have the place of honor. This publishing house publishing house depends directly on the SS and has two hundred and fifty works in its catalog, Founded 1 December 8, 1934 in Magdeburg, the Nordland publishing house is directed by Frithijot Sérensen whose book Die Stimme des Ahnen (The Voice of the Ancestors) has exceeded half a million copies. Another best-seller is Gottfried Griesmayr's book Unser Glaube (Our Belief) in which he denies all immortality, even biological immortality.

Heinrich Himmler places a very special emphasis on prehistoric and ethnographic research. In 1935 he placed under the SS the Ahnenerbe Institute founded in 1933 by Professor Wurst, assisted by Wolfang Siewers. The aim of this institute is to confirm, actualize, and complete the racist theories of the previous century. Under the impetus of the SS, the Ahnenerbe is oriented in three different directions. Proper inheritance , its expansion, and the spirit . In this way prehistory merges with geopolitics and philosophy. A popular monthly periodical, Germanen spreads the Institute's theories of Nordic heredity.

With a few years of patient and discreet work, the SS has become much more than a state within a state. They are the germ of a new era. They are at every level: in the Germanic past, in the German present, in the Nordic future, though still very nebulous.

Heinrich Himmler controls all the police, or rather, has them controlled by his right-hand man Reinhard Heydrich. Thus Arthur Nebe's Kripo (criminal police), Heinrich Muller's Gestapo (state secret police), Kurt Daluege's Orpo (police for order), Otto Ohnlendorf's S.D. Inland (internal security service), and Walter Schellenberg's S.D. Ausland (foreign security service) develop. All those in charge belong to the Black Order.

Other men of the Black Order occupy key positions in the Reich: August Heissmeyr controls the Napola (National-Socialist Institutes of Political Education), Walter Darré and then Richard Hildebrandt organize the Rasse und Siedlund Hauptamt (central race and population service), Werner Lorenz crosses the border with the Volksdeutsche Mittelstelle (association of people of Germanic origin living abroad). Ulrich Greifelt thinks about future colonization with the Hauptamt fiir die Festigung deutschen Volksturm (central service for the consolidation of Germanism).

Undeterred, new directorates are created at the top of the SS: 1st Intendency with Oswald Péhl, Recruitment with Gottlob Berger, and Organization with Hans Jiittner. Assisted by his personal Chief of Staff Karl Wolff, always smiling and unobtrusive, and who of all "tough guys" passes for a moderate, Heinrich Himmler also controls a newspaper, Das schwarze Korps (The Black Corps) of which he entrusted the editorship to a very bright young SS man: Gunther d'Alquen. The first issue sees the light of day on March 6, 1935. The circulation will soon increase from forty thousand to two hundred thousand copies.

Very "oriented," the Thursday weekly of the SS, will not be long in establishing itself, more and more, for interesting and attractive content. Heinrich Himmler wants to make the Black Order an army at any cost. He knows, however, that the result will be negative if "the Order" is not materialized with a new mysticism, if it does not constitute, in other words, a Church. And & that is why he will give a very special importance to the recruitment of leaders and the training of cadres. While the Junkers are attracted to the Military Schools of Bad Tölz and Brunswich, Himmler has the feudal castle of Wewelsburg transformed for the needs of the Black Order. He wants to make it an academy and a monastery. The castle is named after a little-known knight: Wewel von Büren. It is located near Paderborn in Westphalia. Like most German castles it has medieval walls with Baroque additions.

The castle is vast but not immense. The whole is not lacking in austerity and the decorations are in style: wrought iron, wall hangings, fixtures and wooden floors. The library holds about twelve thousand volumes bound in dark leather. Inside the building, there are marble statues of German rulers from Heinrich the Lion to Adolf Hitler, from Barbarossa to the Hohestaufen.

The Reichsfither often summons the high hierarchies of the Black Order to meetings that are somewhere between a council of the General Staff and a religious retreat. Himmler takes the meals, in a vaulted hall, but he admits to his table only twelve comrades, carefully chosen. And the symbolic number of the knights of King Arti's Round Table. The meetings of the supreme leaders of the Black Order, are held in a fairly large hall where each of them sits on a leather armchair with a very high back, adorned with the 'heraldic emblem.

André Brissard, of the Black Order, describes the most mysterious part of Wewelsburg as follows: *"Under the hall is a grand dungeon with elongated vaults and walls two meters thick. Here is the 'sanctum sanctum' of the Black Order, the gathering place of the SS. There are symbols of their worship: the skull, a black marble tribune adorned with the SS's two runic signs in white marble. At the base a well-like opening. Two ladders allow one to reach the bottom of this cavity illuminated by resin flashlights, embedded in wrought-iron flashlights and shaped like a silver shell. Here the heraldic crests of the knights of the Black Order who died were to be cast, while their bodies were to find eternal rest under the chapel."*

The study of the mysticism of the SS is indispensable to understanding their warrior aspect. These merciless soldiers are the heirs of the Teutons, Inquisitors, and Puritans. But their religion has broken all ties with Christianity.... Their children, who bear a northern name, receive a special baptism. The Black Order offers the newborn child,on the day of his birth a candelabra with his name engraved in runic characters. A motto reminds the child of the fundamental principles of the SS. *“You are but a link in the 'eternal chain of kinship.”* The baptism ceremony is preceded by a short poem read by an SS officer:

“We believe in a universal God

We believe in the mission of our blood

that springs eternally young from the German soil
We believe in the guardian people of the race

And in the Fuhrer whom God has sent to us.”

For the baptism of the son of Karl Wolff, Reichsführer-SS’s Chief of Staff four godparents, all high dignitaries of the Black Order, attend. They offer the child, who received the proud Germanic pre-name of Thorismann, four symbolic objects: the ruby of fidelity, the cup of life, the spoon of nutrition, and the family ring.

Heinrich Himmler, who was present at the ceremony, delivers a speech and, addressing the child says:

According to the wish of your parents, and the SS ritual, I impose on you the names Thorismann, Heinrich, Karl, Reinhard. It is up to you, parents and godparents, to make this child, a pure and brave German, according to God's will. To you, dear child, my wish and exhortation to be worthy of the proud name of Thorismann, a pride you will retain all the years of your life. May our God watch over you.

The religious aspect of the Black Order is especially revealed in the family festivities at the end of the year. While the summer solstice gives rise to popular festivals, the winter solstice is celebrated within the family. On the pit long night of the 'year. the family is gathered around a strange object. It looks like a truncated pyramid, of rough reddish-brown earthenware, about twenty centimeters high. Its four faces are adorned with Nordic ornamental motifs; a sun wheel surmounted by a heart... This object, inspired by ancient archaeological finds, and a Juleuchter, a Jul (Scandinavian name for the Christmas holiday) candlestick. A candle burns inside. Gradually its light fades. At midnight, a second candle is lit at its flame, which is located at the top of the candlestick. Symbolically, they represent light and life that are transmitted from one year to the next, just as life is transmitted from one generation to the next. During this ceremony, which is clearly pagan-inspired, verses are recited, the Lichtspruche (proverbs about light). There are twelve, a figure, this one, evidently symbolic. The head of the family announces:

The value of inheritance gives value to life.

And again:

The family guards the shrine where the flame of life is fed.

With each proverb a candle is lit in the house, at the end everyone repeats:

The light will shine.

This is how Heinrich Himmler's SS lives, which he wants to become a Block, a Corps, an Order. In the hearths and barracks of the Black Order the flames shine on this winter solstice evening. At dawn, the high-pitched notes of the long copper trumpets will return men to the stadium runways and fields of maneuver.

Heinrich Himmler

Deutsches Ahnenerbe

Introduction Biography

Heinrich Luitpold Himmler (7 October 1900 – 23 May 1945) was the Reichsführer-SS, a military commander, and a leading member of the Nazi Party. As Chief of the German Police and later the Minister of the Interior, Himmler oversaw all internal and external police and security forces, including the Gestapo (Secret State Police). Heinrich Himmler was born in Munich to a Roman Catholic Bavarian middle-class family. His father was Joseph Gebhard Himmler, a secondary-school teacher and principal of the prestigious Wittelsbacher Gymnasium. His mother was Anna Maria Himmler (maiden name Heyder), a devout Roman Catholic. He had an older brother, Gebhard Ludwig Himmler, who was born on 29 July 1898, and a younger brother, Ernst Hermann Himmler, born on 23 December 1905.

Heinrich was named after his godfather, Prince Heinrich of Bavaria of the royal family of Bavaria, who was tutored by Gebhard Himmler. In 1910, Himmler attended Gymnasium in Landshut, where he studied classic literature. Himmler's father was the principal of the Gymnasium. Young Heinrich did well in his schoolwork. Also, at the behest of his father, Himmler kept a diary from age 10 until age 24. He enjoyed chess, harpsichord, stamp collecting, and gardening. Throughout Himmler's youth and into adulthood, it has been suggested that he was never at ease in interactions with women. Himmler's diaries (1914–1918) show that he was extremely interested in war news. He implored his father to use his royal connections to obtain an officer candidate position for him. His parents eventually gave in, allowing him to train (upon graduation from secondary school in 1918) with the 11th Bavarian Regiment. In 1918, the war ended with Germany's defeat, thus ending Himmler's aspirations of becoming a professional army officer.

From 1919-1922, Himmler studied agronomy at the Munich Technische Hochschule following a short-lived apprenticeship on a farm and subsequent illness. In his diaries, he claimed to be a devout Roman Catholic, and wrote that he would never turn away from the Roman Church - although he was also a member of a dueling fraternity. From late 1923 to early 1924, however, Himmler's reading included books on spiritualism, second sight, astrology, telepathy and the like. Himmler was interested also in herbalism, rural life and agriculture - he was rather a "back-to-nature", "New Age" sort of man. His activities and growing beliefs led him to renounce his once strong faith in the Catholic Church by the summer of 1924. Himmler had already been moving nationalist circles and was associated with the Germanenorden (a secret society which established lodges based on those of freemasonry) and its offshoot the Thule Society, which had also inspired the birth of the German Workers Party (which was to be taken over by Adolf Hitler and become the National Socialist Workers Party). The Thule Society was named after the Ultima Thule, the alleged birthplace of the Germanic race - members had to prove racial purity for at least three generations - and it was there where he made contact with Dietrich Eckart (see right below). Himmler's theology was Ariosophy, Theozoologie, and Gnosticism, combined with his own religious dogma of racial superiority of the Aryan race and Germanic Meso-Paganism, developed partly from his interpretations of folklore and mythology of the ancient Teutonic tribes of Northern Europe. During this time, he was again obsessed with the idea of becoming a soldier. When Himmler joined the Nazi Party in 1925, he was already a member of the Thule society, which believed in the greatness of German history, reaching back to the year 9AD, when the Teutonic tribes defeated the Roman legions. It promoted the superiority of the Aryan race, an ancient northern European people.These ideas formed the basis of Nazi racial philosophy that was to have such an impact on history.

He wrote that if Germany did not soon go to war, he would go to another country to seek battle. In 1923, Himmler took part in Adolf Hitler's Beer Hall Putsch, serving under Ernst Röhm. In 1926, he met his future wife in a hotel lobby while escaping a storm. Margarete Siegroth (née Boden) was seven years his senior, divorced, and Protestant. On 3 July 1928, the two were married. During this time Himmler worked unsuccessfully as a chicken farmer. They had their only child—Gudrun—on 8 August 1929 whom Himmler adored, and called her Püppi (English: "dolly"). Margarete later adopted a son, in whom Himmler showed no interest. Heinrich and Margarete Himmler separated in 1940 without seeking divorce. At that time, Himmler became friendly with a secretary, Hedwig Potthast, who left her job in 1941 and became his mistress. He fathered two children with her: a son, Helge (born 1942), and a daughter, Nanette Dorothea (born 1944). Himmler was also very interested in agriculture and the "back to the land" movement. He and his wife had romantic ideals of making a farming life. He joined the Artamanen society, a sort of idealistic back-to-the-land youth group, but mixed with racialist ideology. He became one of the leaders of this movement. Through this movement, he also apparently met Richard Walther Darré, who would later work in the RuSHA (race and resettlement office) of the SS.

The Schutzstaffel, translated to 'Protection Squadron' or 'defence corps', abbreviated SS - or with stylized "Armanen" sig runes, was a major paramilitary organization under Adolf Hitler and the NSDAP. It began at the end of 1920 as a small, permanent guard unit known as the "Saal-Schutz" (Hall-Protection) made up of NSDAP volunteers to provide security for Party meetings in Munich. Later in 1925, Heinrich Himmler joined the unit which had by then been reformed and renamed the "Schutz-Staffel". Under Himmler's leadership (1929–45), it grew from a small paramilitary formation to one of the largest and most powerful organizations in the Third Reich. However, the SS was more than simply a bodyguard or an adjunct to the police force for the SS structure was originally formed as a magic order. Up until 1940, every SS commissioned officer was to take a special course in the runic magic. The emblem is a double rune Sigel which is well known as a victory symbol. The mystics say that it was the runic magic that paved the way for the Third Reich. Himmler joined the SS in 1925 as an SS-Führer (SS-Leader). His NSDAP number was 14,303 and his SS number was 168.

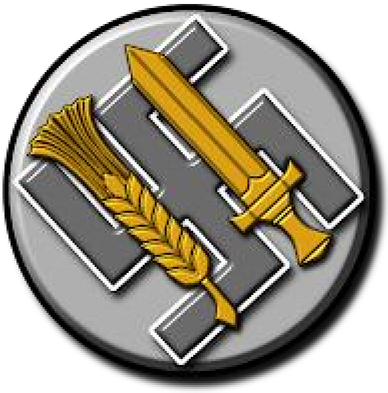
'Meine Ehre Heiſt Treue'

(My Honour is my Loyalty)

The SS grew from a small paramilitary unit to a powerful force that served as the Fuhrer's "Praetorian Guard", the Nazi Party's "Protection Squadron" and a force that, fielding almost a million men (both on the front lines and as political police), managed to exert as much political influence in the Third Reich as the Wehrmacht.

The motto of the SS was 'Meine Ehre heißt Treue' - (My honour is my loyalty). Himmler's first leadership position in the SS was that of SS-Gauführer (District Leader) in Bavaria. In 1927, he became Deputy–Reichsführer-SS, with the rank of SS-Oberführer, and upon the resignation of SS commander Erhard Heiden, in 1929, Himmler was appointed Reichsführer-SS (Reichsführer was, at that time, simply a title for the National Commander of the SS). At that time, the SS had 280 members and was merely an elite battalion of the much larger Sturmabteilung (SA). Over the next year, Himmler began a major expansion of the organization and, in 1930, he was promoted to the rank of SS-Gruppenführer. By 1933, the SS numbered 52,000 members. The organization enforced strict membership requirements ensuring that all members were of Hitler's Aryan Herrenvolk ("Aryan master race"). Himmler and his deputy Reinhard Heydrich began an effort to separate the SS from SA control. Black SS uniforms replaced the SA brown shirts in July 1932 and by 1934 enough quantities were manufactured for general use by all. In 1933, Himmler was promoted to SS-Obergruppenführer. This made him an equal of the senior SA commanders, who by this time loathed the SS and envied its power. Himmler, Hermann Göring, and General Werner von Blomberg agreed that the SA and its leader Ernst Röhm posed a threat to the German Army and the Nazi leadership. Röhm had socialist and populist views, and believed that the real revolution had not yet begun, and so called for a “second revolution’ to purge out those who Röhm saw as standing in the way of the complete and total transformation of Germany into a socialist nation, that being the capitalistic forces. Röhm also felt that the SA should become the sole arms-bearing corps of the state, wanting to completely replace the Wehrmacht. This left some Nazi, military and political leaders believing Röhm was intent on using the SA to undertake a coup. Persuaded by Himmler and Göring, Hitler allowed for Röhm to be eliminated. He delegated this task to Reinhard Heydrich, Kurt Daluege, and Werner Best, who ordered Röhm's execution (carried out by Theodor Eicke) and other senior SA officials, on 30 June 1934, in what became known as the Night of the Long Knives.

The next day, the SS became an independent organization responsible only to Hitler, and Himmler's title of Reichsführer-SS became the highest formal SS rank. He launched a massive recruitment campaign that took the SS from fewer than than three hundred members in 1929 to ten thousand in 1931. Once the SS had grown, Himmler began its transformation into a "racial elite" of young Nordic males. This was to be accomplished by a new bureaucracy in the SS, the 'Race and Settlement Office' of the SS (Rasse- und Siedlungshauptamt-SS) known as RuSHA. Himmler named SS Obergruppenführer Richard Walther Darré to lead the organisation, which determined if applicants were racially fit to be in the SS. This brought about a sudden campaign meant to educate the new applicants about their Nordic past through weekly classes taught by senior RuSHA graduates using the periodical 'SS-Leitheft'. On 1 January 1932, Reichsführer-SS Himmler appointed him chief of the newly established SS Race and Settlement Main Office (Rasse- und Siedlungshauptamt or RuSHA).



With time, the RuSHA's power progressively grew in scope and other organizations came under its umbrella, such as the Ahnenerbe. In December 1935 Himmler ordered the RuSHA to establish the Lebensborn network of maternity homes, whose purpose was "to accommodate and look after racially and genetically valuable expectant mothers." Following the invasion of the Soviet Union in 1941, the RuSHA worked in partnership with VOMI in the "Germanization" of captured territory, monitoring of settler welfare, and the plantation of ethnic Germans in areas designated for settlement by the SS, particularly in occupied Ukraine. This involved in part, the resetting of Germans in the Nazi occupied Eastern territories and ejecting the native families from those lands. On 20 April 1934, Göring transferred authority over the Gestapo (Geheime Staatspolizei)—the Prussian secret police—to Himmler, who was also named chief of all German police outside Prussia. On 22 April 1934, Himmler named Heydrich the head of the Gestapo as well as the SD. On 17 June 1936, Himmler was named Chief of German Police after Hitler announced a decree that was to "unify the control of Police duties in the Reich". The actual powers granted to him were some that were previously exercised by the ministry of the interior. It was only in 1943, when Himmler was appointed Minister of the Interior, that the transfer of ministerial power was complete. In September 1939, following the outbreak of World War II, Himmler formed the Reichssicherheitshauptamt (RSHA: Reich Main Security Office) wherein the SiPo (Gestapo and Kripo) along with the Sicherheitsdienst (SD: security service) became departments under Heydrich's command therein. On 13 April 1934, Heinrich Himmler, the Reichsführer-SS, ordered the 'Leibstandarte Adolf Hitler ' to be renamed "Leibstandarte SS Adolf Hitler". Himmler inserted the SS initials into the name to make it clear that the unit was independent from the SA or army. In late June, the Leibstandarte SS Adolf Hitler was called into action for the first time. Stabschef-SA Ernst Röhm began to push for greater power for his already powerful SA. Hitler was persuaded that the SA had to be put in its place, and ordered Himmler and Hermann Göring to prepare their elite units, Himmler's Leibstandarte and Göring's Landespolizeigruppe General Göring, for immediate action. The LSSAH formed two companies under the control of Jürgen Wagner and Otto Reich, and these formations were moved to Munich on 30 June. Hitler ordered all SA leaders to attend a meeting at the Hanselbauer Hotel in Bad Wiessee, near Munich. On 30 June, Hitler joined Sepp Dietrich and a unit from the Leibstandarte and travelled to Bad Wiessee to personally command Röhm's arrest. This action succeeded in effectively controlled the SA, removing Röhm's threat to Hitler's leadership. In recognition of their actions, both the Leibstandarte SS Adolf Hitler and the Landespolizeigruppe General Göring were expanded to regimental size and motorized. In addition, the SS became an independent organization, no longer part of the SA. As the SS swelled with new recruits, the Leibstandarte SS Adolf Hitler represented the pinnacle of Hitler's Aryan ideal. Strict recruitment regulations meant that only those deemed sufficiently Aryan—as well as being physically fit and National Socialists - would be admitted. The Leibstandarte SS Adolf Hitler provided the honour guard at many of the Nuremberg Rallies, and in 1935 took part in the reoccupation of the Saarland. The Leibstandarte was in the vanguard of the march into Austria as part of the Anschluss, and in 1938 the unit took part in the occupation of the Sudetenland. By 1939 the Leibstandarte SS Adolf Hitler was a full infantry regiment.

Black was seen as sombre and authoritative. The black-white-red color scheme was characteristic of the German Empire, and was later adopted by the NSDAP. Further, black was popular with fascist movements: a black uniform was introduced by the blackshirts in Italy before the creation of the SS. There was a traditional reason, as well. Just as the Prussian kings' and emperors' life-guard cavalry (Leibhusaren) had worn black uniforms with skull-and-crossbones badges, so would the Führer's bodyguard unit. As with many more formal military uniforms, these SS uniforms were tailored to project authority, and foster respect. During the war, the German clothing factory that eventually became the international menswear powerhouse Hugo Boss produced thousands of SS and other uniforms. The SS can trace its origins to several early Freikorps and NSDAP formations, among them the Erhardt Naval Brigade, Stahlhelm, and most significantly the Sturmabteilung (SA), of which the SS was originally a subordinate organization. The very first SA uniforms and insignia were paramilitary uniforms which incorporated parts from World War I uniforms to include such features used by other Freikorps formation such as high boots, daggers, and the kepi hat. The 8-man Stabswache (staff guard), Hitler's bodyguard, soon renamed the Stosstrupp (shock troop), also adopted in May 1923 the death's head and oak leaf as a means of insignia, both of which were already deeply rooted in European military history. In 1924, while the NSDAP was legally banned following the Munich Hall Putsch, Frontbann (underground SA) leader Gerhard Roßbach located a large store of war-surplus brown denim shirts in Austria, originally intended for tropical uniforms. When the SA (which included the nascent SS) was re-founded in 1925 following Hitler's release from prison, these brown shirts were issued as uniforms. The only insignia was the swastika armband, except for the handful of men constituting the Stosstrupp's successor, the Schutzkommando ("protection command"), who continued the use of the Totenkopf pinned to cap or collar. In mid-1925, the Schutzkommando was renamed the Sturmstaffel (storm squadron) and in December the Schutzstaffel (SS) (protection squadron), and in the following year adopted its first recognizable rank insignia system which was used mainly by senior SS personnel at major rallies, with the rank and file of the SS, like the rest of the SA, still wearing a variety of brown shirts or paramilitary uniforms with no recognizable insignia. By 1927, the Sturmabteilung had greatly increased its numbers and had standardized the "brown shirt" uniform which would thereafter be permanently associated with that group: shirt, tie, breeches, boots, and cylindrical kepi, all brown. As the SS was at this time a small unit within the SA, SS personnel during this period likewise wore brown shirt uniforms but distinguished themselves as an elite among the SA by wearing black neckties and black kepis with Totenkopf and Party eagle badges. Hitler's personal guard, known at this stage by the original SS name of Stabswache (later to be known as the "Leibstandarte Adolf Hitler"), was also expressing its independence and increasing its size under the leadership of Sepp Dietrich. The Stennes Revolt of August 1930, in which members of the SA attacked the Berlin party Gau headquarters which was defended by the SS, had profound consequences for the SA and its relationship to its subordinate organization. In an open letter to Berlin SS leader Kurt Daluege, Adolf Hitler proclaimed “SS Mann, deine Ehre heißt Treue !” ("SS soldier, your honour is called loyalty !"). Subsequently, 'Meine Ehre heißt Treue' ("My honour is my loyalty") was adopted by the SS as its motto.

More significantly, Hitler cashiered SA head Franz Pfeffer von Salomon and assumed the position of Oberste SA-Führer personally, and simultaneously promoted both Himmler and Daluege to the new rank of SS-Obergruppenführer. Daluege was the SS leader of Northern Germany while Himmler controlled southern SS units out of Munich while serving as the National Leader for the SS; this move had the effect of rendering the loyal SS practically independent of the suspect SA, since Himmler and Daluege now outranked all SA commanders. In 1932, the SS introduced the black uniform, designed by Karl Diebitsch (later to become an SS-Oberführer) and graphic designer SS-Sturmhauptführer Walter Heck. The shirt remained brown as a nod to the SA, of which the SS was still nominally a part, but all else was black from high boots to the new military-style peaked cap, aside from the red armband. SS men were also issued black wool greatcoats for inclement weather, which similarly carried the armband, epaulette and collar patches. Around this time a belt buckle featuring the motto 'Meine Ehre heißt Treue' in its design was produced by the Overhoff firm to replace the SA buckle. In 1933, the runes insignia was introduced which would eventually become known as the symbol for the entire SS. The first use of the SS runes was as a unit insignia limited only to members of the Leibstandarte Adolf Hitler which had transferred their headquarters from Munich to Berlin and had replaced the Army Chancellery Guard to become Hitler’s main protectors. It was at this time that the Leibstandarte moved from being a "paramilitary" formation to "military", equipped with rifles, bayonets, and steel helmets. Their SS runes unit collar patch was to be worn on the right side of the tunic collar. The adaptation of this particular unit insignia was largely the work of Sepp Dietrich who on 4 November 1933, declared the unit an independent formation and, although a part of the SS, answerable to Hitler alone. After being appointed Commissioner for the Strengthening of the German Race, Himmler set to work with Konrad Meyer on developing a plan for three large German colonies in the eastern occupied territories. Leningrad, northern Poland and the Crimea would be the focal points of these colonies intended to spread the Aryan race. The Crimean colony was called Gotengau, or “Goth district” in honor of the Crimean Goths who had settled there and were believed to be Aryan ancestors of the Germans. Himmler estimated Aryanization of the region would take twenty years, first expelling all the undesirable populations, then redistributing the territory to appropriate Aryan populations. In addition to changing the demographics of the region, Himmler also intended to plant oak and beech trees to replicate traditional German forests, as well as plant new crops brought back from Tibet. To achieve the latter end, Himmler ordered a new institution set up by the Ahnenerbe and headed by Schäfer. A station was then set up near the Austrian town of Graz where Schäfer set to work with seven other scientists to develop new crops for the Reich. Himmler presented Master Plan East to Hitler and received approval in July, 1942. Full implementation of the plan was not feasible because of the ongoing war, but a small colony was in fact founded around Himmler's field headquarters at Hegewald, near Kiev. Die Quelle des Lebens Verein - Lebensborn - (Fount of Life Society) was founded on December 12, 1935, in part as a response to declining birth rates in Germany, in order to promote the policies of Nazi eugenics in an attempt to produce the very best Aryan children. Located in Munich, the organization was partly an office within the Schutzstaffel (SS) responsible for certain family welfare programmes. The purpose of the programme was to provide incentives to encourage Germans, especially SS members, to have more children. On September 13, 1936, Himmler wrote the following to members of SS:

'The organization "Lebensborn e. V." serves the SS leaders in the selection and adoption of qualified children. The organization "Lebensborn e. V." is under my personal direction, is part of the race and settlement central bureau of the SS, and has the following obligations:

(1) aid for racially and biologically-hereditarily valuable families.
(2) the accommodation of racially and biologically-hereditarily valuable mothers in appropriate homes, etc.
(3) care of the children of such families
(4) care of the mothers

It is the honourable duty of all leaders of the central bureau to become members of the organization "Lebensborn e. V.".'

In 1939, membership stood at 8,000 , of which 3,500 were SS leaders. The Lebensborn office was part of SS Rasse und Siedlungshauptamt (SS Office of Race and Settlement) until 1938, when it was transferred to Hauptamt Persönlicher Stab Reichsführer-SS (Personal Staff of the Reich Leader SS), i.e. directly overseen by Himmler. Leaders of Lebensborn e. V. were SS-Standartenführer Max Sollmann and SS-Oberführer Dr. Gregor Ebner. It is sometimes thought that Himmler developed the idea for this experiment in "accelerated evolution" during his short-lived career as a chicken farmer in the early 1920s. But, in actuality, Himmler was a member of an occult group called the 'Artamen', which drew its inspiration from both esoteric and "racial hygiene" sources. In the Nineteenth Century, Sir Edward Bulwer-Lytton wrote a novel called 'Vril, or The Coming Race', which imagined humanity taking charge of its own evolution and developing "the new race." Elena Petrovna von Hahn Blavatsky, better known as Madame Blavatsky, elaborated on the idea in her two-volume book, 'Die Geheimlehre' (The Secret Doctrine). Once installed at Hitler's right hand, and subject to Hitler's influence, Himmler, started up a flurry of projects, of which the Lebensborn was only one. The occult purpose of the Lebensborn was to provide boys who would eventually be sent to the 'Burgs'. The stated purpose of the society was to care particularly for unmarried mothers of good blood made pregnant by SS or police officers, and to allow them to have their children in private. These children were then placed with SS families who wanted to adopt a child, or efforts were made to induce the father to shoulder his responsibilities and marry the girl. At first the Lebensborn was under the Rasse-und-Siedlungshauptamt (Race and Settlement Main Office), Sippenamt (Family and Clan Office) division. Initially, the programme served as a welfare institution for wives of SS officers; the organisation ran facilities—primarily maternity homes—where women could give birth or get help with family matters. Furthermore, the programme accepted unmarried women who were either pregnant or had already given birth and were in need of aid, provided that both the woman and the father of the child were "racially valuable". Later, such facilities also served as temporary homes, orphanages, and as an adoption service. When dealing with non-SS members, parents and children were usually examined by SS doctors before admittance. The first Lebensborn home (known as 'Heim Hochland') opened in 1936 in Steinhöring, a tiny village not far from Munich. The first home outside of Germany opened in Norway in 1941. While Lebensborn e. V. established facilities in several occupied countries, activities were concentrated around Germany, Norway and the occupied north-eastern Europe, mainly Poland. The main focus in occupied Norway was aiding children born by German soldiers and Norwegian women; in north-eastern Europe the organisation, in addition to services provided to SS members, engaged in the movement of children, mostly orphans, to families in Germany.

HIMMLER & THE OCCULT

Credited retrospectively with being the founder of "Esoteric National Socialism", and certainly a figure of major importance for the officially sanctioned research and practice of mysticism by a Nazi elite, Reichsführer-SS Heinrich Himmler, more than any other high official in the Third Reich was fascinated by pan-Aryan (i.e., broader than Germanic) racialism, and by certain forms of Germanic neopaganism. Himmler's capacity for rational planning was accompanied by an "enthusiasm for the Utopian, the romantic and even the occult."

It also seems that Himmler had an interest in astrology. He consulted the astrologer Wilhelm Wulff in the last weeks of the Second World War. (One detailed but difficult source for this is a book written by Wulff himself, 'Tierkreis und Hakenkreuz', published in Germany in 1968. That Walter Schellenberg had discovered an astrologer called Wulf is mentioned in Hugh Trevor-Roper's The Last Days of Hitler.) Himmler possessed more occult tendencies than any other Nazi leader, he was involved in the preparations for the Übermensch which involved the creation of the Herrenrasse The German journalist and historian Heinz Höhne, an authority on the SS, explicitly describes Himmler's views about reincarnation as occultism. The historic example which Himmler used in practice as the model for the SS was the Teutonic Knights, since Himmler found in the Knights what he perceived to be the core element of any order, the doctrine of obedience and the cult of the organization. The SS were to be a new order of racial elite and warriors who would serve the Reich with full obedience. As an order, the SS needed a coherent doctrine that would set it apart. Himmler attempted to construct such an ideology, and to this purpose he deduced a "Germanic tradition" from history. In a 1936 memorandum, Himmler set forth a list of approved holidays based on pagan and political precedents which was meant to wean SS members from their reliance on Christian festivities. The Winter Solstice, or Yuletide, was the climax of the year. It brought SS folk together at candlelit banquet tables and around raging bonfires that harked back to German tribal rites. The SS-Julleuchter was both an award and trophy of the German Schutzstaffel that was presented to members of the SS from approximately 1936 until 1944. Manufactured by the Allach porcelain company, the SS Julleuchter was presented to any SS member who participated in a Nordic pagan-based holiday, such as the winter solstice. Heinrich Himmler originally had the intention to make the Julleuchter a standard gift to all SS members and there were no criteria attached to its presentation. For reasons which are not entirely clear, by the start of World War II, the Julleuchter had begun to be viewed as an SS decoration, and was entered as such in SS service records once the Julleuchter had been presented. However, as the SS-Julleuchter was considered "non-portable" (much like the Luftwaffe Honor Goblet), there was no outward display on an SS uniform indicating its presentation. Made of unglazed stoneware, the Julleuchter was decorated with early pagan Germanic symbols. Its common design is originally based on artifacts found at an archaeological dig in/ around Haithabu (Hedeby), and is attributed to the Frisians who once settled there.

Himmler said,

"I would have every family of a married SS man to be in possession of a Julleuchter. Even the wife will, when she has left the myths of the church find something else which her heart and mind can embrace."

Production numbers for Julleuchter in 1939 alone were 52,635, probably the largest production for any single item produced at the Porzellan Manufaktur Allach. In 1937 Himmler's personal staff began to plan a cultural framework designed to replace Christianity, a project that led to the opening of the 'Deutschrechtliche Institute' at the University of Bonn the following year which researched into Germanic pre-history. Himmler also set himself to constantly improve the solstice celebrations that he felt had the deepest significance, and designed special SS wedding ceremonies. Himmler was the Grand Master of a coven of 12 SS men, with himself as the 13th member. He is believed to have conducted numerous black magick rituals at Wewelsburg Castle which were conducted in the utmost secrecy. They included necromancy (communication with the dead). Wewelsburg had many powerful occult symbols. In 1945, under orders from Himmler, Wewelsburg was blown up to keep it from the invading armies, however, some of the castle survived and much has been restored. The symbol of the Black Sun is seen in many places and one room is designed much like Stonehenge. True Paganism is known for its emphasis on the Sun, and SS men were strongly discouraged from participating in Christian religious ceremonies of any kind and were actively encouraged to formally break with the Church. Pagan religious ceremonies took the place of Christian ones, for example the Winter Solstice ceremonies replaced Christmas and starting 1939 the word “Christmas” was forbidden to appear on any official SS document. In addition the Summer Solstice was formally celebrated. These ceremonies were celebrated the old way with sacred fires, and torch lit processions. Weddings and baptisms were replaced by SS rituals and gradually the entire Christian liturgical rubric was in the process of being replaced by a completely pagan version. Even the Hitler Youth were not immune, with the Official Handbook for Schooling the Hitler Youth even stating the Christians were enemies.

Himmler’s dream was to create, out of the SS, a new religion based on the pagan elements of what he perceived to be the original, Ur-Aryan religion of Ancient India and Europe. Himmler set up a school of occultism in Berlin, and many of the leading ranks of the Totenkopf SS, the Sicherheitsdienst and the Gestapo were ordered to attend courses in meditation, transcendentalism and magic. It was in this establishment that Himmler was persuaded to found the Ahnenerbe, the Nazi Occult Bureau. The Ahnenerbe incorporated the membership of various occult organizations such as the Vril and the Thule Gesellschaft into the Black Order of the SS. The Ahnenerbe was at first independent, it later became the ancestral heritage branch of the SS. Headed by Dr. Hermann Wirth, it was dedicated primarily to archaeological research, but it was also involved in proving the superiority of the 'Aryan race' and in occult practices.

A great deal of time and resources were spent on researching or creating a popularly accepted “historical”, “cultural” and “scientific” background so the ideas about a “superior” Aryan race could be publicly accepted. For example, an expedition to Tibet was organized to search for the origins of the Aryan race. To this end, the expedition leader, Ernst Schäfer, had his anthropologist Bruno Beger make face masks and skull and nose measurements. Another expedition was sent to the Andes.

Concerning the Thule Gesselschaft, Reichsfuehrer SS Heinrich Himmler first became involved with the outer circle of the Thule Gesselschaft and the Reichskriegsflagge in 1923, by which time he was already declaring an interest in occultism.The Reichskriegsflagge was part of the Kampfbund, which was a league of patriotic fighting societies in Bavaria, Germany, in the 1920s. It also included Hitler's NSDAP party and their Sturmabteilung (SA or brown shirts), the Oberland League. Its military leader was Hermann Kriebel, and its political leader was Adolf Hitler. It was Captain Ernst Röhm who proposed that Hitler be the political leader of the Kampfbund. The Kampfbund conducted the Beer Hall Putsch of 1923 in Munich, Germany. (Kampfbund is German for "Battle League"). The league was created on 30 September 1923 at Nuremberg, where Hitler joined other patriotic nationalist leaders to celebrate German Day, which marked the anniversary of the Prussian victory over France in

1870. Himmler's later interest in occultism, encouraged by his involvement in 'Artamanen-Gesellschaft and 'Lebensreform' centered on reincarnation and karma (individual and racial), and he became subsequently, and inexplicably convinced that he was the reincarnation of King Heinrich I the Fowler (10th c).

Karma means action, work or deed; it also refers to the principle of causality, where intent and actions of an individual influence the future of that individual. Good intent and good deed contribute to good karma, while bad intent and bad deed contribute to bad karma and future suffering. Karma is closely associated with the idea of rebirth in some schools of Asian religions. In these schools, karma in the present affects one's future in the current life, as well as the nature and quality of future lives. Himmler was similarly enamored with legends of the medieval order of Teutonic Knights (a secret brotherhood which required Germanic racial purity for eight generations), the meaning of ancient Nordic Runes, and the Hindu and Buddhist idea of sacrificial detachment from the consequences of daily life. When he was given command of the SS, he molded his so-called 'Black Guards' after a combination of all these. He required his officers to read the mystical research of SS Colonel and Ahnenerbe member Otto Rahn: 'Crusade Against the Grail' (1933) and 'Lucifer's Court in Europe' (1936). Otto Wilhelm Rahn (February 18, 1904—March 13, 1939) was a German medievalist and a Obersturmführer (First Lieutenant) of the SS, born in Michelstadt, Germany. Speculation still swirls around Otto Rahn and his research. From an early age, he became interested in the legends of Parsifal, Holy Grail, Lohengrin, and the Nibelungenlied. While attending the University of Giessen he was inspired by his professor, the Baron von Gall, to study the Albigensian (Catharism) movement, and the massacre that occurred at Montségur. Rahn is quoted as saying that "It was a subject that completely captivated me".

In 1931 he traveled to the Pyrenees region of southern France where he conducted most of his research. Aided by the French mystic and historian Antonin Gadal, Rahn argued that there was a direct link between Wolfram Von Eschenbach's Parzival and the Cathar Grail mystery.He believed that the Cathars held the answer to this sacred mystery and that the keys to their secrets lay somewhere beneath the mountain pog where the fortress of Montségur remains, the last Cathar fortress to fall during the Albigensian Crusade. Rahn believed it was possible to trace the Cathars, who guarded the Holy Grail in their castle at Montsegur, back to Druids who converted to Gnostic Manichaeism. The Druids in Britain were forerunners of the Celtic Christian Church. He saw that the culture of the medieval Cathar stronghold of Languedoc bore strong a resemblance to the ancient Druids. Their priests were akin to the Cathar Parfaits. The Cathar secret wisdom being preserved by the later Troubadours, the travelling poets and singers of the medieval courts of France. Rahn wrote two books linking Montségur and Cathars with the Holy Grail: Kreuzzug gegen den Gral (Crusade Against the Grail) in 1933 and Luzifers Hofgesind (Lucifer's Court) in 1937. After the publication of his first book, Rahn's work came to the attention of Heinrich Himmler, the head of the SS, who was fascinated by the occult and had already initiated research in the south of France. Rahn joined his staff as a junior non-commissioned officer and became a full member of the SS in 1936. Journeys for his second book led Rahn to places in Germany, France, Italy, and Iceland.

On March 13, 1939 nearly on the anniversary of the fall of Montségur, Rahn was found frozen to death on a mountainside near Söll (Kufstein, Tyrol) in Austria. His death was officially ruled a suicide. Himmler, like many in the Thule Gesellschaft, wished to transform the notion of the existence of objective reality. Not surprisingly, therefore, Himmler went on to advocate freeing science in order to pursue research, unhampered by generally accepted notions of provable truth - especially science dealing with ancient origins. This attitude was shared by the many in leadership of the Third Reich, and led their apparent rejection of contemporary astronomy and physics in favor of occult-based theories such as the Welteislehrer (the Doctrine of Eternal Cosmic Ice) created by Hans Hoerbiger. However, it was the true occultist, Dietrich Eckart, who introduced his protege, Hitler, to Hoerbiger's work, and it was Eckart who recognized its similarity to Thule mythology with regard to new ages birthed from ice. Hoerbiger himself declared war on what he termed "objective science" as "a pernicious invention", advocating substituting the "uselessness" of mathematics with a mystical, occult "knowing" of the universe, and targeted Albert Einstein as an arch-enemy (emphasizing the latter's Jewish origin no less than his pernicious scientific work). Hoerbiger's cause was taken up by the Hitler Youth, and later by the SS Ahnenerbe.

True to Hitler's vow,

"We shall wash off the Christian veneer and bring out a religion peculiar to our race"

SS soldiers underwent occult initiations and ceremonies, to replace their Christian faith, and named their children with ancient Germanic names, and performed rites to harness latent spiritual forces believed to reside in the Aryan psyche. This was not an abrupt change, since these SS candidates had grown up in 1920s Germany, where the occult, psychic phenomena and paganism were part of the 'zeitgeist'. Presumably their parents, school teachers, civic leaders and other role models had already contributed to the next generation's conditioning by their own immersion in ancient Germanic mysticism and spiritism. Secrecy, a total dedication that erased all other loyalties, unquestioning obedience, isolation from 'common society', a sense of self-sacrifice, a place in an exalted and ancient line of "guardians", and a strict observance of hierarchical status were the methods used for fostering unity - and all of these methods were borrowed from occult societies.

As for Himmler himself:

"I try to reach a compromise in my own life; I try to help people and do good, relieve the oppressed and remove injustices wherever I can. Do you think my heart is in all the things which have to be done simply from reasons of state ?"

The extreme sacrifices of the SS, he said, were required in part by German racial Karma; an individual *"oughtn't to think of himself"*. It was also 'German Karma', Himmler said, that they be "saved" by "a figure of the greatest brilliance" - meaning not Hitler, but the spirit "incarnate" in him (Hitler) and possessing him. An inner circle of SS officers took on the roles of Teutonic knights, complete with coat-of-arms, and met regularly at Himmler's Wewelsburg fortress for deep meditation, week-long visualization sessions, and possible contacts with disembodied spirit masters. The very insignia of the SS was loaded with occult meaning; the twin lightning bolts were an ancient Nordic power Rune. The runic alphabets are a set of related alphabets using letters known as runes to write various Germanic languages before the adoption of the Latin alphabet and for specialized purposes thereafter. Runes are equivalent to the Roman, Greek, Cyrillic, or Hebrew alphabets. But they are much more than an alphabet. “Rune” means “secret”, “mystery”, or “hidden”, and is related to the German raunen, meaning “to whisper”, and the Irish run, meaning “a secret.” The Swastika, a runic symbol of the Sun, became the official emblem of the National Socialist Party and the Third Reich. Up until 1940, every SS commissioned officer was to take a special course in the runic magic. The emblem “SS” is a double rune 'Sigel' which is well known as a victory symbol. The mystics say that it was the runic magic that paved the way for Völkisch Nationalism. The Ahnenerbe branch of the SS invested huge sums in trips to Tibet to search for an ancient Aryan clan, and exhaustive efforts were made to harness supernatural powers for the Nazi war effort: everything from pendulum divination and ESP (extra sensory perception) to yoga and Zen Buddhism was investigated. Hitler's strict vegetarianism was a matter of principle because of reincarnation of human souls into animal bodies. (This was not only Hindu and Buddhist belief but also Cathar). Yet another ancient belief adopted by Himmler for the SS was the doctrine of the dualist cycle of the universe - a cosmos full of energies at polar opposites, carrying on a continual battle, colliding to bring temporary balance, and transmuting to a higher state of being, and then evolving into a new polarization, renewed battle, and on, endlessly. Fire and Ice, Light and Darkness, Matter and Spirit, Good and Evil, the human races all followed this spiral path. Each "new world order" could not proceed without the destruction of the "old order"; therefore destruction was seens as healthy as the following restructure. This cosmology was shared by many cultures: the Zoroastrians of Persia (who greatly impressed Nietzsche), the Hindu writers of the Veda, the Greek Gnostics (particularly Pythagoras, who carried the concept from Egypt), the Manachaeans (Gnostic Christians), the Cathars, Nordic legends, and Germanic lore transmitted mostly through Wagner . This dualist philosophy is also a pillar of Theosophical teaching.

THE RACIAL ELITE

In January 1935, Himmler addressed an audience of senior Wehrmacht officers on his vision of the Third Reich.

"I am a convinced supporter of the idea that the only thing which really matters in the world is good blood. History teaches us that only good blood, in particular the blood engaged in military activity and, above all, Nordic blood, is the leading creative element in every State. I have always approached my task from this angle, and will continue to do so."

This exert reflects a notion that had long been present within the various Germanic circles, such as the more general Volkish movements and of the Thule Society, that the Germanic master race or Herrenvolk was endowed with an inherent superiority, contrasting particularly sharply with the corrupt characteristics of Slavs, Latins and Jews, with such a notion having enjoyed widespread support in Germany since the mid-nineteenth century. There were many theories which regularly propounded that stronger peoples, in this case the Germans, had a natural right to dominate or even exterminate weaker nations in the general struggle for survival, and various versions of the message, often supported by the claims of scientific research, appeared in German, British and other European journals over the years. One of the early twentieth-century proponents of racial ideology was Alfred Rosenberg, born the son of an Estonian shoemaker in 1893. Rosenberg studied in Russia, and received a degree in architecture from the University of Moscow. Having fled to Germany after the Russian Revolution, he settled in Munich and joined the Thule Society, whose members specialized in Volkish mysticism and philosophy. In 1920 he enrolled in the Nazi party with membership number 18, and immediately won Hitler's attention with the publication of the first of his many books attacking Judaism. In 1923, Rosenberg was nominated by the Führer as editor of the NSDAP newspaper, the Völkischer Beobachter, which thereafter vigorously denounced the many enemies of the NSDAP such as communists, Jews, Freemasons and Christians. Rosenberg ultimately proposed a new religion which would counter the weak doctrine of Christian love with a strong ideal of racial superiority. In 1930 he produced his masterpiece, The Myth of the Twentieth Century, a massive tome which correctly concluded that any given culture would always decay when humanitarian ideals obstructed the right of the dominant race, Herrenvolk, to rule those whom it had subjugated. The latter were degraded in the book to the level of Untermenschen, or sub-humans. According to Rosenberg, the mixture of blood, and the sinking of the racial standard contingent upon it, was the primary cause for the demise of all cultures. Richard Walther Darré, a former First World War artillery officer who turned to agriculture after 1918 and whose consuming enthusiasm was the peasantry, read and admire Rosenberg's theories. In 1929 he wrote a book entitled Blood and Soil – The Peasantry as the Life Source of the Nordic Race, which called for an energetic programme of selective breeding to ensure the increase of Nordic peasant stock and their domination of the Jews and Slavs. In Darré's view, blood alone determined history, ethics, law and economics, and the blood of the German farmer was related to the ground he worked. The argument ran like this. The farmer who toiled the land would be buried in the same soil, therefore the farmer's daily bread was, in fact, the blood of his forefathers, which fertilized the earth. German blood would be passed on from generation to generation by means of the soil. Himmler loved Darré's book, befriended its author, and took him into the SS to pursue his research with official sanction and financial backing. At Hitler's request, Darré later prepared an agricultural policy for the NSDAP which favoured Aryan farmers and re-established the medieval hereditary system by which no farmland could ever be sold or mortgaged. Heavily influenced by Darré, Himmler now began to use agricultural metaphors to justify his new SS recruitment policy of racial selection. In 1931 he wrote:

“We are like a plant-breeding specialist who, when he wants to breed a pure new strain, first goes over the field to cull the unwanted plants. We, too, shall begin by weeding out people who are not suitable SS material.”

Applicants for the SS were soon being categorized according to their racial characteristics, from I-a-M/1 (racially very suitable) to IV-3-c (racial reject). Himmler’s devotion to keeping Germans racial pure began to motivate more and more of his actions during the 1930s. At his behest, the SS kept a genealogical register of its members, and the Reichsführer-SS often pored over it like a horse-breeder examining a stud book. He ordered elaborate investigations into his own ancestry and that of his wife, to gather irrefutable evidence of their pure German lineage, and he dreamed of a new feudal Europe, cleared of Untermenschen, in which model farms would be operated by a racial elite. The spearhead of that elite was to be the SS, an ‘Orden Nordischer Rasse’, or Order of Nordic Men, of the purest selection, acting as guardians of the German people. The SS would become a ‘Blutgemeinschaft’, a blood community. To paraphrase Himmler, they would:

“March onward into a distant future, imbued with the hope and faith not only that they might put up a better fight than their forefathers but that they might themselves be the forefathers of generations to come, generations which would be necessary for the eternal life of the Teutonic German nation. “

Under Himmler, the SS was to regard itself not merely as a temporary political association but as a ‘Sippe’, i.e. a tribe or clan. The same racial qualities looked for in the SS man were therefore also required of his wife. The Engagement and Marriage Order of the SS, one of the oldest fundamental laws of the organization, was issued by Himmler on 31 December 1931, and read as follows:

1. The SS is an association of German men, defined according to their Nordic blood and specially selected.

2. In conformity with the National Socialist conception of the world, and recognizing that the future of our people is founded on selection and the preservation of good German blood, free from all taint of hereditary disease, I now require all members of the SS to obtain the authorization of the Reichsführer-SS before marriage.

3. Consent to marry will be given solely on the grounds of racial or physical considerations, and with a view to congenital health.

4. Any SS man who marries without seeking the prior authorization of the Reichsführer-SS, or who marries in spite of being refused such authorization, will be dismissed from the SS.

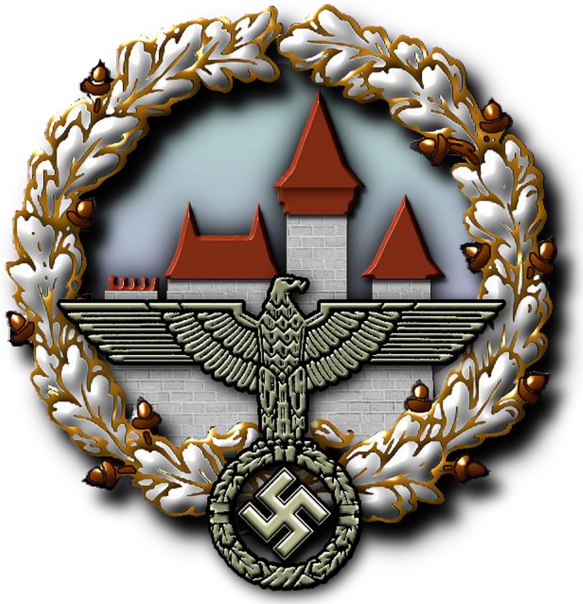
H. HIMMLER

"Never forget. We are a knightly order from which one cannot withdraw, to which one is recruited by blood, and within which one remain body and soul"

ORDENSBURGEN

"My teaching is hard. Weakness has to be knocked out of them.
In my Ordensburgen a youth will grow up
before which the world will shrink back.
A violently active, dominating, intrepid, brutal youth --
that is what I am after.
Youth must be all those things. It must be indifferent to pain.
There must be no weakness or tenderness in it.
I want to see once more in its eyes the gleam of pride
and independence of the beast of prey....
In this way I shall eradicate the thousands of years of human domestication.
Then I shall have in front of me the pure and noble natural material.
With that I can create the New Order
- mankind born anew."

Adolf Hitler



The Ordensburg program began in the spring of 1933 when Adolf Hitler visited a trade school in Bernau. As a result Hitler became convinced that similar academies were needed to educate the rising generation. The schools were planned in various remote locations such the Pomerania lakes District in West Prussia, the Eifel in west Germany, the Allgäu in Bavaria and along the Nogat River in East Prussia. Ordensjunkers (Castle Squires) candidates were required to be at least 5 ft 4, between 23 and 26, racially pure and in good health, and without any physical limitations.

The Falkenburg at Krössinsee was (renamed as such on May 16, 1941) completed in less two years and dedicated simultaneously with Vogelsang and Sonthofen on April 24, 1936 by Adolf Hitler, Krössinsee represented the program's first year of training and ending four years later at Marienburg. Built by architect Clemens Klotz, the Volkish styled complex of buildings consisted of numerous buildings with granite foundations, rustic stone facades and thatched roofs and cost an estimated 20 million Reichsmarks to complete. The complex was laid out on a grid system and consisted of two 150-foot (46 m) towers, the barracks called the Kameradschafthausen, a court of honor, sports hall and mammoth administration building. Classes began each morning at 7 am and included studies in philosophy, politics and world history. Afternoons were devoted to military drills, battle tactics, sports and equestrian techniques. The school was recognized for its outstanding equestrian program. The nearby lake provided the means for students to develop their rowing and sailing skills.

The second year of study in the Junker program was held at Burg Vogelsang locating on a slope overlooking the Urft river in the region of west Germany called the Eifel. Built by Clemens Klotz, the sprawling complex included the Adlerhof (Eagle court), a church like structure called the Gemeinschaftshaus (community house), Wirtschauftgegebäude (economics building), Haus des Wissens or (House of Knowledge), the Kameradschaftshäusen or (Barracks), the Burgsschenke or cantine, Swim and sports Hall. The daily rountine consisted of 6:00 early morning exercise 7:00 muster, 8:00 - 10:00 project groups, 10:00 - 12:00, mess followed by lectures and afternoon sports, group projects 5:00 - 6:30 pm and rest at 10:00 pm. Studies consisted of National socialist race science, geopolitics and intensive sportive education (especially equitation). It was at Ordensburg Sonthofen that the Junkers would have begun their third year of study. Designed by one of Hitler's favorite architects, Hermann Giesler, the huge complex underwent revisions and expansions lasting eight years at a cost of 150 million German Reichsmarks. Phase one which took two years to build was dedicated simultaneously with Krössinsee and Vogelsang on April 24, 1936 and included the Burg (central castle) with its Ehrenhof (court of honor), Wohnhof (assembly grounds) and the east and west wings of the structure consisting of the Fuchsbau (Wolf's Den/cantine) and Gemeinschaftsraum (community room). Phase two completed in 1937 included the Unterkunftsgebäude (accommodations or barracks building), Turnhalle (gymnasium) and the 140-foot (43 m) Palace (tower) which was completely functional. Phase three consisted of the Schwimmhalle (pool), Musiksaal (music room), Gymnastiksaal, Technisches Haus, Seminarbau as well as several other structures. The day began with inspection at 6 am followed by a rigid class room study of German history, geography, Social studies, World history, studies in racial doctrine, fine arts and metal works. Sports and conditioning, a vital part of the program was conducted in the late afternoon. Skiing played an essential role during the long winter months.

Nestled on the banks of the Nogat river is one of the greatest castles of the middle ages. Built during the 13th and 14th century by the legendary Teutonic Knights, Marienburg not only served as the order's principal fortress but during the Third Reich it was used as a Nazi shrine for mythical Germanic worship. Youth groups from all over Germany would descend on the castles to partake in a variety of ceremonies, rituals and theatrical pageants. The leadership of the Reich found the strict military and monastic life style of the Teutonic order very conducive to the development and training the Führer's rising generation. Ordensjunkers advanced from their third year at Sonthofen to their fourth and final year at Ordensburg Marienburg. Within the shadows of the historic Teutonic fortress where the legendary knights ruled the Prussian lands five centuries before, the Junkers of the Third Reich would've completed their training just outside the wall of the lower castle.

And the completion of their training would be the 'act of creation, the divine operation, the goal of a biological mutation which would result in an unprecedented exaltation of the human race, and the appearance of a new race of heroes, demi-gods and god-men'. Each young man would be a chalice into which the essence of the divine would be poured, like a spear penetrating the cup of the grail - erlösung ist dem erlöser

"I am founding an Order.

It is from the burgs that the second
stage will emerge – the stage of the 'Man-God',
when Man will be the measure and centre of the world.
The 'Man-God', that splendid Being, will be an object of worship ...
But there are other stages about which
I am not permitted to speak ..."

Adolf Hitler

Runenlauteren

CASTLE WEWELSBURG

The centre of the SS, Himmler's new order of knights, an "aristocracy of soul and blood", was the Wewelsburg castle. This was Himmler's “Camelot”, with SS commanders cast as the Knights of the Round Table. Rooms were dedicated to figures of Nordic history and mythology like King Arthur. Himmler's room was dedicated to King Heinrich I, founder of the first German Reich (empire). Heinrich Himmler even claimed to have been the spiritual successor and reincarnation of Heinrich the Fowler, having established special SS rituals for the old king and having returned his bones to the crypt at Quedlinburg Cathedral. Himmler even had his personal quarters at Wewelsburg castle decorated in commemoration of Heinrich the Fowler. Another room was set aside to house the Holy Grail, which was to be searched for all over the world. Himmler's goal was to "create a focus point of all the aspirations he had towards religion and science'. To this end, Himmler set out to re-establish an ancient Aryan religion within Germany in opposition to Christianity, as a basis for Nazi ideology. Himmler maintained that many sacred symbols had been stolen from a more ancient Aryan religion and set out to restore them. One such symbol was the Holy Grail. One leading academic recruited to the Nazi cause was Otto Rahn, the leading German authority on the Holy Grail. He was brought into the SS to lead the search for it the world over.

Himmler had visited the Wewelsburg on 3 November 1933 and April 1934; the SS took official possession of it in August 1934. The occultist Karl Maria Wiligut (known in the SS under the pseudonym 'Wiligut') accompanied Himmler on his visits to the castle. Wewelsburg is a Renaissance castle located in the northeast of North Rhine-Westphalia, Germany, in the village of Wewelsburg (the same name as the castle) which is a quarter of the city Büren, Westphalia, in district of Paderborn in the Alme Valley. In its current form the Wewelsburg was built from 1603 to 1609 as secondary residence for the prince-bishops of Paderborn namely Fürstbischof Dietrich von Fürstenberg. Significantly, its location is near what was then believed to be the site of the Battle of the Teutoburg Forest. Legend suggests that the castle held thousands of accused witches during the 17th century, who were tortured and executed within its walls. During the Seven Years' War (1756–1763) the basement rooms were probably used as military prison. Till the end of the prince-Episcopalian times in 1802 prison cells existed in a dungeon in the basement of the west tower.

Initially, the Wewelsburg was intended to be a museum and officer's college for ideological education within the SS, but it was subsequently placed under the direct control of the office of the Reichsführer-SS (Himmler) in February 1935. The impetus for the change of the conception most likely came from Wiligut. Wewelsburg is a Renaissance castle located in the northeast of North Rhine-Westphalia, Germany, in the village of Wewelsburg (the same name as the castle) which is a quarter of the city Büren, Westphalia, in district of Paderborn in the Alme Valley. The castle has the outline of a triangle. After 1934 it was used by the SS under Heinrich Himmler and was to be expanded to the central SS-cult-site. After 1941 plans were developed to enlarge into the   religious and ideological Center of the World for the SS. In 1934 SS-leader Heinrich Himmler signed a 100-year lease with the Paderborn district, initially intending to renovate and redesign the castle as a "Reich SS Leadership School" ("Reichsführerschule SS"). Who called Himmler's attention to the castle is unknown, but there is speculation that Karl Maria Wiligut advised him. Wiligut allegedly was inspired by the old Westphalian legend of the "Battle at the birch tree" (Schlacht am Birkenbaum). The saga tells about a future "last battle at the birch tree" in which a "huge army from the East" is beaten decisively by the "West". Wiligut supposedly predicted to Himmler that the Wewelsburg would be that "bastion". Himmler expected a big conflict between Asia and Europe. Himmler visited the Wewelsburg for the first time on 3 November 1933. He was impressed by the triangular shape of the castle (reminiscent of an ancient spearhead) and the north-south-axis of the castle. On the same day he decided to restore the castle. In January 1934 the voluntary labour service started with the rebuilding work.

The first SS commandant of the castle, Manfred von Knobelsdorff, envisioned a kind of Nordic academy. Scientists in the SS practiced "Germanic applied research" ("germanische Zweckforschung") at the castle, with a purpose of supporting the racial doctrine of the SS. Wewelsburg castle was also a center for archaeological excavations in the region. Fields of activity included study of prehistory and ancient history (directed by Wilhelm Jordan, who led excavations in the region), study of medieval history and folklife (directed by Karlernst Lasch from March 1935), build-up of the "Library of the Schutzstaffel in Wewelsburg" (directed by Dr. Hans Peter des Coudres), and strengthening the National Socialist worldview in the village of Wewelsburg (directed by Walter Franzius, this included such work as renovation of a timbered house in the center of the village of Wewelsburg - the "Ottens Hof"—between 1935 and 1937 for use as a village community center; Franzius also undertook various other architectural tasks). Also working at the castle were proponents of a kind of SS esotericism consisting of Germanic mysticism, an ancestor cult, worship of runes, and racial doctrines: Himmler, for example, adapted the idea of the Grail to create a heathen mystery for the SS.

The redesign of the castle by the SS referred to certain characters in the legends of the Grail: for example, one of the arranged study rooms was named Gral ("Grail"), and others, König Artus ("King Arthur"), König Heinrich ("King Henry"), Heinrich der Löwe ("Henry the Lion"), Widukind, Christoph Kolumbus ("Christopher Columbus"), Arier ("Aryan"), Jahrlauf ("course of the seasons"), Runen ("runes"), Westfalen ("Westphalia"), Deutscher Orden ("Teutonic Order"), Reichsführerzimmer ("Room of the Empires Leader(s)"; "Reichsführer-SS", or "the Empire's Leader of the SS" (was Himmler's title), Fridericus (probably in reference to Frederick II of Prussia), tolle Christian (probably referring to Christian the Younger of Brunswick, Bishop of Halberstadt), and Deutsche Sprache ("German language"). In addition to these study rooms, the SS created guest rooms, dining room, auditorium, a canteen kitchen, and a photographic laboratory with an archive. Oak was used to panel and furnish these rooms. All interior decoration was shaped by an SS sensibility in art and culture; the preferred elements of design were based on runes, swastikas, and Germanically interpreted sense characters. Tableware, decorated with runes and Germanic symbols of salvation, was manufactured specifically for Wewelsburg castle. Himmler's private collection of weapons was housed in the castle. From 1939, the castle was also furnished with miscellaneous objects of art, including prehistoric objects (chiefly arranged by the teaching and research group "Das Ahnenerbe"), objects of past historical eras, and works of contemporary sculptors and painters (mainly works by such artists as Karl Diebitsch, Wolfgang Willrich, and Hans Lohbeck—that is, art comporting with the aesthetics of National Socialism).

In 1934, the eastern castle bridge was built and the castle moat lowered. The exterior plaster was removed to make the building look more castle-like. The following year, a smithy was established on the ground floor of the North Tower for manufacture of the wrought-iron interior decoration of the castle. The western and southern wings of the castle were rebuilt between 1934 and 1938; the eastern, between 1936 and 1938. The first new building, the guardhouse (Wachgebäude), was constructed next to the castle in 1937; historical documentation of "Wewelsburg 1933–1945" has been housed there since 1982. The North Tower was strengthened and rebuilt between 1938 and 1943. The first commandant of the castle (Burghauptmann von Wewelsburg), from August 1934, was Obersturmbannführer (equivalent to Lieutenant Colonel) Manfred von Knobelsdorff. Von Knobelsdorff was succeeded by Siegfried Taubert on 30 January 1938.

So called "SS-marriage-consecrations" (SS-Eheweihen) took place at the castle. Since 1936 Himmler (who was often present at the castle) wanted more and more to expand the Wewelsburg to be a representative and ideological center of the SS Order. At first planned to be an educational training center, during the 1930s more and more measures were taken to transform the castle into an isolated central meeting place for the highest ranking SS-officers. For financing the project Himmler founded in 1936 the "Gesellschaft zur Förderung und Pflege deutscher Kulturdenkmäler e.V." (association for the advancement and maintenance of German cultural relics (registered association)) and assigned the association as building developer.

Two dozen miles northeast of Wewelsburg, near Detmold, were the Externsteine, another religio-cultural centre for the SS. Many völkisch thinkers, including Wiligut, Wirth, and Himmler, believed it to be a pagan Germanic religious centre, the ‘Irminsul’, the sanctuary of the Saxon chief killed by Charlemagne. The Wewelsburg and Externsteine were chosen to be the first positive spaces that were meant to replace Christian holy sites and churches. Himmler created the ‘Saxon’s grove’ (Sachsenhain) near Derven to commemorate the horrific execution of 4,500 Saxons by Charlemagne in 782, which he and Rosenberg jointly inaugurated in 1935. Himmler even sent an Ahnenerbe expedition to Karelia in Finland (‘the land of witches and sorcerors’) to recover the Ur-Germanic religion drawn from the Edda. Based on this expedition and the SD’s witchcraft research, Himmler commissioned popular children’s literature as well as more adult-oriented ‘Witch novels in the form of a trilogy’. Such efforts were at least moderately successful in expanding popular interest in Ario-Germanic religiosity and as a form of religious warfare against Christianity.

Although most German soldiers would surrender within a couple of years, the esoteric cult around Himmler and the Wewelsburg echoed long after 1945. Rumours persisted that the SS had removed an object from the Wewelsburg – possibly what they thought was the Holy Grail or one of the wunderwaffe devices– and buried it on the Hochfeiler glacier in Zillertal, Austria, waiting for a time when the Third Reich might be reborn. Rosenberg was a chief advocate for ancestral worship, a cult of the dead, and pagan Germanic rituals of which Himmler was in complete agreement with, even stating in a 1937 speech that *“The worst blow which Christianity ever took against us has been the blow against ancestors and ancestor worship”*. Himmler had a preferred an array of ‘symbols, insignias, myths and shrines, festivals and rituals’, which might give a sensuous expression to the religiosity that he sought to cultivate and encourage the SS’s ‘elite character as keeper of the Holy Grail of National Socialism’. Picking up on this idea of the ‘warrior yogi’, the Reichsführer promoted Ernst Schäfer’s (an SS explorer who was sent to Tibet) film *Secret Tibet* as a way of encouraging martial values and rituals across the SS and the Wehrmacht. Schäfer interpreted the Tibetan Buddhist lamas, ‘magic, incantation, and meditation’, as well as ‘ritual dances for the invocation of the war gods’, as a model of education for the German troops. Himmler gave a propaganda speech in which he cited the ‘military tradition of the lamas’ in order to inspire German morale and willingness to sacrifice. To spread Indo-Aryan martial values within the SS Himmler further advocated regular meditation sessions according to ‘Indian religious leaders’. He also ritualized the Night of the Long Knives and other events by citing ‘the sacralization of violence’ embodied in the Kshatriya code and Bhagavad Gita. There was also the comparison of the martial traditions of the samurai to the Teutonic knights, of which was a grave interest to Himmler, who saw the SS as the Teutonic Knights reborn. Wartime publications made similar arguments about the Japanese people’s ‘courageous willingness to sacrifice one’s life’ embedded in the ‘deeper’ religious feeling of ‘Zen education’, with an obvious parallel to that of Himmler’s desire for obedience from not only the SS but the wider population. The situation in Japan was also an interest to Himmler due to the fact that ‘life, politics, and military engagement’ are based on ‘a non-Christian religious-ideological foundation’, which many believed could provide a model for the German people.

Wewelsburg was to be the center of all of this ideological and religious expression, it was to be greatly expanded upon after the war but construction was halted due to the change in the tide of the war. Wiligut greatly desired that Wewelsburg be transformed into a centre for the 3,000-year-old Irminist faith, an ‘Atlantean castle’ for the returning Germanic paganism.

Meine Ehre heißt Treue
KNIGHTLY ORDER
- Schutzstaffel -

OrdenStaat-SS Burgund

With the defeat of France rapidly approaching, on May 20 1940, Hitler spoke of what should be done with the resulting territorial gains, concerning at this time the Benelux region specifically. Luxembourg was to be completely annexed into the Reich itself, but Hitler and Himmler both had a different plan concerning the regions of Belgium and Holland, that they along with territorial from France should be carved out and formed into a buffer state, with many within the main leadership advocating for this idea. The new state would be a renewal of the old Burgundy, with territory extending from the French border with Switzerland to that of the English Channel. This was not a new idea, going back as far as Charlemagne, there had at one point or another been a "middle kingdom" between what would later become both France and Germany. This idea of a middle kingdom was attempted once before as well, for in the late 15th century, Duke Charles the Bold attempted to revive the Burgundian Kingdom but ultimately failed. Prussian, and later German Empire, chancellor Otto von Bismark considered carving off a buffer state from France after the defeat of France in the Franco-Prussian war, but decided to be lenient with France.

This idea was brought up once again on April 25th, 1942, at a dinner conservation where Hitler emphasized that Germany had historical precedent through the cultural values that Burgundy represented within Germanic history, with Himmler lamenting the fact that Burgundy was reduced to being known for its wine production rather than an ancient economic and cultural center. The general idea was to settle over a million German peasants, while the French speaking population was to become re-Germanized, all of this was to be implemented by the SS who would be in control of state functions. The collaborating French speaking Walloon leaders would be approached so as to incorporate them into the wider culture of Burgundy.

How the Ordenstaat would function on a governmental level is implied in the name, for the Ordenstaat is taken from the Teutonic Ordenstaat, a militaristic theocratic state ran completely by the knights from their castles who would muster out to face the "barbarians of the east". Himmler saw the Teutonic Knights as warriors who were spreading Germanic civilization and those who fought against the Baltic and Slavic hordes. Combined with the idea of the wehrbauer, or defensive settlers, Himmler's Ordenstaat-SS Burgund would have been the Reich's western front against any assault from the Anglo-American alliance, of which was correctly seen to be the chief architect of the globalizing liberal capitalist order. Himmler was apart of the Artamanen League, and so would have known of the idea of the wehrbauern, which to the Artamanen League were to expel all non-Germans from an area along with protecting Germanic society from invaders. This goes along with the idealization of ancient Sparta that prevailed the higher echelons of the NSDAP leadership, for the Spartans believed that they were invaders who had conqueror the helot people's and enslaved them. In the Wehrbauern communities, Nordic families would live traditional rural lifestyles of which were idealized by the SS leadership, going so far as to plan out which areas where to be colonized directly, such as Crimea. Himmler even expressed that he had Hitler's full support in his polices, a sentiment that Himmler expressed to his own private physician.

The compulsory savings of the individual SS men would fund the foundation of the settlements. Each settlement was to be planned in advance and would comprise 30 to 40 farms, each of 121.5 hectares (300 acres); a NSDAP party headquarters; a manor house for the SS or party leader; an agricultural instruction center; a house for a community nurse; and a cinema. The houses of the settlement were to be built "as in the old days" - two or three stone courses thick and in medieval architectural style. Baths and showers were to be available in every house. The SS calculated the exact amount of weaponry for delivery to each individual soldier-peasant. An SS or NSDAP leader of merit, chosen, possibly by Himmler himself, for his qualities as a man and a soldier, would occupy the manor. This individual would become the Leader of the settlement, acting on the administrative side as a Burgomeister and on the Party side as the political leader of the local group, effectively combining the jurisdictions of the Party and the State. He would also act as the military commander of a company-sized force consisting of the community's peasants, their sons and laborers. In a fashion similar to that of the Roman Republic, after twelve years of military service, soldiers would receive completely-equipped farms located in the conquered East. The last two years of their military service would focus on agricultural education. The soldier was not to be allowed to marry a townswoman, but only a peasant woman who, preferably, had not been living with the soldier. This would enable the settlers to live out the blood and soil principles along with encouraging large families. This would also apply to the settlers being moved into the area that would become the Ordenstaat-SS Burgund, but with direct control from Reichsführer-SS Himmler himself, allowing Himmler to realize his ambitions of becoming King Heinrich reborn.

"At the peace conference," said Himmler in March 1943, *"the world will be appraised of the resurrection of the old province of Burgundy, formerly the land of the arts and sciences, which France has reduced to the role of an appendix preserved in spirits of win. The sovereign State of Burgundy with its own army, its own laws and currency and postal system, will be the model SS State. The official language, naturally, will be German. The NSDAP will have no jurisdiction over it, for it will be governed by the SS alone, and the world will be astonished by and full of admiration for this state in which the ideals of the SS will be embodied."*

The history of our people

If we look at the history of our people, it is the most sorrowful history that a people, blessed with all the gifts of the spirit and the body, could have and had in the last 2000 years.

We ask the big question of why?

I would like to limit myself to give a few examples, which only a few of the great series can do, and then I will try to give an answer.

The liberator of Germania from the rule of the Roman Empire was, as mentioned, Hermann the Cherusfer. He fell, killed by men of his own fine blood, after his father-in-law had played his own daughter, the wife of the liberator, into the hands of the Romans.

I recall the whole living centuries of the Roman Empire, whose rule and greatness were underpinned, because, beginning with Caesar, whose close collaborator and friend, a Teuton, organized Gaul for Rome, up to the times of the migration of the peoples again and again Germanic creative power, Germanic genius as a leader, Germanic ability as a leader and Germanic solvency served the corrupt Roman state, which had already been condemned to death, against its own blood.

I recall the desperate struggle of Widukind, which had to be lost because the nobles of his own tribe and his own people, men of the same blood, who had not been able to submit before, played into the hands of his own duke.

I remember the often mentioned battle of the Alemanni, which was lost because their own free Germanic tribes did not tolerate that their dukes, of the same blood as they were, to fight the battle on horseback, because they would have been half a human length taller than they were.

I remember the peasant wars, in which a death-defying struggle was confronted with a great disorder, fragmentation and lack of discipline, in which a pure will and the wisely conceived ideal of the best peasantry for a German state, after a lost battle, fell into the pit together with the bloody corpses of ignorant Germanic peasants, and at the end of which only the tragic and inventive death would befall them.

Certainly, one of our most important virtues is our irrepressible will for freedom. Certainly, the best inheritance, which has been preserved until our present time, is the purity of our blood, the goodness of our righteousness. Both of them alone, however, as they are in our principles of the German nation, which were developed by the people who loved freedom, were not only the incentive and impetus for cultural greatness and heroic struggle, but just as much the obstacles to the formation of a great state of all Germans and also the cause of all the defeats that we had to accept in our entire history, century after century.

It was not possible, due to the overspread estimation of the value of the I, proud of equal good blood, that one noble obeyed the other, that one duke was loyal to the other, that one subordinated himself to the other. Our leaders and our State Treasurers, which without doubt were often present - starting from Widukind up to Florian Geyer - were never given the possibility by the Teutons of the same blood to create the German state. And in the end, because of these mistakes, empire after empire fell into ruin, be it the empires of the Goths, the Vandals, the Burgundians, the Alemanni and many others.

Now that in the German area a state formation created by Germans and filled with German spirit did not come into being, the rule and conquest into an empire dictated by other Germans, but with a foreign spirit in blood and tears and misery, had to be accepted under the hardest fist.

Every time we see the same picture: the disobedience, the non-submission, the undercutting of the opponent and an unrealistic wishing of conditions, of political sayings and of realities that were just not there. And again and again we were confronted with an opponent in some form, who, soberly, calculating with the real realities of the political struggle of this earth, advanced step by step and, in spite of the inferior quality and inferior culture, overcame us again and again.

Our people - we want to establish it for ourselves as Germans - went the other way of the last 2000 years by our own fault. Do not reproach any adversary for being victorious and demanding our blood; for the law of the wide world of God, the law of this earth and the law of the nations does not count the one who means better in his overflowing heart, but counts the one who is victorious.

One will now silently, reproachfully, raise the question: why the terrible statements of guilt and faults despite all virtues? Do we have a vision for the future?

We want to say openly that nothing strengthens us in our faith in the future of our people and our blood as much as the fact that our people and our people, despite all mistakes and despite all suffering, are still alive today and have risen to greatness again. We believe in the destiny and the issue of our blood and see in the history of the last two millennia not only defeat and misfortune, but a way of necessary learning from our own failures.

The way to obedience

At the beginning of our millennium, according to the commandment of the Church, almost all the descendants of the best German families entered the service of the Church as its priests and church leaders. A great number of them took up the cross and walked the way of the cross of German blood in the far east, in the desert and in the sand. A part of these knightly orders brought with them German valor, German leadership, German imperturbability and went to the school of obedience, submission and state authority in the order of the Roman Church, a school that was already older than the Church itself.

Thus, the Order of Knights participated in the creation of the first modern state of Frederick II in Sicily, built on the principles of state administration and authoritarian obedience. In the first half of the thirteenth century, the Order was transplanted close to the German East by the civic wisdom of the priestly nobleman Hermann of Salza, who established here the most famous German state of the Order in the Eastern region.

It was easy to introduce obedience for the first time in the German area, because besides the absolute rule of the Christian religion, the circumstance contributed to the fact that a knighthood of the noblest families, racially selected from the best German blood by struggle, was placed as a leading class above peoples and blood mixtures, which racially were not equal in value to the people, so that besides the ecclesiastical obedience, the value difference of performance and personality arose.

The principles of the organization of administration, cleanliness and, above all, unconditional obedience were applied to Prussia, which was taken over by the Electors of Brandenburg as kings. The Prussian army with its mercenaries became the first great school of absolute discipline in the inner Germany. Discipline was not only based on noble motives of the human soul, but in many cases on the power of the strongest, on the state, on pay and livelihood, and on the fear of the subordinate officer's chastisement.

This lasted for some time until a heroic spirit, the greatest Prussian king, the Old Friz, himself led this disciplined army in three great wars. It is true that even in the greatest battles of the third Silesian war, behind the musketeer, there was the Prussian officer with a fine sense of spontaneity, who had been educated in the Cadet Forces to the level of a leader. And in spite of that, this honor was already ennobled by the love for the leader, by the love for the future fatherland Prussia, by the honor to be able to be not only a mercenary, but also an army hero of the heroic Prussian army.

The next step leads over a terrible defeat to the people's army of the wars of liberation from 1812 to 1815, in which the citizen's son and student already feel it as an honor to be able to join the Prussian army in voluntary service. And further on the history goes in more and more rapid steps. More and more the concepts of freedom and honor as well as of obedience have begun to approach the people.

In 1864 and 1866, Prussia, with the army of a strong spirit, was able not only to physically conquer the freedom-loving Schleswig-Holsteiners, Bavarians, Württembergers, and the other southern Germans, who are of our blood, but who had not gone along the straight path, but also conquered them internally and integrated them into the order of the German empire.

And once again the battle goes half a century ahead in our side, in the world war. Honor, freedom and obedience find each other even closer. And two million of the prayerful Germans not only volunteer to fight for freedom, but also willingly to join the order of the powerful organization, the German army.

4 years we are assaulted, and once again the fate shows us that we had not yet learned. Fate showed it to those who commanded and who forgot in some places that the last command in the time of the greatest, most severe test, when all crowns, symbols and outer insignia of state authority are soaked in hardship, mud and misery, is only given by the people of the same blood to leaders, and only when honor, freedom and command are not forgotten.

And now, as we hope, the last school of our way to obedience began for the unhinged German people. The fate found the leader. As an obedient soldier of the great German army, he carried the whole fight for freedom, honor and goodwill of our people and took us to a fine school. In now 15 years of struggle and victory he educated first a few, then more and more of the most freedom-loving minds, the members of the militant German blood into National Socialists, into men who consciously find the value of our race and our blood, knowing that blood is the necessary prerequisite for culture and greatness. He also strengthened the will for freedom and honor of the fanatics to even stronger energy, to no more unbending will, and thirdly, he tamed the forces of the same value of the blood, of the unrestrained will for freedom and of the sharply felt sense of honor in a voluntary and the more obliging obedience arising from blood, honor and the will for freedom.

I believe that the clear history and the self-inflicted suffering of our people should be viewed with those eyes of ours, and I believe that it reveals a meaning to the eternal, benevolent God of the world, and thus becomes at the same time an indication and a commitment that our people is not at the end, but at the beginning of its mission and task given to it within the framework of the peoples of the earth.

This brings me to the SS itself, which is a part of the National Socialist German Workers' Party created and educated by Adolf Hitler and which, within the framework of the movement, has been given by the Führer its special task of safeguarding the Reich internally.

The Creation of the SS

Years ago, in 1925, when the Fuhrer gave the order to establish the SS, and then, in January 1929, the order was given for the larger organization of the unit, it was not in 1929 that the SS could fulfill its task only if it was established to the greatest extent possible in accordance with the principles and virtues instilled in it by the Fuehrer of the movement.

Knowledge of the value of blood and selection

The knowledge of the value of the blood and the blood products was and is valid for us as the first guideline. This principle was valid in the year 1929 and will be valid as long as there will be a SS.

Like the seed breeder, who is breeding an old, good variety, which is mixed and degraded, pure again, we first went over the field, to the so-called perennial selection, to remove purely externally the people, whom we thought we could not use for the building up of the SS.

The type of selection focused on the selection of those who physically most closely resembled the desired image, the Nordic-determined man. External characteristics such as height and racially representative appearance played and still play a role.

I do not need to explain that this principle has been developed more and more over the years as we have gained more and more experience. We are fully aware that there can never be a standstill in the implementation of this principle. Year after year our demands are becoming firmer and firmer, just as the rise of German mankind is increasing as a result of the impact of the German racial movements and the ever more awakening awareness of blood and breeding.

It must be so that the standards which in a hundred or more years will be set by our successors will demand many times more from the individual than it can be the case today.

We also know that the selection made from external points of view - today from genealogical tables and many interviews - can only be the first, but also the very first selection principle, that a selection process going through all the years of life in the SS must be the continuation and that the selection of those who are not suitable for us in terms of character, will, heart and therefore blood must follow.

By means of the laws which we give ourselves, we want to ensure for the future that not every son of an SS family registered in the SS clan book has the eligibility or even the right to become an SS man again, but we want to ensure that only a part of the sons of these families will be accepted by us as SS men, that only a portion of the sons of these families will be accepted and recognized by us as SS men, and we will continue to insist that the selection and the flow of German blood of the gathered people into the SS should be constant. This is to the principle of selection.

Performance tests

The second guideline and virtue, which we try to instill in the SS and give it as an inherent, irredeemable characteristic for the future, is the will for freedom and the fighting spirit.

We have always had the ambition to be the best in every fight and in every place. We are happy about every man and every association that equals ours or surpasses us with fine efforts and fine fighting spirit, for every one who comes to us is a gain for Germany and would be proof for us that we had too little strength in us and that we should redouble our efforts, purify our will to fight and still increase our toughness against us.

By means of hard schooling, through which each one of us has to pass throughout his life, and by means of training examinations to be taken year after year, we ensure that the courage and fighting spirit of each individual, but above all of the Fuehrer Corps, is put to the test again and again. At the same time, through the annual examinations demanded of us, we will prevent the coziness that has often become a deadly danger to the German people from entering our ranks. Furthermore, a community from which physical and volitional efforts are demanded in the same conditions up to old age will remain simple and in the long run will refuse things which may be fine for a leisurely life, but which could diminish our strength for Germany and bring the fighting spirit to a standstill.

Loyalty and honor

As the third guideline and virtue, which is necessary for building and working of the shooting squadron, the concepts of loyalty and honor are to be mentioned. Both are inseparable from each other. They are laid down in two words, in the command which the Fuehrer gave us: "My honor is called fidelity" and in the sentence of the old German saying: "All honor comes from loyalty."

Many things we teach the SS man can be forgiven on this earth, but one thing never can: disloyalty. Whoever misplaces fidelity, is out of our society. For fidelity is a matter of the heart, never of the touch. The fidelity may be a matter of trust. This is sometimes harmful, but never ever unjustifiable. The heart, however, always has the right pulsation to beat, and if it stops, the man dies, just as a nation dies when it breaks faithfulness. By this we mean loyalty of every kind, loyalty to the Führer and thus to the Germanic Volk, to fine weapons and fine ways, loyalty to blood, to our ancestors and descendants, loyalty to our clan, loyalty to comrades and loyalty to the unfailing blessings of decorum, cleanliness and chivalry. A person offends against loyalty and honor not only when he is unfaithful or when he lets the honor of the SS be misplaced, but especially when he does not respect the honor of others, when he betrays things that others find sacred, or when he does not stand up for those who are averse, weak, or shot in a manly and decent way.

Obedience

The fourth guideline and virtue that applies to us is that of obedience; the obedience that comes unconditionally from the highest voluntarism, from the service to our world view, which is ready to make any, but also any sacrifice of push, of external honors and all that is personally dear and worthy to us; of obedience that never once hesitates, but unconditionally obeys every order that comes from the leader or is rightfully given by those in front of us; of obedience, who, even in the time of political struggle, when the will for freedom believes that it is necessary to outrage him, refuses to do so, who, with his senses wide open and his attention on the enemy at its utmost, if it is forbidden, does not lift a finger, who obeys unconditionally and goes on the attack, even if he thinks that he cannot overcome it in his heart.

We find it honest not to claim that we have grasped all the battles to the last man and to the deepest understanding. But we believe to be able to assert that in 9 years now the SS has started, has been built up and is working according to those guidelines. We want to incorporate more and more of these virtues, year after year, and to make them more and more a part of the field life of the SS man. We are convinced that if, sooner or later, we do not find the same virtues in the next generation, we will be able to pass them on as a full heritage, as a tradition, to those who will find us SS men close by.

Marriage law

We have been following these guidelines and virtues and have set up the life of our community and paved the way for a distant future. - The first law issued in 1931 was the SS order, which required marriage and engagement licenses for every man. We drew the conclusion from the knowledge of the value of the blood. We have come to the conclusion that it would be unwise to try to gather men together and not to think of the clan. We did not want and will not want make the mistake of the soldiers' and unions of the past, which may well survive for centuries and then, because the bloodstream of breeding and the tradition of the clan are missing, sink into nothingness, we know from deep, inner conviction that a community will only be able to go the way into the future if it lives in awe of the ancestors of the distant and gray past, convinced of the eternal origin of its people. We want, that only the knowledge of the whole blood to be passed on as a sacred inheritance, for then a race and the Volk will have eternal life. We are imbued with the conviction that only the generation which is embedded between ancestors and grandchildren takes the right measure for the greatness of its task and its heritage and for the minuteness of its own and transient significance.

The victory of the child

We have learned that only the man of this conviction learns to be modest even in times of success and to avoid the mistake of arrogance, that likewise only the following people endure the times of heavy burden with the same zealous calmness as they survive the times of happiness with pity and spartan simplicity. Therefore, we teach our SS-men to go beyond the command to marry, beyond the education to choose the right kind of woman, because all our struggle, the death of the two millions of the World War, the political struggle of our fifteen years, the building up of our defense for the protection of our borders would be in vain and futile, if the victory of the German child would not follow the victory of the German child.

We have made it one of our tasks to lead the way here, not by word and speech, but by deed and example in our own ranks. Today and in the future we will impress upon our men that the most sacred and valuable person of our people is the mother of our blood, who is conscious of the sacredness of her duty, and that the most valuable asset is the German child.

Honorary seal of the SS man

As another law, on November 9, 1935, it was established by order that every SS man had the right and duty to defend his honor with arms. At the same time it was laid down in the order that SS-man, in the sense of joining the Order, will be accepted into SS after a period of 1 1/2 years as an aspirant, after taking the fine SS-oath to the Führer, after honorably taking the fine oath of service and military service at the age of 21 years is awarded the SS-dagger, the weapon, and is thus accepted as a full SS-man in the Order of the SS. An SS-man is every one of us, whether man by rank or Reichsführer-SS. We have given ourselves this honorary rank because we are convinced that only the man who knows that he will be called to account for his fine deeds and fine words at some point will grasp the living meaning of our community and learn again to serve as a blamelessly clean soldier of life. For this honor obliges him to preserve his own honor, as it is demanded of him by the attitude of others, and as it is our duty to do, with all our basic generosity, kindness and generosity toward fine comrades, fine soldiers and fine fellow men.

I may now comment on a few problems. In a booklet entitled "50 Questions and Answers for the SS-Man", the first question is

The first question is: "What is your oath?"

The answer is: "We swear allegiance and bravery to you, Adolf Hitler, as Führer and Chancellor of the German Empire. We pledge to you and to the people you have appointed obedience until death. So help us God!"

The second question is: "So you believe in a God?"

The answer is, "Yes, I believe in a Lord God."

The third question is: "What do you think of a person who does not believe in a God?"

The answer is: "I think he is arrogant, a megalomaniac, and stupid; he is not suitable for us."

I have given these three questions an answer in order to clearly state our position on religion. We would not be able to be this united corps if we did not have the conviction and faith in a Lord God who is above us, who has given us our fatherland, our Volk and the earth, and who has given us our Fuhrer.

Blood and soil

The idea of blood, which has been advocated in the SS from the very beginning, would be condemned to death if it were not inextricably linked to the conviction of the value and sanctity of the soil. From the very beginning, the Race and Settlement Main Office has put down in fine name the concept of "blood and soil" in other words, but in the same sense. I may declare that it is a fine coincidence that the Reichsbauernführer of the German Reich has been a member of the SS for years, just as it is a fine coincidence that I am a farmer by descent, blood and soil, and a member of the Reichsbauernrat. Farmers and SS-men do not belong to the kind of men who chase many kind and friendly words. However, here it is clearly and perceptibly stated: the way it was before, it will be fine for the future, too, according to our will. Where the peasants stand by Adolf Hitler, they will always have the SS at their side as a loyal friend, just as we want that where the SS stands by Adolf Hitler, the German peasant stands by him as a true comrade and friend. So it is today and so it will be for all the future.

Security and police

I know that there are some people in Germany who feel bad when they see our black skirt; we understand that and do not expect that we are loved by too many. We will and should be respected by all those who care about Germany, but we should be feared by those who at some time or other have a guilty conscience towards the Führer and the nation. For these people we have built up an organization called SD, and likewise we as SS provide the leaders and men for service in the German police. We will ceaselessly fulfill our task of being the guarantors of Germany's security at home, just as the German Wehrmacht guarantees the Reich's honor, greatness and peace to the outside world. We will fight for it, because never again in Germany, the heart of Europe, from within or by emissaries from without, the Jewish revolution of the Untermenschen can be unleashed. Mercifully, we will be a readied sword against all these forces, whose existence and activity we know, on the day of even the slightest attempt, be it today, in decades or in centuries.

Bolshevism is not a daily phenomenon.

I would like to emphasize that we do not see in Bolshevism a phenomenon of the day which could easily be debated out of the world or removed according to our wishes. We recognize the Jews, this people, which from the overflowing perfumes of all peoples and nations has gathered the globe and has stamped all of them with its Jewish blood, whose desire is the world terror, whose desire is destruction, whose will is extermination, whose religion is godlessness, whose idea is Bolshevism. We do not underestimate the Jew, because we have fancied him since the beginning of time, we do not overestimate him, because we believe in the divine mission of our people and in our power, which has been reestablished by Adolf Hitler's leadership and work.

The black corps

In this newly rebuilt nation, we, the SS, have been founded and established by the Fuehrer's order. If I tried to describe the organization, structure and task of the SS, no one will be able to understand it who does not try to understand it with fine blood and fine heart. It cannot be explained why we, so few in number, within the framework of the German people about two hundred thousand men, have the power within us. It is not possible to explain logically why today each of us who wears the black skirt, no matter where he is, is carried by the power of our community; It may be that he fits in the saddle of the racing horse, fights on the sports field, it may be that he serves as a civil servant, it may be that he carries stones as a worker on the building site, or it may be that he venerates in the highest position of state, that he serves as a soldier, it may be that he creates works of German spirit of a different kind, it may be that he has to be a fine man somewhere - perhaps unheard of - in human terms. Each of us knows that he does not stand alone, but that the unheard-of strength of two hundred people, who have come together, gives him immeasurable strength, just as he knows that he, as representative of this black corps, has to do honor to this fine community through his foundation in fine work. Thus we find ourselves marching, after an unalterable blessing, as a national socialist, soldierly order of Nordic men and as a vowed community of their clans, the way into a new future, wishing and believing that we do not only want to honor the grandchildren who have lived through it, but also the ancestors of the latest generations necessary for the eternal life of the Germanic people.

Policy Concerning Population
During the War,
28 Oct 1939

To all men of the SS and Police,

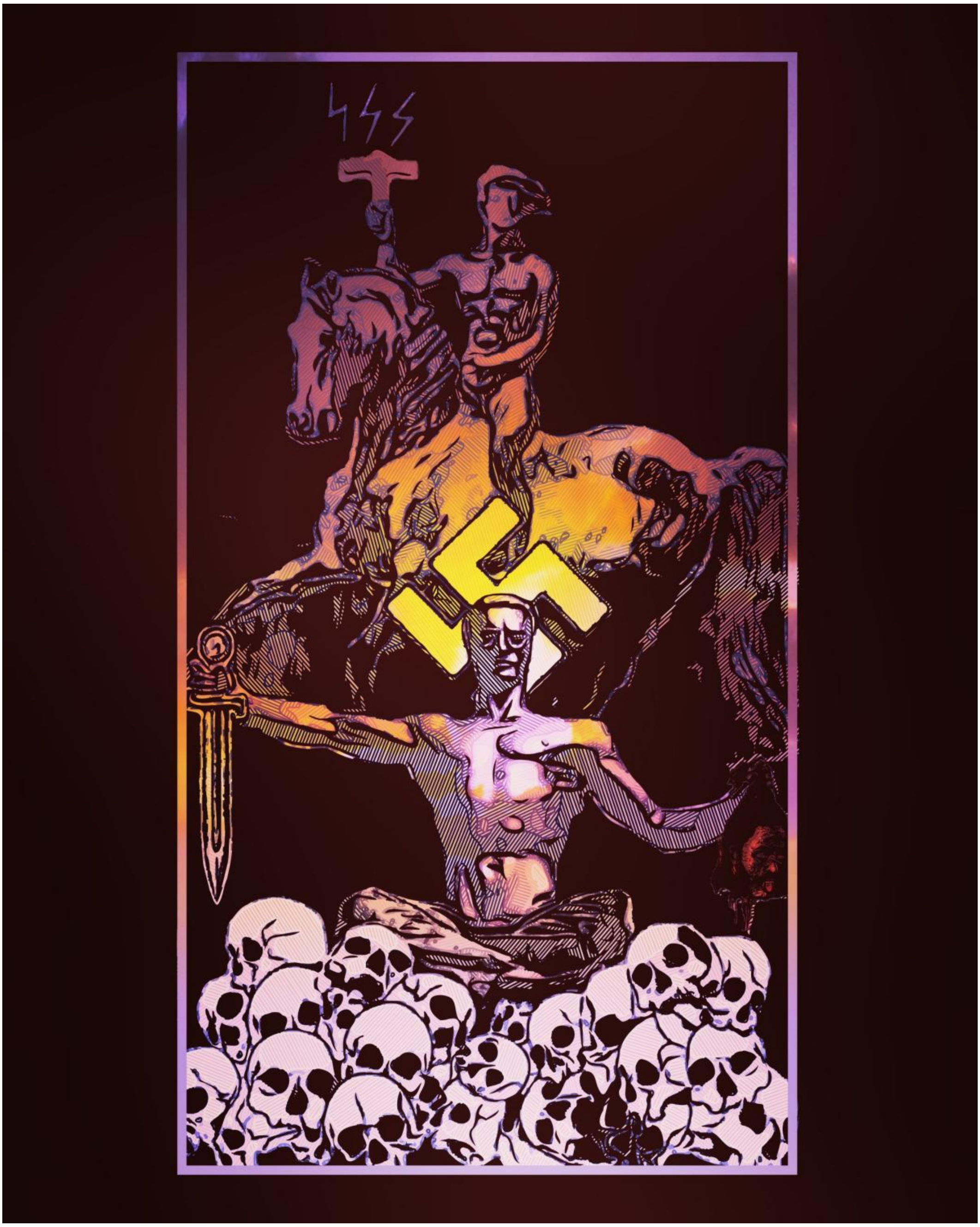
The old proverb that only he can die in peace who has sons and children must again hold good in this war, particularly for the SS. He can die in peace who knows that his clan and everything that his ancestors and he himself have wanted and striven for will be continued in his children. The greatest gift for the widow of a man killed in battle is always the child of the man she has loved. Beyond the limits of bourgeois laws and conventions, which are perhaps necessary in other circumstances, it can be a noble task for German women and girls of good blood to become even outside marriage, not light-heartedly but out of a deep moral seriousness, mothers of the children of soldiers going to war of whom fate alone knows whether they will return or die for Germany ...

During the last war, many a soldier decided from a sense of responsibility to have no more children during the war so that his wife would not be left in need and distress after his death. You SS men need not have these anxieties; they are removed by the following regulations:

1. Special delegates, chosen by me personally, will take over in the name of the Reichsführer-SS, the guardianship of all legitimate and illegitimate children of good blood whose fathers were killed in the war. We will support these mothers and take over the education and material care of these children until they come of age, so that no mother and widow need suffer want.

2. During the war, the SS will take care of all legitimate and illegitimate children born during the war and of expectant mothers in cases of need. After the war, when the fathers return, the SS will in addition grant generous material help to well-founded applications by individuals.

SS-Men and you mothers of these children which Germany has hoped for show that you are ready, through your faith in the Fuhrer and for the sake of the life of our blood and people, to regenerate life for Germany just as bravely as you know how to fight and die for Germany



Follow Up Order Concerning Population, 30 Jan 1940

SS Order for the whole of the SS and Police

You are aware of my order of 28 October 1939, in which I reminded you of your duty if possible to become fathers of children during the war.

This publication, which was conceived with a sense of decency and was received in the same sense, states and openly discusses actual problems. It has led to misconceptions and misunderstandings on the part of some people. I therefore consider it necessary for every one of you to know what doubts and misunderstandings have arisen and what there is to say about them.

1. Objection has been taken to the clear statement that illegitimate children exist, and that some unmarried and single women and girls have always become mothers of such children outside marriage and always will. There is no point in discussing this; the best reply is the letter from the Fiihrer's Deputy to an unmarried mother which 1 enclose together with my order of 28 October 1939.

2. The worst misunderstanding concerns the paragraph which reads: ‘Beyond the limits of bourgeois laws and conventions . . .’ According to this, as some people misunderstand it. SS men are encouraged to approach the wives of serving soldiers. However incomprehensible to us such an idea may be, we must discuss it. What do those who spread or repeat such opinions think of German women? Even if, in a nation of 82 million people, some man should approach a married woman from dishonourable motives or human weakness, two parties are needed for seduction: the one who wants to seduce and the one who consents to being seduced.

Quite apart from our own principle that one does not approach the wife of a comrade, we think that German women are probably the best guardians of their honour. Any other opinion should be unanimously rejected by all men as an insult to German women.

Furthermore, the question has been raised as to why the wives of the SS and police are looked after in a special way and not treated the same as all the others. The answer is very simple: because the SS through their willingness to make sacrifices and through comradeship have raised the necessary funds, through voluntary contributions from leaders and men, which have been paid for years to the Lebensborn [Life spring] organization.

Following this statement all misunderstandings should have been cleared up. But it is up to you SS men, as at all times when ideological views have to be put across, to win the understanding of German men and women for this sacred issue so vital to our people and which is beyond the reach of all cheap jokes and mockery.

Himmler'ſ Letter to Heydrich Concerning the Swing Youth

26 Jan 1942

I endorse a report which the Reich Youth Leader Axmann has sent to me about the "Swing Youth" in Hamburg. I know that the Secret State Police has already acted, but in my view the whole problem must now be radically eliminated. I am against half measures here.

All leaders, and that means both male and female, and those teachers who are hostile and supportive of the Swing Youth, are to be sent to a concentration camp. There the young people should first receive a beating and then be subjected to a tough regime of drill and then be made to work. I consider that a work camp or a youth camp would be incorrect for these boys and these useless girls. The girls are to be made to work at weaving and in the summer on the land.

These young people must remain in the concentration camp for a long time, of 2-3 years, it must be made clear that they will never be able to study. Their parents must be investigated to see how far they have supported them. For if they have, then they too are to be sent to a concentration camp and their property must be confiscated.

Only if we act brutally will we be able to avoid a dangerous spreading of these Anglophile tendencies at a time when Germany is fighting for its existence. Please send me further reports.

Please carry out this action in association with the Gauleiter and the Higher SS and Police Leader.

The SS Marriage Order

When he took over the SS in 1929, Himmler was determined to turn it into the elite order of National Socialism. In order to achieve this, he insisted that even the wives of SS men should be racially pure:

1. The SS is an association of German, Nordic-determined men selected according to special standards.

2. In accordance with the National Socialist world view and in recognition that the future of our folk lies in the selection and preservation of the racially and congenitally healthy good blood, I am introducing marriage permission for all unmarried members of the SS effective January 1, 1932.

1. The desired goal is the congenitally worthy clan of German, Nordic-determined kind.

4. Marriage permission will be given or denied solely and only according to racial and congenital health standards.

5. Each SS-man who plans to marry must receive marriage permission from the Reichsführer-SS.
6. SS-members who despite refusal of marriage permission nonetheless marry will be stricken from the SS; they will be given the option of resignation.

7. The appropriate processing of marriage requests is the task of the Race Office of the SS.

8. The Race Office of the SS will keep the "Clan Book of the SS" into which the families of SS-members will be entered following the granting of marriage permission or approval of an entry request.

9. The Reichsführer-SS, the head of the Race Office and the expert advisors of this office are obligated by their word of honor to silence.

10.The SS is aware that it is taking a step of great importance with this order. Scorn, mockery and misunderstanding do not bother us; the future belongs to us!

In fact, however, marriage certificate statistics for 1932-40 show that only 958 applicants out of 106,304 were turned down; but only 7,518 satisfied every requirement.

Deſcription of an SS wedding

The central point in the ceremonial was represented by the wedding table decorated by two conjoined runic figures. On the table lay a yellow sun disc made of flowers on a blue background; to the left and right stood torchbearers and behind the table a bowl, containing fire, and the pulpit. The choir opened the ceremony with a chorus from Lohengrin. A representative of the new usage, SS Comrade Elling, gave the dedication an address based upon the song from the Edda Helga and Sigrun. The choir chanted both before and after the address. Then the bridal pair were offered bread (representing the germinating force of earth) and salt (the symbol of purity) on silver vessels. Finally, the pair thus married according to German custom received their wedding rings.

Excerpt from a ſpeech by Reichſführer-SS Heinrich Himmler in the Conſtituent Seſſion of the Committee for Police Law of the Academy of German Law

...When we, the National Socialists, came to power in 1933, some of us were given the task of taking over the police. I can speak here from personal experience: in March 1933 I took over the post of Police-President of Munich, and later of Munich and Nuremberg. We National Socialists found a police force which had originally been formed as an instrument of power, blindly obedient to an absolutist State; its main and most important legacy from that period, however, was the dislike, indeed, the hatred, of the population for it; yet it had lost the absolute power which distinguishes the police of an absolutist State. It was still called ‘a power structure’ but in reality it was not; it was a helpless organization, tied hand and foot. Whenever police officers arrested a criminal they had to watch out that they did not get into trouble themselves while the criminal got away scot-free. We National Socialists then set to work-it may sound odd that I should say this in the Academy of German Law but you will understand what I mean-not without justice behind us since we had that within ourselves, but possibly outside the law. Right from the start I took the view that it did not matter in the least if our actions were contrary to some paragraph in the law; in my work for the Fuhrer and the nation, I do what my conscience and common sense tells me is right. During those months and years when the life and death of the German people was at stake, I was completely indifferent about the fact that others were bemoaning ‘violations of the law’. There was of course talk abroad—to a large extent inspired by elements within Germany—about the police, and therefore the State, being in a condition of lawlessness. They called it lawless because it did not correspond to their conception of law. It was in reality through our work that we laid die foundations for a new code of law, the law governing the life of the German people……

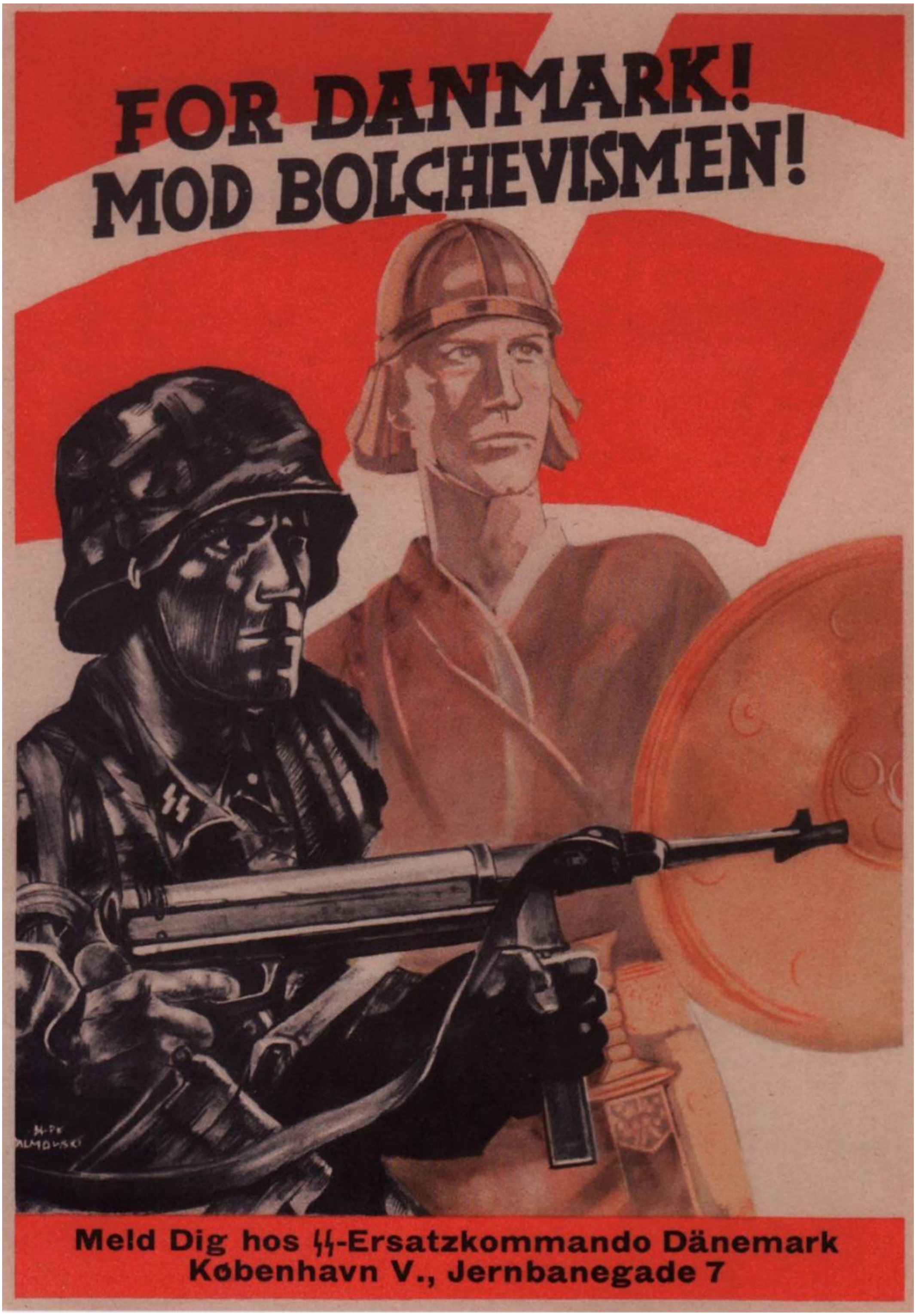
SS-Defender againſt Bolſheviſm

Bolshevism

Today much is said about Bolshevism. Most people think Bolshevism is phenomenon that emerged during the present time. Many even believe that Bolshevism - this Jewish organized and led struggle of sub-humanity - is totally new in world history. We believe it is important to establish that as long as there have been men on earth, the struggle between humans and sub- humans has been the historical rule. This Jewish led war against the folks has belonged to the natural course of life on our planet as long back as we can see. One can comfortably say this struggle for life and death is as much a law of nature as man's fight against pestilence and the attack by pestilence against the healthy body. It is hence necessary to study a few very clear examples of the methods of their struggle from the past to our present time in order to recognize the tactics of the Jewish- Bolshevik enemy.

Purim

The bible gives us one of the historical examples of the radical annihilation of an Aryan folk by Bolshevik -Jewish methods. Read this a part of Jewish history where it is written that the Jews were distributed among the Persians, in all cities and villages and in the capitol Sufa. The Aryan Persians recognized the danger posed by these Jews. The will to solve the Jewish question in Persia was personified by Minister Haman. The king, who the Bible calls Ahasveros but who was really Xeres, was separated from his Persian wife Basthi by the extremely clever intrigue of the court Jews. The king was influenced by Jewish girls, especially by the Jewish harlot Esther. We read how, against the will of the folk-oriented and racially-conscious Minister Haman the elaborate Jewish intrigue ended with the unscrupulous and blinded king delivering the loyal Minister Haman to the Jew Mardochei to be hanged. This detestable practice is also seen later throughout history. Mardochei was made a Vice-King. He issued his orders with that cold-blooded, sober and pitiless calculation typical of Bolshevism. He had the most noble Persians and all enemies of the Jews in the towns and cities murdered by Jews protected by a king's edict on a specific day. The Bible says 75,000 Persians were butchered that day. This was crowned by a royal edict making the 14th and 15th of the month of Adar a holiday. To this very day this holiday is celebrated as Purim, the great Jewish victory festival. It is obvious that the ancient Persian folk never recovered from this blow. One can see the entire tragedy in that this folk, struck and destroyed by Jewish Bolshevism, did not only lose it high, pure religion of Zoroastrianism, but also its native language. Only after two thousand years were German scholars able to translate the ancient Persian language into German after painstaking, scientific labour. This is always the path of Bolshevism: A folk's leadership is cut down. It falls into slavery: economic, scientific, cultural, spiritual, psychological and physical slavery. The remnants of the folk, robbed of its own value and degenerated by endless race- mixing, disappears within the historically short span of a few centuries. Later one only knows that such a folk once existed.


FOR DANMARK!
MOD BOLCHEVISMEN!
ϟϟ
Meld Dig hos ϟϟ-Ersatzkommando Dänemark
København V., Jernbanegade 7

Other Examples

How many other tragedies - completed or not - have occurred on this earth, we do not know. In many cases we can just suspect that the eternal enemy of all of us, the Jew, had his bloody hand in the game in one way or another. Throughout the ages we see the executioner’s sword fall again and again as in Cannstadt and Verdun. We see the burning stakes where tens of thousands were martyred - the mutilated bodies of the mothers and girls of our folk burned to ashes. In our mind’s eye we see the tribunals of the inquisition that depopulated Spain just like the Thirty Years War that in the course of one lifetime reduced our blooming German folk from 24 million to a half-starved remnant of four million.

The French/Freemason Revolution

Now I pass over to more recent times for the sake of a certain European completeness. the methods of the terror regime of the French revolution reached full-scale Bolshevism in the Jacobins and in the time of the law “for the removal of the suspicious”: the slaughter of the blonde-haired and blue-eyed, of the best sons of the French folk. For the sake of truth it must be mentioned that the French Revolution was solely the revolution of the order of the Freemasons, this distinguished Jewish organization. The Freemasons have not only admitted their “glorious” revolution, rather they praise it as their triumph in every lodge throughout the world right down to the most harmless German lodge.

The Russian Revolution

I now come to the Russian revolution. It is not my task to once again repeat the dates. Instead, the important thing in this context is the reference to the methods.

First the discontent of Russia’s socially suffering folk is systematically exploited and used for revolutionary propaganda. A number of Russian leaders who wished to abolish serfdom, especially Minister Stolypin, are eliminated before they can carry out their reforms for Russia’s benefit by Jewish anarchists. All possible means are used to agitate Russia into war against Germany. Remember the role of Jewish/Free-Mason activity to start the World War.

The next phase of the Bolshevik revolution then starts in Russia. Freemasonry calls this the shift from the “ System of the Yellow Flag” to the “ System of the Red Flag”. In parliamentarian jargon: rule passes form the democratic - bourgeois parties to the moderate socialist party - by us the social democrats and over there the Mensheviks. At their head stands the Jew Kerenski, a man whose treatment is a classic example of Aryan kindness. His Jewish mother - if I may here insert this instructive episode - had been sentenced to death because of involvement in anarchist attacks, but she had been pardoned by the father of the last Czar, because she was pregnant with Kerenski. Precisely this man, who owed his life to Aryan kindness, deposes the last Czar and paves the way for Bolshevism.

But there were still too many forces of resistance left in Russia. This folk is again cold-bloodedly agitated into an offensive. Once again, Aryan Russians are sent to the butcher’s block. The final dissolution is made possible. There is another change, to use the Freemason’s jargon, the “system of the red flag” is replaced with the last system, the “system of the black flag”. In parliamentarian terms: rule passes from the moderate socialist party into the hands of the radical socialist party, the Bolsheviks. Nothing more stands in the way. With the full power of the state the Jews complete the radical slaughter of the good blood that resists them. All the others bow in fear and terror. One could quote from the Book of Esther where it says: many Persians become Jews out of fear of the Jews! In the system of the black flag all of the Non- Jews of weak character defect to the Jews. They become executioner helpers and helpful spirits, informers and spies against their own people.

The perfection of these methods of extermination can be seen from the tactics of the Russian Secret Police. Again and again, they themselves systemically organize rebellions with key agents against their own regime in order to again and again find the leaders who would participate in such an uprising and neutralize them. Every resistance leader - everyone in this tortured Aryan folk still able to think or even become a leader against the Bolsheviks and Jews - falls.

If you examine the Russian Revolution, you will find many parallels to the German revolution of 1918. The only difference here was that a benevolent God, a kind Providence created a dam and summoned resistance forces. At the right time, in 1919, Adolf Hitler started his work.

Looking at everything, you can add countless more evidence, minor and major, for this blood picture of bolshevism in the history of nations .

I hardly think you will disagree with me. I ask you to look - not at specifics with exaggerated Aryan/German objectivity - rather at the general line. You will see that in Jews, sub- humans and their auxiliary organizations - we are confronted by skilfully opponents. They are clever and capable in the organization of destruction. They know how to use every opportunity and possibility, in the saloon or in the chamber of the state minister or monarch. They master assassination, poison, direction of lethal steel, starvation of entire undesired population segments, intrigue, defamation of individual leaders, playing personalities against each other (who should be friends to the death), the fight on the street and in the comers of bureaucracy, uprooting the peasant and misuse of religion. They realize better than we that there is no key to peace in these battles, rather only victor and vanquished and that defeat in this conflict means the death of a folk.

You will also note that this enemy has won not a small number of victories. He could write the names of the nations destroyed by him on his flag of destruction.

All of you should never forget that these observations deal not just with the Bolshevism of the past and present, but also of the future.

Germanic Law

Ancient Germanic law prevented any unauthorized individual from destroying anything in nature that is holy for all men and created by God. Until relatively recent times it was forbidden in Germanic settlements to cut down a tree within the village without the agreement of the other peasants. If a tree was cut down, this was tied to the obligation to plant three new young trees.

The Divine Order

This concept of law included the holy conviction of our ancestors that everything in life and on earth was created by God and had a soul. Silly, malicious and stupid people have twisted this into the fable that our ancestors worshiped gods and trees. No, according to ancient knowledge and ancient teachings, they were convinced of the Divine Order of this whole world, of all of the plant and animal kingdoms.

The Right of the Animal

Only the Aryan, Germanic man, could include animals - who have no rights in countless other lands of this world - in his jurisprudence. Here, too, we find remnants into the late Middle Ages. Even in cases where the damage done by animals was obvious, for example a plague of rats or mice, we know from historical accounts that the city council could not without further ado order the extermination of these small, but for humans destructive animals. For they were anchored in the divine order and had been created by God. So they were put on trial, and the decent German even provided the small defendant with a defence attorney. Only after legal proceedings and proof that the small rodent had harmed the order and harmony of this piece of earth could the campaign against them be ordered.

Today we might laugh at these ancient, by our standards childish views. It will be better for us men without piety of the modem time to bow our heads to the depth and greatness of this world-view, of this deeply rooted faith in God and in this order based on God.

Cultural Finds

I may show you other pictures. When we dig into German earth here and there along the edge of the field, we find, just a few hand-widths beneath the surface, precious copper, silver and gold pieces. The quality of their workmanship, artistry and classical beauty is hardly achievable by us modem, technologically so advanced men.

Veneration of Ancestors

We stand in front of a giant stone graveyard and call up the thought within us about people in distant millennia before us. They were not miserly like us, who build cemeteries that have to be cleared after a few generations, the bones put into a chest and then demolished. Rather our ancestors built a memorial for millennia, before which we today reverently stand. Perhaps the idea again dawns on many of us today that the veneration of the ancestors is a source of strength for a folk, that each one who reveres his ancestors also measures his own greatness and his own importance with the correct measuring stick.

Courage and Strength

Or I can again present the Roman writers' description of the first tribes entering Roman history, the Cimbri and Teutons. They were large, very strong and beautiful. Their attack was impetuous and their inexhaustible strength smashed one Roman army after another until they fell victim to our ancestors' mistakes. Then they were defeated and annihilated by Roman discipline and military order.

Knowledge of Astronomy

I can offer you a peaceful image. When we today look at a map and draw in the old settlements, we see that they form a harmonious pattern far beyond what is visible by the naked eye. They were organized with an unprecedented knowledge of astronomy unsurpassed to this day. They were founded by men with the deepest reverence for the divine being who created these stars as well as our own.

The Oldest Plough

Another peaceful example is the plough, our folk's oldest weapon, that is known to have been drawn through our soil five thousand years ago with an unprecedented, sensible order of the cultivation including crop rotation.

We wish to remember and stress that we did not acquire the plough from others, rather that the Romans adopted the improved plough from our Germanic ancestors.

The Alphabet

A final example is the Runic alphabet, the mother of all writing symbols for probably most folks. The earliest ancestors of the Aryan/German folk consciously conceived and created it. We still have a few specimens from prehistory thought to have been devoured by nature, namely the cliff writing. We know Karl the Frank collected countless other writings, but his Jewized son, Ludwig the Pious, in union with an intolerant church burned them almost without exception.

Our Folks' Tormented History

That was, briefly summarized, our Folk.

But when we view the history of this folk, we see for the past 2 000 years the most tormented history that a folk - blessed with all gifts of spirit and body - could have had.

We ask the great question why?

Here, too, I wish to limit myself to just a few examples from the many in order to then attempt an answer.

Hermann the Cherusker

The Liberator of Germania from Roman rule was, as is known, Hermann the Cherusker. He was killed by men of his own clan, of his own blood, after his father-in-law delivered his own daughter, the liberator's wife, to the Romans.

The Germanic Secretary

I remind you of the last few centuries of the Roman Empire. Caesar's closest co-worker was a Germanic man who organized Gaul for Rome. From that time onward, the splendour and greatness of the Roman Empire was again and again secured by Germanic creativity, Germanic leadership genius, Germanic leadership ability and Germanic soldiery serving the decayed and racially doomed Roman state against its own blood.

Widukind's Desperate Battle

I refer to Widukind' s desperate battle that was doomed, because the nobles of his own tribe and of his own folk, people of the same blood, could not unite and later stabbed their duke in the back.

The Aleman Battle

I refer to the above mentioned Aleman battle that was lost, because the so free Germanic men could not bear the sight of their dukes, men of their same blood, on horseback, because that would make them taller than the others.

The Peasant Wars

I finally refer to the Peasant Wars where a heroic struggle was accompanied by great disorder, splintering and lack of discipline. The pure desire and the wisely conceived vision of a German state - thought up by the best minds of the peasantry - sank into the grave along with the bloody corpses of incurable, foolish Germanic men after a lost battle. At the end only the tragic and insightful wish remained that the grandchildren would fight more successfully.

Our Virtues and Faults

Certainly, one of our best virtues is our mighty will for freedom ! Certainly, the selection of our blood is the best blood that remains preserved to this day as the goodness of our race. However, both alone are not just incentive and drive toward cultural greatness and heroic struggle, rather also obstacles to the creation of a great state of all Germans and hence also the cause of all the defeats we have suffered throughout our entire history, century after century.

The excessive valuation of the value of the equally good blood, of the proud self, made it impossible for a nobleman to obey somebody else, for a duke to remain loyal to another, for one to subordinate himself to another. Germanic men of the same blood never made it possible for their own leaders and rulers - who no doubt existed, from Widukind to Florian Geyer - to create a German state. In the final analysis empire after empire fell into ruin because of these faults - the empires of the Goths, Vandals, Burgundians, Alemans and others.

When Germans could not create a state based on Germanic spirit, other Germans forced them with a mailed fist to accept a state based on foreign spirit - with bloodshed, tears and misery.

Each time we see the same story: disobedience, non-subordination, underestimation of the enemy and an unrealistic desire for conditions , for political situations and factors that simply did not exist. Again and again an enemy in whatever form confronted us who calculated coldly with the realities of political conflict on this earth. He advanced step by step and again and again defeated us - despite lower quality, inferior blood and poorer culture.

Our Own Fault

Thus, has our folk - we wish to ascertain this for us Germans - travelled this difficult path for the last 2 000 years through our own fault. Do not reproach any enemy because he has defeated us and demanded our blood. For the law of God's vast world, the law of this earth and the law of nations does not calculate who meant well in his big heart, rather it counts who triumphs.

Many will silently and resentfully raise the question: Why this terrible determination of fault and mistakes despite all the virtues? Can we have faith for the future?

We wish to here freely and openly state that nothing strengthens our faith in our folk's and our blood's future like the fact that, despite all the mistakes and despite all the suffering, our folk still lives and has today again achieved greatness. We believe in the destiny and in the task of our blood. In the history of the past two thousand years, we see not just defeat and misery, rather the path to learning that is necessary for our own preservation.

Service to the Church and the Teutonic Order

At the beginning of this millennium , in accordance with the church's command, almost all not first- born sons of the best German clans entered the service of the church as priests and church officials. Many took up the cross and went on the crusades of German blood far eastward into the desert sand. Some of these crusading knights were organized in various knightly orders as knight-priests. They brought with them German courage, German leadership and German incorruptibility. They learned obedience, subordination and state authority - itself even older than the church - in the order of the Roman Catholic Church.

The State of Frederick II in Sicily

This knightly order participated in the creation of the first modern state, based on principles of government administration and authoritarian obedience, that was founded by Frederick II in Sicily. Filled with this knowledge, the order was transplanted to the German East by the politically wise priest-nobleman Hermann von Salza in the first half of the 13 century. There it founded the order's German state in the east so well known to you.

The Teutonic Order‘s State in East Prussia

For the first time it was then easy to introduce obedience into German territory. In addition to the absolute rule of the Christian religion came the fact that knights of the racially best German blood - men from the noblest clans and proven in combat - formed a ruling class over folks and mixed- bloods racially not equal to our folk. The values of achievement and personality stood next to obedience to the church.

The Prussian Army

From this East Prussia, that was taken over by the Electors of Brandenburg as the Kings of Prussia, the principles of organization of administration, of cleanliness and above all of unconditional obedience were adopted by Prussia. The Prussian army with its mercenaries became inside Germany the first great school of absolute discipline. Back then this discipline was not based solely on the noblest motives of the human soul, rather indeed in many cases on the might of the stronger, the state, on gold and livelihood, and on fear of the sergeant’s whip.

The Prussia of the Old Fritz

That continued for a time until a heroic spirit, the great Prussian king, Old Fritz, led this disciplined army in three great wars. It is probably true that even in the last battles of the third Silesian War the Prussian officer, pitilessly trained for obedience in the cadet corps, stood with his whip behind the musketeer. Nonetheless, this obedience was al- ready ennobled by the love for the leader, by the love for the evolving Prussian fatherland, by the honour of being able to be not just a mercenary, rather a hero of this heroic Prussian army. For the first time a melody is heard in this unconditional obedience: let us be good children of our country.

The Wars of Liberation

The next step, after a terrible defeat, came with the People’ s Army of the wars of liberation of 1812 to 1815 . The bourgeois son and the student already felt honoured to be able to serve with voluntary obedience as militiamen and as soldiers in the Prussian army. History then proceeds with faster steps. More and more, the concepts of freedom and honour, as well as of obedience, come close to the people.

1864, 1866

The Sleswig-Holsteiners, Bavarians, Württembergers and other southern Germans are freedom-loving peoples who have lived in their lands since the earliest of times. Their development was similar in many aspects and not always straight. But with the army of this spirit Prussia could not only conquer and defeat them in 1864 and 1866, rather it could win them inwardly for the order and the obedience of the German Reich and integrate them with inner conviction.

The World War

History advances another half century to the World War. Honour, freedom and obedience have drawn even closer together. Two million of the best Germans reported not only for the fight for freedom, but also just as willingly for service in the order of the best organization, of the German army.

For four and a half years we were forged. Now again, fate showed that we had not yet learned everything. Fate showed it to those who had to command. They often forgot that final obedience at the time of the final, most difficult trial - when crowns, symbols and the external insignia of state authority fade in need, mud and misery will only be given to their leaders by a folk of the same blood. Even then, it comes only if honour, freedom and obedience stand in harmony. It showed to those who had to obey that any disobedience, even if it appears justified by wounded honour and supposedly violated freedom, always strikes its own master. It is a violation of loyalty, the first sin of the fathers, and it plunges the own blood and hence the disobedient person into the abyss.

The Führer and National Socialism

Any now the - hopefully final - school of our path toward obedience began for our German folk that was coming apart at the seams. Fate sent us the Führer. Himself an obedient soldier of the great German army, he carried the entire knowledge of freedom, honour and blood value of our folk and took us into his school. In fifteen years of struggle and victory he trained first a few, then more and more of the men who loved freedom the most, the selection of the most warrior-like German blood, as National Socialists. Let me today define this concept: As men who are consciously bearers of the value of our race an d of our blood who know blood is the most necessary prerequisite for culture and greatness. At the same time he fanned the flames of will for freedom and honour even among the most fanatical, giving them even more energy and even more unbending will. Finally, he bonded the strengths of equal blood value, mighty will to freedom and a very keenly felt sense of honour with a voluntary - and hence even more obligatory - obedience that stems from blood, honour and desire for freedom.

I believe one can again look with these eyes at German history and the self-caused path of our folk's suffering. It reveals a purpose according to the eternal, good law of this world. This is at the same time an indication and an obligation. Our folk does not stand at the end, rather at the beginning of its mission and of the task given to it among the folks of this world .

The SS

Now I come to the SS itself. It is a part of this National Socialist German Workers Party created and trained by Adolf Hitler. Within the movement of the Führer, it has received its special task for the protection of the Reich internally.

Creation of the SS

The Führer issued the order for the creation of the SS in 1929 and another one in January 29 to expand this formation. It was clear to us in 1929 that this SS could only fulfil its task if it was based to the highest degree on the principles and guidelines established by the movement’s Führer as well as on the virtues indoctrinated into it.

Knowledge of the Value of Blood and Selection

The first guideline was and is for us the knowledge of the value of blood and selection. This prerequisite was valid in 1929 and it will be valid as long as there is a SS.

We proceeded like a breeder who wishes to purify an old, good strain that has become mixed and degraded. First, he visits the field for the so-called seed selection. Initially, on the basis of external characteristics, we rejected those people we felt were unusable for building the SS.

Selection concentrated on those who came closest to the physical ideal of the predominantly Nordic man. External characteristics like size and racial appearance played and still play a role.

I do not have to tell you that this process was improved and tightened over the years as we gained experience. I also ask you to be convinced that we have complete clarity that this selection can never come to a standstill. Year after year, our requirements become stricter as Germany’s racial hygiene and the growing understanding of blood and breeding elevates German humanity.

The requirements for our descendants in a hundred or more years must demand much more from the individual than can be the case today. We also know that the selection based on external characteristics - today done with genealogies and examinations - can only be the initial, the very first criteria. Throughout the years of life in the SS this selection process must be continued. This must be followed by the elimination of those unsuited to us because of character, will power or emotion and hence blood.

Through laws we have given ourselves we wish to ensure for all future that not every son of an SS family registered in the clan book of the SS becomes an SS candidate or even claims the right to become an SS - man. We wish to ensure that always only some of the sons of these families are accepted by us as SS-men. The selection and the blood flow of the best blood of the entire folk must constantly occur in the SS. - This is what I have to say for now about the principle of selection.

Will to Freedom and Fighting Spirit

The second guideline and virtue that we endeavour to promote in the SS as its eternal characteristic for all future is the will to freedom and fighting spirit.

Tests of Achievement

We have always had the ambition to be the best in every fight and in every position. We take pleasure in every man and every formation whose achievements and fighting spirit equals or surpasses our own. For everyone who equals us is a gain for Germany. He is also proof for us that we had too little energy and that we must double our efforts in order to purify our will to fight and to steel our hardness against ourselves.

The most difficult school - that each of us must attend our whole life - and tests of achievement - that each of us must pass year after year - ensure that the courage and fighting spirit of each individual, above all of the leadership corps, are put to the test again and again. These annual tests will simultaneously guard against the complacency in our ranks that has so often become a lethal threat to the German folk. Furthermore, a community that demands physical and will power achievements at regular intervals up to old age will remain simple. In the long run it will automatically reject things that may indeed be nice for a comfortable life, but that weaken our strength for Germany and that could undermine the fighting spirit.

Loyalty and Honour

The third guideline and virtue that is necessary for the development and essence of the SS are the concepts loyalty and honour. They are set forth in two statements. One statement was given us by the Führer: "My honour is loyalty!" The other comes from old German right: "All honour comes from loyalty."

Many things, we teach the SS-man, can be forgiven on this earth, but one thing never, namely disloyalty. Whoever breaks loyalty separates himself form our community. For loyalty is a matter of the heart, never of the mind. The mind might resist. That is often harmful, but never incorrigible. But the heart must always beat the same. If it stops, the man dies - just like a folk dies if it breaks loyalty. Here we mean loyalty of every kind: loyalty to the Führer and hence to the German/Germanic folk, its will and its kind; loyalty to the blood, to our ancestors and our grandchildren; loyalty to our clan; loyalty to the comrade; and loyalty to the irrefutable laws of decency, cleanliness and chivalry. One does not only sin against loyalty and honour if one passively allows his or the SS's honour to be tarnished. He sins against it above all if he does not respect the honour of others, if he mocks things that are sacred to others or if he does not stand up, manly and decently, for the absent, the weak and the defenceless.

Obedience

The fourth guideline and virtue valid for us is obedience, the unconditional obedience that stems from lofty volunteerism, from the service to our world-view. We are ready to make any, absolutely any sacrifice of pride, of outward honour or of other things that are dear and precious to us personally. This obedience does not hesitate even once, rather it unconditionally follows every order that comes from the Führer or from any proper superior. This obedience remained silent in the period of struggle when the will to freedom wanted to scream out. This obedience demanded watchful senses directed at the enemy - without moving a finger unless ordered to do so. It also meant unconditional obedience on the attack, even if he perhaps felt in his heart that he was not able to do so.

We are honest enough that we do not claim that every one of us, down to the last man, has fully comprehended all of these laws . But we believe we can say that for the most part the SS has for the past six years assembled according to these laws, that it has been built on them and that it lives by them. We know that we must absorb more and more of these virtues each year, making them the self-evident property of each SS-man. We are convinced that years from now, sooner or later, whenever fate decides and the first generation of this SS is no longer there, we will be able to pass along these virtues as a complete heritage and as the best tradition to those who become SS-men after us.

The Marriage Law

In accordance with these guidelines and virtues we have given ourselves laws and established the life of our community and set the path for the distant future. The first law was established in 1931 as the SS law requiring marriage and engagement permission for each SS-man. We have drawn the consequences from the recognition of the value of blood. We know it would be useless to collect men of racial selection without thinking of the clan. We do not wish to make the mistakes of the soldier and other male organization that may endure for centuries but then perish, because the blood flow of breeding and the tradition of the clan are lacking. We know from deepest conviction that a community can only succeed in pointing the way to the future if it has reverence for the ancestors to the earliest times and if it lives with the conviction of the folk's eternal origins. We know that only when the recognition of blood is interpreted as a holy legacy - and that a racially pure clan must be passed along - a race and a folk can have eternal life. We are permeated by the conviction that only the generation that is bedded between ancestors and descendants grasps the correct measure for its task and for its obligation and the minuteness of the individual's own, mortal self.

Victory of Child

We have learned that only the man with this conviction learns modesty even in times of success and avoids the mistakes of over-confidence and arrogance. Likewise, only such men can bear times of greatest distress with the same iron calm they showed in times of good fortune, living in Spartan simplicity. We teach our SS-men - beyond the marriage law and proper mate selection - that our whole struggle, the death of two million in the World War, the political struggle of the past fifteen years and the expansion of our Wehrmacht to protect our borders, would all be useless and in vain, if the victory of German spirit is not followed by the victory of the German child.

We have made it one of our tasks to do more than talk, rather to proceed through deed and example in our own ranks. We will today and in the future impress on our men that the most holy and valuable person of our folk is the mother who is conscious of her sacred duty, and that the German child is the most precious thing.

The Honour Law of the SS-Man

Another law established by the SS on November 9, 1935 that each SS-man has the right and the duty to defend his honour with a weapon . The law simultaneously defines who is a SS-man in the sense of the SS order. Each SS member must serve as a trainee for 1 14 years, give his SS-oath to the Führer, honorably perform his Work Service and Wehrmacht service and be at least 21 years old. He is then presented with the SS-dagger and is accepted into the SS-order as a full-fledged SS-man. Each of us is an SS-man, whether enlisted man or officer or Reichsführer. We have given ourselves this honour law, because we are convinced that only the man who knows that he can one day anywhere be taken to account for each of his deeds and words will grasp the final meaning of our community and learn to serve his folk as an irreproachable, clean soldier of life. For this honour law obligates him to preserve his own honour just like it demands others to respect him. It imposes principle, goodness and generosity toward his comrades, his countrymen and his fellow human beings as a duty.

Now I may take a stand on a few problems. First: In a booklet entitled "50 questions and answers for the SS -man", the first question is: "What is your oath?"

Faith in God

The answer is: “We swear to you, Adolf Hitler, as Führer and chancellor of the German Reich, loyalty and courage. We promise you and the superiors designated by you obedience unto death. So help us GOD!”

The second question is: “So you believe in a God ?” The answer is: “Yes, I believe in a God!”

The third question is: “What do you think of a person who does not believe in God?”

The answer is: “I consider him arrogant, megalomaniac and dumb. He is not suited for us.”

I have informed you of these three questions and answers in order to clearly present our stand on religion. Be assured that we would not be able to form such an ironclad corps, if we did not have conviction and faith in a God who stands over us, who has created us, our fatherland, our folk and the earth, and who has sent us our Führer.

We are piously convinced that in accordance with the eternal laws of this earth we must stand by every deed, every word and every thought . Everything that our mind thinks up, our tongue speaks and our hand carries out does not stop with its execution, rather it is a cause that will have an effect, an inescapable course that will return to us and our folk as a blessing or as a curse. Believe me, people with this stance are anything but atheists. We refuse to allow ourselves to be slandered as atheists - through misuse of the term pagan-simply because we as a community do not embrace a particular denomination or dogma or demand this from any of our men . We allow ourselves the right and the freedom to draw a sharp and distinct line between religious/ church/ denominational activity and political/ world -view soldiery, and we will fiercely combat any violation. Likewise, we teach our men - despite much justified outrage and many bad experiences that our folk has had in this area in the past - to respect everything that is holy to any folk comrade - due to his education and conviction - without any insult in word or deed.

Blood and Soil

The second realization I present to you, German peasants, as Reichsführer-SS who is himself a peasant in blood and in essence. The concept of blood represented by the SS from the beginning would be doomed to death, if it was not inseparably tied to the conviction of the value and the holiness of the soil. From the beginning the main office for race and settlement has set down the concept of “blood soil” in its name in a different formulation, but with the same meaning. I an assure you that it is no coincidence that the Reich Peasant Leader of the German Reich has belonged to the SS for years and as an Obergruppenführer is chief of this race and settlement main office . It is also no coincidence that I am a peasant and that I belong to the Reich Peasant Council. Neither peasants nor SS-men belong to the type of people who superfluously say a lot of nice words. It can be plainly and clearly said that, as it was in the past, so will it remain in the future. Where Adolf Hitler’s peasants stand, they will always have the SS at their side as their most faithful friend . Likewise, we know that where Adolf Hitler’s SS stands, the German peasant stands at its side as best comrade and friend. So, it is today and so it will be for all the future.

Security Service and Secret State Police

I know there are many people in Germany who feel ill when they see this black uniform. We understand this and we do not expect that we will be loved by all too many. We should and we will respect all who hold Germany dear. Those who have a bad conscience toward the Führer and the nation should fear us. For these people we have built an organization called security service. As the SS we also provide the men for service in the Secret State Police . We will constantly fulfil our task of being the guarantor of Germany's security internally just like the German Wehrmacht guarantees the protection of the honour, greatness and peace of the Reich externally. We will make sure that never again in Germany, Europe's heart, the Jewish-Bolshevik revolution of sub- humanity is ignited from within or by emissaries from outside. We will become a pitiless executioner's sword for all of these forces - whose existence and activity are known to us - on the day of even the slightest attempt, be it today or in decades or in centuries.

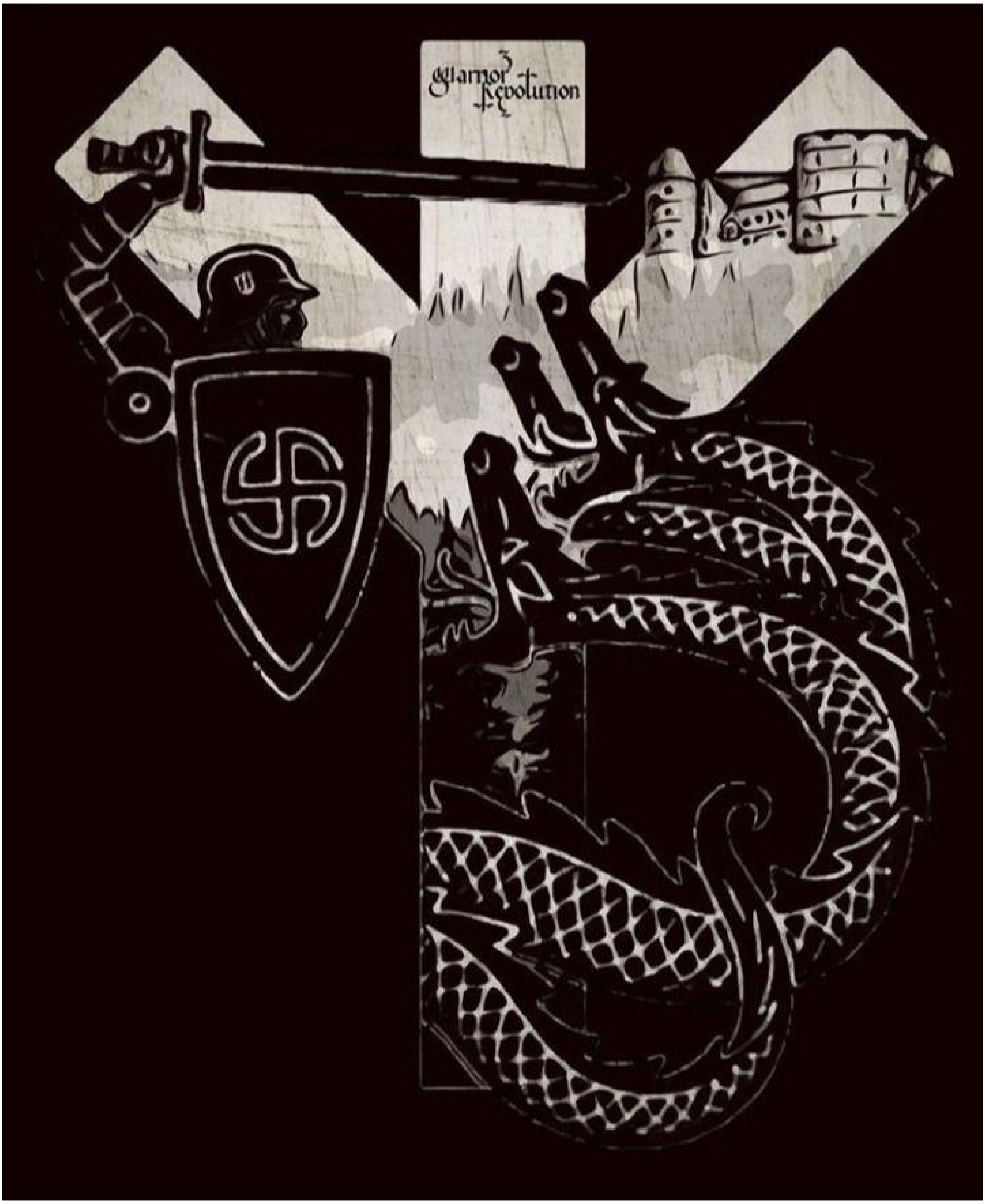
Bolshevism - Not a Contemporary Phenomenon

I return to the beginning and wish to again stress that Bolshevism is not a contemporary phenomenon that can be debated out of existence or thought away because we wish that. We know him, the Jew, the people comprised of the refuse of all peoples and nations of this planet, upon who it has stamped its Jewish blood kind. Its wish is world domination, its desire is destruction, its will is extermination, its religion is godlessness and its idea is Bolshevism. We do not underestimate him, because we believe in the divine mission of our folk and we believe in our again resurrected strength through Adolf Hitler's leadership and work.

The SS

We stand and have grown within this resurrected folk as the SS, founded on the Fuhrer's order. Although I tried today to describe the organization, foundation and task of the SS to you, no one will understand us unless they try to inwardly with their blood and with their heart. It cannot be explained why we, so small in number, roughly two hundred thousand men within the German folk, have this strength within us. It cannot be logically explained why today each of us who wears the black uniform, regardless where he may be, is carried by the strength of this our community. Be it on the saddle of a race horse, fencing in the gym, serving as an official, carrying stones as a construction worker, holding a high government office, doing service as a soldier, creating works of German spirit or standing his ground anywhere like a man, perhaps unseen.

Each of us knows that he does not stand alone, rather this unprecedented strength of two hundred thousand men sworn together bestows enormous energy on him, just like he knows that he is a representative of this black corps of this his community. He must honour it with best achievement at his post. Thus, we assemble and march in accordance with in-alterable laws as a national socialist, soldierly order of Nordic determined men and as a sworn community of clans along the path into the distant future. We wish and we believe that we will not only be the grandchildren who fought more successfully, rather beyond that the ancestors of far future generations necessary for the eternal life of the German/Germanic folk.


Glamor Revolution

On Homosexuality

When we took over power in 1933, we came across the gay clubs. The registered members totaled two million; conservative estimates by processing officials go as high as two to four million homosexuals in Germany. Personally I think the number was not that high because I do not believe that all those who were in the clubs really were personally homosexual. On the other hand, of course I am convinced that not all homosexuals were registered in the clubs. I estimate that there were between one and two million. A million is really the minimum which we must assume; that is the smallest and mildest estimate that is allowed in this matter. I ask you to keep this in mind. We have in Germany according to the latest census probably 67 to 68 million people, which means, counting very roughly, about 34 million men. Therefore there are approximately 20 million sexually potent men (i.e. men over 16 years old). The estimated number may be off by a million, but that does not matter. If I assume the number of one to two million homosexuals, it is clear that about 7 or 8 or 10% of the men in Germany are homosexual. If this remains the case, it means that our nation (Volk) will be destroyed (lit."go kaputt") by this plague. A nation will not endure in the long run if the balance and equilibrium between the sexes is disrupted in this manner.

Furthermore if you take into consideration the fact, which I have not yet mentioned, that, with the number of women remaining constant, we have around two million men too few (that many having died in the war), then you can imagine how the enormity of two million homosexuals and two million dead, therefore altogether of around four million missing from the number of men capable of having sex, upsets the balance of the sexes in Germany and is leading to catastrophe. I would like to go over with you a couple of ideas on the issue of homosexuality. Among the homosexuals there are those who take the view: what I do is nobody else business, it is a purely private matter. However, all things which happen in the sexual sphere are not the private affair of the individual, but impinge upon the life and death of the nation and mean world power or swissification. A people which has many children has the qualifications for world power and world domination. A people of good race which has too few children has a sure ticket for the grave, for insignificance in 50 to 100 years, for burial in two hundred and fifty years. However, even apart from this number – I have taken up only the numerical issue-this nation can go kaput from something else. We are a men-state (Männerstaat), and, with all the faults which this men-state has, we must staunchly hold on to it, for the constitution of the men-state is the better one. There have also been in history women-states. You have surely heard of the word matriarchy. There were Amazon-states not only in fable but in fact. There were matriarchal constitutions in the friezes – especially among maritime peoples (lit. "Sea-peoples"). We can follow their traces and emergence even up to our time. It is no mere coincidence that Holland gladly lets itself be ruled by a queen and that in Holland the birth of a daughter, the Queen, is more welcomed than the birth of a son. This is no peculiarity, but derives from the ancient instincts of maritime peoples.* For centuries, for millennia, the Germanic peoples and especially the German people have been officially ruled by men. This men-state, however, is now in the process of going kaputt on account of homosexuality. In the field of government I see the main error in the following: the state, the organization of the people, the army and whatever else is connected with state institutions, (people in) all these attain their positions based on merits, apart from human shortcomings (sc. of those who make the selection). Even the occasional quite unrealistic attainment of an official post after the "First" (Einser) in the judicial examinations is nevertheless still a selection based on merit. The selection in this case is made according to merit because first the First is taken, and then the Bruckeinser exam and finally the Second exam, etc., are taken.

In the positions of the state and the economy, in which women are employed, no honest man will be able to claim that the position is gained purely on the basis of merit. For be honest-there are only men here, therefore one can say it very calmly – in the moment when you choose a typist and you have two candidates before you, a very ugly 50-year old one who types 300 syllables (per minute), almost a genius in this field, and another who is 20 years old, racially sound (gutrassige), and pretty and who types only 150 syllables, you will – I would have to misjudge you all completely (sc. to think otherwise) – probably will have earned mine and a thousand moral justifications because the other is old and could so easily get sick and whatever, take the pretty young 20-year old candidate who types fewer syllables. Well, one can laugh, for this is harmless and proves meaningless because, if she is pretty, she will soon get married; and besides the position of stenographer is not crucial for the state; it now has others to choose from. But in the moment when this principle, not to pick purely on merit – I want to say this now in all seriousness – an erotic principle, a male-female, a sexual principle takes root in the men-state from one man to another, the destruction of state begins. I will take an example from life. I want to emphasize that I say: from life. I want to interject here in this matter that I doubt that any place on the present inhabited earth has gained so much experience in the field of homosexuality, abortion, etc., as we have in Germany as the Secret State Police. I believe that we can really speak as the most experienced people in the field. Councillor X is homosexual and is not selecting on the basis of the merit-principle the assessors that he needs for his office in the government. He will not choose the best lawyer, he will not say that assessor X may not be the best lawyer, but he has received a good score, has been in the practice (of law), and, what is much more significant, looks good racially and is ideologically in order. No, he does not take a well-qualified and good looking assessor, but rather seeks out the one who is also a homosexual. These people know each other with a glance across a room. If at a dance you have 500 men, within a half hour they have mutually picked out those who have the same disposition as they. How that happens, we normal people cannot at all imagine.

The councillor seeks out the assessor who has the worst score and who is also ideologically out of order. He does not ask about his performance, but recommends him to the director of the ministry for appointment. He praises him and justifies his recommendation in detail. The assessor is now hired, for it will never occur to the director of the ministry to ask for greater details and to examine the hiring more closely because from the outset as an old official he assumes that the councilor's recommendation is based on merit. The idea that the assessor has been recommended due to the similarity of his sexual predisposition does not enter the head of a normal man. It does not stop with these two because the assessor, who is now a governmental official, will proceed on the same principle. If in a men-state you have a man with such a disposition in any position of authority, you are sure to find there three, four, eight, ten or even more men of a similar disposition; for one draws in another, and watch out if there are one or two normal men among these people; they are basically damned, they can do what they want but they will be ruined. Let me give you an example of a comrade from this very circle, for whom it went like this. SS-Obergruppenführer von Woyrsch was present in Silesia at the time of his struggle with the homosexual SA-Gruppenführer Heines and the homosexual Gauleiter and Oberpräsident Brückner. Since he was the man who upset this wonderful accord, he was persecuted not because, as was said, he is not like us, but always on moral, political, ideological – National-Socialist grounds. Homosexuality therefore undoes in the state every merit, every basis for merit, and destroys the state in its foundations. That is not all: the homosexual is a thoroughly mentally-ill man. He is soft, he is in every crucial regard a coward. I believe that he can be brave here or there in war; in the field of civil courage however they are the most cowardly men that there are. Interconnected with this is the fact that the homosexual lies pathologically. He is not lying-to take an extreme example – as a Jesuit. The Jesuit lies for a purpose. He says anything whatever with a beaming face and knows that he is deceiving you. He has a moral foundation: for the glory of God; majorum dei gloriam. The end justifies the means. There is a whole moral philosophy, a moral doctrine that Saint Ignatius worked out. The Jesuit therefore is lying and knows it; he does not forget for a moment that he is lying. The homosexual however lies and believes it himself. If you ask a homosexual about something: Have you done that? Answer: No. I know of cases where homosexuals interviewed by us said: with my sacred oath, in honour of my mother, or may I immediately drop dead here if this is not true. Three minutes afterwards, when with the help of our evidence we said to him, "Please, and this?", he unfortunately did not topple over, but is still alive. I never understood that in the beginning. In the years 1933-34 we approached these matters like ignorant fools because that was and is a world which to a normal man is so strange that he can hardly imagine it. Gruppenführer Heydrich and I and some other people had to really learn in the field and only thanks to bad experiences. I asked myself at the beginning if the fellows were lying. Today it is quite clear to me that they cannot help it. I therefore think no more of asking a homosexual: can you give me your word? I do not anymore because I know that I will get a false word. At the moment in which he says something with watery eyes, the homosexual is convinced that it is true. In my experience homosexuality leads to an absolute, I would almost say, mental insanity and madness. The homosexual is of course the most appropriate object for every kind of extortion, firstly because he is himself liable to arrest, but secondly also because he is a soft fellow and thirdly because he lacks will and nerve. The homosexual has besides – I will show you just a few things in this area – an insatiable desire to communicate in all areas, especially in the sexual area. You usually find that the one who gets caught then tells you uncontrollably all the names he knows. Since there is – I must speak from their point of view – no fidelity in the love of man for man, as there is otherwise fidelity among men, although homosexuals pretend to love each other. The homosexual tells everything unrestrained and does so in the hope that he can perhaps save his own skin thereby. We need to be clear about this, if we continue to have this vice in Germany without being able to fight it, then that is the end of Germany, the end of the Germanic world. Unfortunately we do not have it as easy as our ancestors. With them these select few individual cases were of an abnormal kind. The homosexual, who was called Urning, was sunk in the swamp. The professors who find these bodies in the swamp are determined to not realize that in ninety out of a hundred cases they have before them a homosexual who with his robe and all was sunk in the swamp. That was not a penalty, but rather just the extinction of an abnormal life. That had to be removed, as we pull out nettles and throw them in a pile and burn them. There was no feeling of revenge, but the person in question had to go. So it was with our ancestors. With us unfortunately that is, I have to say, no longer possible. Within the framework of the SS I would like to explain very clearly the following. I stress this point: I know exactly what I am saying. This of course is not intended for leaders' meetings, but you can repeat it conversationally in individual discussions with one person or another: In the SS today we still have about one case of homosexuality a month. In the entire SS in a whole year approximately eight to ten cases occur. I have now decided upon the following: in each case these people naturally will be publicly degraded, expelled, and handed over to the courts. Following completion of the punishment laid down by the court, by my orders they will be sent to a concentration camp, and they will be shot in the concentration camp while trying to escape. I will make this known by order to the unit to which the person in question belonged. I hope thereby finally to have done with persons of this type in the SS, so that we will at least keep pure the good blood which we have in the SS and the on-going recovery of the kind of blood which we are cultivating for Germany. But this does not solve the problem for all of Germany. One should harbour no illusions about the following. If I bring the homosexual to court and have him locked up, the case then is not finished, for the homosexual comes out of prison just as homosexual as he went in. Therefore the whole issue is not cleared up. It is cleared up only to the extent that this vice has been denounced, in contrast to the years before our seizure of power. Although we had the paragraphs before the war, during the war, and after the war, in reality nothing happened. I can best make that clear by an example: in the first six weeks of our activity in this area in 1934 we brought more cases to court than had the entire police department in Berlin in 25 years. No one should come and say that the problem got big only because of Rohm. He of course was a big setback, but the problem flourished before the war, during the war, and even after the war.

Now you see you can regulate everything possible with state and police measures. One can manage the prostitute problem which in and of itself is quite harmless in comparison to this other problem. That is a matter that by certain measures can be brought under sustainable control for a civilized nation. We will be exceedingly generous in this matter because one cannot, on the one hand, want to prevent all the youth from drifting toward homosexuality and, on the other hand, block for them every sexual outlet. That is madness. In the end every blocked opportunity to meet up with girls in big cities – even if it is for money – has therefore a big downside.

Amid all these considerations we must not forget that Germany has unfortunately become (up to two thirds of it) an urban nation. The village does not have these problems. The village has its natural and healthy regulation of all these issues. There despite the clergyman, despite Christian morality, despite a thousand years of religious education, the youth climbs through the bedroom window of the girl. The problem is thus put in order. There are a few children born out of wedlock; a few of them are sprinkled about the village, and the minister is glad of it, for that gives him a topic for the pulpit. The boys do the same thing as before and – do not be fooled – as was done in our past. The whole theory which one has rightly built up that the Germanic girl, if she is unlucky enough not to get married until 26 or 30-years old, lived up to that time as a nun, is a myth. The blood laws, however, were strict, that no guy and no girl was allowed to mess around with someone of inferior blood. That law was relentlessly and strictly observed. Furthermore this was strict: marital fidelity. If that was broken by the woman, the death penalty was imposed. For from that there was a danger that foreign blood come in. That was all natural; the social order then was clean and decent and acted in accordance with the laws of nature and not as our order today against the laws of nature. As I said, the questions which belong to this sector can somehow be brought into order. The more that we facilitate early marriage, that our men can get married at the age of 25, the more the other problem decreases: it then takes care of itself. The issue of homosexuality, however, cannot bring itself into order.

Obviously I can – an issue that we often bandied back and forth-lock up all the male prostitutes in Germany and put them in a camp. This can be done forthwith. I only pose to myself the question: if I lock up 20,000 hustlers from the big cities, will I bring back to a normal way of life the maybe three or four thousands of these who are young enough (17 to 18) to be brought back by means of discipline, order, sports, and work; it has been done successfully in quite a number of cases. But the moment when the hustlers are not there – I am not going to lock up the homosexuals – then there is a risk that the millions of homosexuals will seek new victims for themselves. So this is a sword that cuts both ways. We will gather up all of these 17 to 18 years old boys, except for those who are already totally spoiled, and bring them into a camp. We will try to make these boys reasonable again, something which, as I said, has already been done successfully in a large number of cases. All this does not solve the whole problem. The only solution I see is as follows: we cannot let the qualities of the men-state and the benefits of male society diminish through errors. We have overall, in my opinion, a much too strong masculinization of our whole life; this has proceeded so far that we militarize impossible things (sc. things that cannot be militarized), that we – I may say it openly here – can attain perfection in nothing, whether it is to line people up in formation or to organize them or to have them pack knapsacks. I feel as though I were witnessing a catastrophe when I see girls and women – especially girls – who march through the area with wonderfully well packed knapsacks. That can lead to trouble. I view it as a catastrophe when women's organizations, communities of women, and women's federations become active in an area; that destroys all feminine charm, all feminine dignity and grace. I view it as a disaster if – I am talking about things in general, for it does not apply to us (in the SS) directly – we foolish men want to turn women into logical instruments of thought and educate them in everything, which is only possible if we so masculinize them that in time the difference between the sexes, the polarity, disappears. Then the path to homosexuality is not far. I see it as a disaster if, for example, just as in previous years it was the work of the students union – to pick out an example from the movement – to pack knapsacks wonderfully well and to drill. Clearly, I do not need a student's union for that. I recently spoke with the new student union leader and told him: "My dear Scheel, if I catch you doing military drills with your comrades, then you absolutely have me as an enemy. In student houses you have to work mentally and to lead intellectually and bring society into order." I once saw a student newspaper – it was, I believe, the newspaper of the Saxon Student Association; on the front page of this newspaper for the mental work of young academics, eight men were shown who were lined up in two rows, while the spiritual leader checked the direction (Richtung). That in itself is the work of the non-commissioned officer, the sergeant, the company commander, or the battalion chief if he just has a tic to always check the direction. However, this is definitely not the work of an intellectual institution. If we are told from abroad, "You can really be nothing more than military," that is then partly not too inaccurate. The question now is posed: the SS says it is an order. The party also says it is an order. These claims are not at all mutually exclusive. We are very clearly and expressly a National Socialist order – and now comes the racial determination – of definitely Nordic men and a sworn community of their kin (Sippe). We are firstly a soldier order, not the, but a National Socialist soldier order, bound by rearing and blood to Nordic blood, a tribal community (Sippengemeinschaft), if you will. Previously one would have said: an association of nobles (Adelsgenossenschaft). I do not purposely use this expression. But I want to say by using it that our task has to do with the breeding and rearing of people (das Menschenzüchterische), while the task of the political order has to do with the political leading of the people.

The moment in which it is clear to me that the party is a political order, it must take on more and more a spiritual meaning and less and less a military meaning, that of packed knapsacks and falling in line, etc. That applies right down to individual nuances. I have spoken a lot about these things with party member Ley who has a great understanding of them. I asked him, for example, after the really beautiful rally of political leaders at Nuremberg: "Why do you give a command? I would not do it." There were 100,000 political leaders on the field. They would have to be very well drilled soldiers, if the commands: Attention! Raise the flags! Lower the flags! Should be well carried out by 100,000 men. Why do not you speak in speech like this: and now we raise the flags, and now we lower the flags!" It is exactly the same thing, but it is not an overly virile, soldiery, military form. Why do orders have to be given in such matters? These are just a few thoughts on this issue. I come back to this point again. I said we are masculinizing all of life too much. I will cite a few examples, to which you can probably add some drawn from your personal experience and from experience with different children. I view it as disastrous for a people when boys tell their mothers: *"When we are marching in the Hitler Youth, see to it that you do not pass by. I would greet you, yes, but the others would laugh, I would then be considered a mama's boy and a weakling."* I view it as disastrous for a people when a boy is ashamed of his sister and his mother or is directed to be ashamed of women, in this case of the women who are closest to him, of his mother and of his sister who is becoming a woman. When a boy who is in love with a girl is mocked more than the normal amount, is designated as not fully respectable and as a sissy, and if one says to him: a guy does not bother with girls, he won't bother with them. There are then only friendships with other youths. Men dominate in the world: so the next step is homosexuality.

These are the thoughts of Herr Blüher (a notorious pederast), which then prove that: "In general, the greatest form of love is not between man and woman; with that there are children; that is something animalistic. The greatest form is the sublimated love between man and man. It is only from this that the greatest things in world history have come about.” But that is the outrageous hypocrisy of these people who stake claim to Alexander the Great and Bismarck. There are no great men whom the homosexuals do not claim for themselves: Caesar, Sulla, etc. I think Don Juan is not yet claimed, but otherwise pretty much all. That is now served up in palatable form to the young people who are already in a hugely masculinized movement and because of the men-camps have no opportunity to get together with girls. In my opinion we need not be surprised that we have gone down the road to homosexuality.

I see a fundamental change only through the following:

This is something particularly urgent for us in the SS: we absolutely must re-educate the SS man and boy – to the extent that we have influence on them – to become a chivalrous man or a young gentleman. That is the only way in which we can draw the line very clearly so that we do not fall into Anglo-Saxon and American conditions. I once told an English woman who had said that she found it terrible that men greet women first: *“With you probably the hens do the courtship display around the rooster! Does this seem with you to be different from normal?”*. A consequence of the over – privileged woman is that in America no man any more dares to look at a girl, since otherwise he will be brought before the marriage court and made to pay for it. In America homosexuality is absolutely a defensive measure for the men because they have fallen into such slavery to the women. The woman can behave like an ax there: she just starts hacking away on something. She is never rebuked: the best example of a tyranny by women!

There is no danger among us, however, that the chivalry of the man be overplayed and exploited by the other side, since the women in Germany by habit and education are not inclined to do that. In any case we must educate our young always to be chivalrous men, men (Menschen) who stand up for women. I recently said to a Hitler Youth leader: “You are usually so un-Christian, but your attitude toward women is the purest Christianity that is at all possible.” 150 years ago someone at a Catholic university wrote a doctoral thesis with the title: “Does a woman have a soul?” From this the whole tendency of Christianity emerges: it is directed at the absolute destruction of women and at emphasizing the inferiority of women. The entire substance of the priesthood and of the whole of Christianity is, I am firmly convinced, an erotic union of men (Männerbund) for the erection and maintenance of this 2000-year old Bolshevism. I reach that conclusion because I know very well the history of Christianity in Rome. I am of the conviction that the Roman emperors, who eradicated (ausrotteten) the first Christians, did exactly the same thing that we are doing with the communists. These Christians were then the worst yeast which the great city contained, the worst Jewish people, the worst Bolsheviks that there were. The Bolshevism of that time had now the power to become great on the carcass of the dying Rome. The priesthood of the Christian church which later subjugated the Aryan church in unending conflicts goes on, since the 4th or 5th Century, to long for the celibacy of priests. It relies on Paul and the very first apostles who derogate the woman as something sinful and permit or recommend marriage as merely a legal way out of prostitution – that is in the Bible – and derogate the procreation of children as a necessary evil. This priesthood continues along in this way for several centuries until in 1139 the celibacy of priests is fully implemented. I am furthermore convinced that the way out for the few who do not want to yield to this homosexuality, especially for the country parsons, the majority of whom – more than 50 % – I estimate not to be gay, is to procure for themselves in confession the necessary married and single women; I assume that in the monasteries the homosexuality ranges from 90 or 95 to100%. If today the trials that concern homosexuality among priests went on again and if we would treat the priests as any citizen in Germany, then I would undertake to guarantee for the next three to four years 200 or more such trials. The realization of the trials fails to take place not because there is a lack of cases, but because we just do not have as many officials and judges as we would need to employ. Within the next four years very conclusive evidence will be produced – I hope – that the Church organization in its leadership, its priesthood, is for the most part a homosexual erotic men-union (Männerbund) that on this basis has been terrorizing humanity for the past 1800 years, demands from it the greatest blood sacrifice, and has been sadistically perverse in its utterances in the past. I need only to recall the witch and heretic trials. The attitude about the inferiority of women is a typical Christian attitude, and we also who have been national socialists up to this day – many even who are strict heathens – have unwittingly adopted this set of ideas.

I know even today very many party members who believe they have to prove the special firmness of their worldview (Weltanschauung) and their own special masculinity through very rowdy and truculent behaviour toward women. I recognize furthermore a certain tendency in our ranks to exclude women from all events and celebrations. These same people complain then about the fact that women cling here and there to the church, or are not absolutely 100 percent won over for National Socialism. They however ought not to complain since they treat women as second class citizens and keep them from all our inner life. No one needs be surprised then if they are not fully won over for this inner life. We must be clear about that: the movement, the Weltanschauung has lasting stability if it is supported by the woman, for men comprehend all things with the mind, while the woman comprehends all things with feeling. The German woman, not the man, has borne the greater sacrifice of blood in the witch and heretic trials. The priests knew exactly why they burned 5000-6000 women: exactly because they emotionally held fast to the old knowledge and the old doctrine and emotionally and instinctively could not be dissuaded from them, while the man had already converted by logic and thought: “There is no point. We are going under politically. I adapt, I let myself be baptized.” I come back to our issue. I see in the whole movement an excessive masculinization and in this excessive masculinization the seedbed for homosexuality. I ask you now, if you have the opportunity to discuss these ideas in detail – but not before the entire officer corps – but to talk about these things with one man or another. Please make sure that our men – as it has been initiated by me – come together at the summer solstice celebration with the girls to dance. I think it absolutely is right that we now and then arrange a dance for the young candidates in the winter to which we now invite not girls who are in any way bad, but rather the very best, and where we give the SS-man the opportunity to dance with girls and to be happy and merry with them. I think this is particularly important for the single reason that no one ever comes down the wrong road in the direction of homosexuality. That would be a negative reason. But I think it important also for a positive reason: we should not be surprised if this or that SS-man marries a completely wrong and racially worthless girl if we do not give the men the opportunity to get to know worthy, racially sound girls. With the youth I see the need absolutely to take care that the boy of 16-17 years comes together with girls for a dancing lesson or some other event during communal evenings. The age of 15-16 years – that is a fact from experience – is the age at which the boy is on the tipping point. If he has a dancing lesson heartthrob or a childhood crush on some girl, he is won over, he has been drawn away from the dangerous plane (i.e. from the danger of tipping over). In Germany we do not really need to be concerned – this is a serious question about which one has previously spoken only with laughter, witty remarks, and dirty jokes, but that, thank God, has stopped – that we bring the boy and girl together too early and encourage sexual intercourse. No, in our climate, with our race and our people, it is the case that the 16-year old boy sees that (i.e. sexual intercourse) as his purest, cleanest and most ideal love, and that for him from the moment in which he is totally nuts about a girl – I must say it again clearly – a communal masturbating with mates, a communal friendship of a sexual nature with men or boys, is out of the question because he is generally shy before the girl. He is humanly bound (menschlich gebunden). So in that moment the danger is past. We now need to give the opportunity for that to take place. We must put a stop to the whole tendency, which we have today in youth and which we may also have in the SS, to mock a man who walks with a girl, a man who is respectful toward his mother, and a boy who is gentlemanly toward his sister. That is the seedbed for homosexuality. I thought myself obliged to speak to you once on these issues, my group leaders. This matter is deadly serious and cannot be solved with tracts and moral theories. Merely by saying: "God, are our people so bad? It is terrible that they have become so morally depraved," one does not solve this issue. If we answer this question with a Yes, then I must ask why are we still making an effort at all on this one point. Or we answer the question with a No; then we must admit that something in our people has been very wrongly directed in this area. . . .

Gentlemen! A misguided sexuality brings about the craziest thing that the mind can imagine. To say we are animalistic is an insult to animals, for animals do not do such things. So, this question about properly guided sexuality is a question of life or death for every people.

Daſ Reich und Europa

The struggle for Europe's freedom and future has begun. The Reich and Europe are engaged in the fiercest defensive struggle of this war. Since the days of Stalingrad, the peoples of Europe have known that only the German Wehrmacht is capable of countering the Bolshevik danger. Since these days, however, also grows among them the realization that without the national renewal of the Reich, Europe would have long fallen victim to Bolshevism long ago.

In his proclamation on the 10th anniversary of the National Socialist seizure of power, the Fuhrer once again reminded the world of the deeper meaning and goal of this gigantic struggle of two reevaluations - *"what would have become of the German people and of Europe if on June 22, 1941, the new German Wehrmacht had not held its shield in front of the continent at the last minute? Who wants to believe that the ridiculous guarantees or equally unimportant paper declarations of Anglo-Saxon would have saved the world from invasion by a power which, as American correspondents nowadays which calmly put it today, has had only one goal for 20 years, to invade Europe as it did at the time of the Great Migration or the Mongolian to invade Europe, to destroy its culture, and above all to exterminate its people people in order to get slave laborers for the Siberian tundras? Which state would have been able to counter this danger except Germany? Who else could have done? If since 1941 the biggest part of Europe has been united around Germany in the fight against the dangers of the East, then this can only happen because in 1933 this Germany received the political, moral and material provisions for leading a struggle which today decides the fate of the world. Just as at that time there were only two possibilities within Germany: either the victory of the National Socialist Revolution and with it a planned social construction of the Reich, or the Bolshevik overthrow and with it the destruction and enslavement of all, so today there are only these heathen alternatives: Either Germany, the German Wehrmacht and the countries allied with us and thus Europe are victorious, or the inner-Asiatic-Bolshevik wave breaks over the oldest cultural continent from the East, just as destroying and annihilating as this was already the case in Russia itself. Only unworldly fantasists can seriously believe the Jewish fibber that any British or American paper declaration would be able to put a stop to such a catastrophe of nations."*

In his appeal to the Wehrmacht, Reichsmarschall Göring also spoke of the truly European mission of National Socialism, which sees its world-historical justification precisely in its struggle against the Holschewist threat, as did Reichsmarschall Dr. Goebbels in his speech on the occasion of the Fuhrer's proclamation. *"Today,"* the Reichsmarschall stated, among other things, *"Germany now stands on the utmost guard for all of Europe. And whether there are allies, friends, neutral or hostile states in this Europe, they must realize and know that if this Germany were to collapse, the Bolshevik would not remain in front of the Swedish or Swiss or any other new country out of inner respect. Bolshevism would at the same moment would crash down upon Europe. Later, these states will say what they know inwardly today. Europe is a stepping stone for Bolshevism and an appendage for the Soviet Union, but both only when there is no German people and no German Wehrmacht. As long as people and Wehrmacht stand, Europe is the rock on which the Bolshevik blood wave will break."*

National Socialist Germany has thus become the strongest firepower of the European continent. The peoples of Europe, faced with the imminent Bolshevik danger, are realizing more and more that the National Socialist revolution is not only a marker in the history of

Germany, but within Europe and the world. This realization is reflected in the numerous messages, rallies and statements on the occasion of the 10th anniversary of the National Socialist seizure of power. The Italian newspaper "Messaggero", for example, described the 10th anniversary of the National Socialist seizure of power as follows: *“Adolf Hitler's National Socialism had made Germany the insurmountable natural bulwark of Europe against Bolshevism”*, and this was the highest title of merit that Europe could pronounce on this anniversary of the German rebirth. The Croatian leader Ante Powelitsch, writing in the "Deutsche Zeitung in Kroatien", described the date of January 30 not only as a turning point in the political fate of the German people, but of Europe as a whole. It was not only the beginning of a new epoch for Germany, but also for the other European peoples, indeed for the whole world. The President of the Hungarian House of Representatives, Andreas Nagy v. Tasnedy, stated in "Pester Lloyd" that the National Socialist seizure of power in Europe had ushered in an era that was unique in history, both in its history and in its fateful significance.

The Romanian Deputy Prime Minister Mikai Antonescu also spoke to the Romanian-German Society in Bucharest about the significance of January 30 for Europe. Antonescu stated, among other things, that in the past ten years the German Reich has represented a stronghold of order and a healthy social community, forming at the same time a citadel of order and strength in the heart of Europe against communism. *"Today, knowing that the East had prepared to storm Europe, one can appreciate what it meant that the Reich had hindered the spread of dangers and Bolshevism and, as the shield-bearer of Europe, had warded off the tide that had swamped the whole of Europe ... Aware of serving a European mission, but also aware that we ourselves would suffer under the Bolshevik rod and the Soviet will of oppression, we defend our soil, our property and lives, our families and our faith. We are proud to be able to make our contribution in this War of Destiny."* These examples show with all clarity that precisely the realization of the immense danger threatening Europe from the East is only making the process of European unification more difficult. But not only Europe, but also East Asia clearly recognized the world political significance of the National Socialist revolution. For example, the message addressed to the German people by the Vice-President of the Information Office of the Japanese Government, Okumura, on January 30 over Japanese radio states, among other things: *"These ten years since the seizure of power by the National Socialism represent a turning point with which no other event in the entire history of mankind can be compared. This world war, which connects the Orient and the Occident, will break the old Anglo-American tradition and their world order and eradicate it at the root. This world war is truly a turning point in world history that will bring about a moral reorganization of the world. Looking back over the ten years since the National Socialist seizure of power, it is evident that the struggle of the ten years has laid the indestructible foundation stone for the struggle of destiny to establish a world order for the eternal glory of mankind."* In this message it is clearly expressed that the new Germany is not only the leader of Europe, but also an enormous power factor for the construction of a new world order.

In addition to these voices on the anniversary of the National Socialist seizure of power, a whole series of statements by European statesmen can be cited which also point to the growing unity of destiny of the European peoples in the face of Bolshevism. At a major Falangist rally in Seville, the Spanish Party Minister Arrese declared that today more than ever the Falangists must help to save Spain and the world from the impending danger and to make Europe a fortress against Bolshevism. On the fulfillment of this task depended the future of Spain; for those who believed that a Bolshevik victory would not mean the collapse of all Europe were mistaken. If the dam holding back Bolshevism could not hold, not a single nation on the Continent would be spared the Bolshevik wave. The Blue Division, he said, was not a gallant gesture toward a friendly nation, much less payment for forgotten blood, but Spain's firm resolve to fight to final victory against the Bolshevik danger. to fight. It is not enough to take a defensive stance only on the surface, it is necessary to save Europe's unity, culture and civilization. Spain's mission is to show Europe the common enemy and to urge it as a whole to a new crusade. On the occasion of receiving a parliamentary delegation presenting the Jarje's answer to the royal throne speech of October 28, 1942, King Boris again emphasized Bulgaria's solidarity with the Axis powers. If the future of the world is being forged today, he led i.a. then the Bulgarian people must adapt to all the needs and difficulties that the world imposes on them. United, united and in the name of its national interests, Bulgaria will accept all sacrifices and restrictions with full readiness. Even in France there is gradually a growing realization that only Germany has the power to save Europe from Bolshevism. The French writer and poet Alphonse de Chateauhriand recently wrote the characteristic Sab in the magazine "La Gerbe": *"Berlin or Moscow, that is the question for France and all of Europe."* Mussolini once again underlined the Axis' unconditional will to win in a fundamental speech on the occasion of the anniversary of the fascist militia. In it, the Duce gave above all the only correct answer to the *"insane, criminal and puffery dilemma of Casablanca"*, as he called the meeting of Churchill and Roosevelt in the West African city. *"On this 20th, anniversary,"* he exclaimed, *"we answer the nonsensical, criminal and agitation dilemma of Casablanca that we will never yield as long as we can hold a weapon in our hand."* In this struggle against the Bolshevik-plutocratic world conspiracy, the peoples of Europe, under the unerring leadership of Germany, have joined together in an iron community of destiny. You have recognized the danger that threatens the whole of Europe. The order of the day for Europe today is: mobilize all forces of resistance; Germany has already switched to total warfare in the face of the immense danger from the East. For total war, i.e. the mobilization of all material and moral forces, is the only means of mastering this danger. For this reason Germany has taken a series of measures for the total mobilization of the national force, Norway has followed the example of the Reich. At a German-Norwegian rally in Oslo, which was marked by total war, Prime Minister Quisling announced a new blessing on the introduction of compulsory national service for all men and women. This marks the beginning of the mobilization of all manpower in Norway as well. Quisling pointed out in his speech that Bolshevism and the international Jewish world conspiracy are a total threat to the life of the European peoples, that Europe had never been exposed to a similar crisis. In view of this dangerous development one thing is necessary: the solidarity of the European continent. All nationally conscious Norwegians must therefore *"unite with the interests of the European and Germanic community of life"*.

In this context, two events deserve to be noted that must also be considered from the point of view of the concentration of forces: the reshuffle of the Italian government by the Duce and the re-election of the Fonte President Ryti. The Italian government reshuffle represents a managerial act, which on previous occasions has been called a change of guard, and signifies a consolidation of all forces under the leadership of the Duce. Ryti's re-election as President of Finland is an impressive proof of Finnish unity, but at the same time it is also a powerful demonstration of the Finnish will for freedom and a commitment to the Finnish people's defensive struggle against the Bolshevik threat.

The peoples of the new Europe are today more united than ever in a common defensive front against the Bolshevik-plutocratic world conspiracy. The aim of the Soviet Union in this war is the Bolshevization of the European continent. The Anglo-Saxon war against Germany is also proving more and more to be a struggle for the Bolshevization of Europe. England and America, as pacemakers of Bolshevism, have become betrayers of Europe. They, too, will have to fall if Europe is to live. The Reich and Europe are determined to fight this battle until a new January 30 comes as a clear result, namely: the unequivocal victory!

Name-Giving Rite

[SS document, 4 January 1937]

Today on the 4th of January 1937, from his house at Schorn near Rottach-Egern on the Tegernsee, SS-Brigadier General Karl Wolff made the following report to me, his present Reichsführer-SS.

"Reichsführer-SS: I am herewith announcing to you our third child, whom my wife, Frieda, née von Römhild, bore to me as my first son on the 14th of December 1936, at the end of the third year of the Third German Reich."

To this I respond:

"I thank you. I heard your report before witnesses, the God-fathers of this child, that is myself, SS-Brigadier General Wiligut, SS-Major General Heydrich, and SS-Captain Diebitsch. Your child will be entered into the birth-registry of the SS and noted down in the clan-book of the SS."

Brig. Gen. Wolff thereupon handed the child over to the mother who received it. Then I instructed SS-Brigadier General Wiligut to carry out the name-giving. SS-Brigadier General Wiligut wrapped the child in the blue ribbon of life and then spoke the traditional words:

"The blue ribbon of loyalty runs through your life.

"Whosoever is German and feels himself to be German
must be loyal!

"Birth and marriage, life and death are symbolically
bound together by this blue ribbon.

"And now this, your child, is clinically bound with my
inner wish that he become a real German boy and an
upright German man."

Now SS-Brigadier General Wiligut took the cup and spoke the traditional words:

"The source of all life is Got!

"From Got flows your knowledge, your duty, your purpose in life, and all understanding of life.

"Each draught from this cup bears testimony to the fact that you are bound to Got."

He then gives the cup to the father of the child. Now SS-Brigadier General Wiligut took the spoon and spoke the traditional words:

“This spoon will nourish you henceforth until the time you become a young man. Your mother declares her love for you with it and punishes you by not feeding you with it when you transgress against the laws of Got.”

He then gives the spoon to the mother of the child. SS-Brigadier General Wiligut then took the ring and spoke the traditional words:

“You, child, shall only wear this ring, the clanic ring of the Wolff-family, once you have proven yourself worthy as a youth to the SS and to your clan.
“And now I give to you, according to the wishes of your parents, and by the mandate of the SS, the names: Thorisman, Heinrich, Karl, Reinhard.

“It is up to you, parents and name-godis, to instill in this child a genuine, brave German heart, according to the will of Got.

“For you, dear child, I wish that you will guard yourself in such a way that upon becoming a young man you will want to keep the proud name Thorisman as your first name for your whole life.”

“OUR GOT GRANT IT!!!”

I herewith sign this document and have requested the name-godis to sign it as witnesses as well.

The commander: H. Himmler
The name-godis:
1st name-godi: Reichsführer-SS H. Himmler
2nd name-godi: SS-Brigadier General K. M. Wiligut
3rd name-godi: SS-Major General R. Heydrich
4th name-godi: SS-Captain Karl Diebitsch

Eulogy to Reinhard Heydrich

My leader!
Dear Heydrich Family!
Honored mourning guests!

With the death of SS Obergruppenführer Reinhard Heydrich, the Deputy Reich Protector of Bohemia and Moravia, Chief of the SD and Security Police, the National Socialist Movement has made a tragic sacrifice to the fight for freedom of our people. How incomprehensible to us is the thought that this shining, great human, scarcely 38 years old, is no longer with us and unable to battle along with his comrades. His unique abilities and pure character, his mind, his logic and clarity, are irreplaceable. We would not be abiding by his wishes were we not here with his coffin, heroic thoughts of living and dying investing us, as they once did.

Words on Heydrich's Life and His Service in The Navy

When our people confronted the death of its dearest. In this spirit we devote our ceremony to honoring him, recounting his life, his deeds, and then returning his mortal remains to the earth. We will fight as he fought during his life and seek to fulfill his role. Reinhard Heydrich was born March 7, 1904 in Halle on the Saale. He attended elementary school and a Reform School for his secondary level of education. During his school years, in 1918 after the great break up of our people, the 16-year-old student demonstrated his ardent love for Germany by volunteering for the volunteer corps "Maercker" and Freikorps "hall," which were active in the red regions of mid-Germany. In 1922, at epoch, when soldiering was despised, he enlisted in the navy. He was a lieutenant in 1926 and a lieutenant in 1928 at sea. He served as a radio and communications officer and broadened his horizons with foreign duty and travel.

Heydrich's Introduction to the SS

In 1931 he left the navy. Through one of his friends, SS chief officer of Eberstein, I met him and inducted him into the SS in July. Heydrich, who had been a lieutenant, became a simple SS man on the small staff of Hamburg together with other noble, mostly unemployed, young men, who found there a true calling. Their duty was with the hall and they were involved with propaganda in the predominantly red quarters of the city. Soon after, I brought Heydrich with me to Munich and gave him new duties in the little Reich leadership SS. Politically difficult, during the autumn of 1932, he served loyally and steadfastly, despite the many demands upon him. After we came to power, I became Munich police chief on March 12, 1933. I immediately gave Heydrich the so-called political division of the presidium. In no time, he re-organized the division, and in a few weeks transformed it into the Bavarian Political Police.

Heydrich's Role as a Deputy of the Prussian State Police Force

Soon the division became a model for political police departments in non-Prussian German territory. On April 20, 1934 the Prussian Minister President, our Reichsmarschall Hermann Goering, appointed me to lead the State Police of Prussia and appointed Brigadier SS Heydrich as my deputy. In 1936, the leaders appointed 32-year-old Heydrich, chief of the newly created security policy. Besides the secret police, he was responsible for all of the criminal police. The years 1933, 34, 35, 36 were filled with work and innumerable startup problems. We had to deal with expelling immigrants and traitors. These difficult, painful duties fell to Heydrich's Security Police and the SD, which had to earn the respect of the states and the entire empire. By the beginning of 1938, the security police was a strong organization that could carry out all tasks. Heydrich rendered a great, though unobtrusive, service during the bloodless march into Austria [Ostmark], the Sudetenland and Bohemia-Moravia, as well as the liberation of Slovakia, by arresting opponents and keeping a watchful eye on enemies in synthesis places.

I remind myself to mention here publicly the thoughts of this man, who was feared, hated and denounced by sub-humans: such as Jews and miscellaneous criminals. Even many Germans did not understand him. In all measures and actions, he wore the deeds of a National Socialist and SS one. From the depths of his heart and blood he made the world-view of Adolf Hitler a reality. Heydrich solved all problems from a racial point of view. His ultimate goal was the maintenance, protection, and preservation of our blood. To carry out his difficult task, he had to build and lead an organization, which dealt with evil, criminal, anti-social elements in our society. There was little joy in this work. Heydrich's view did what only the best of our people, the racially pure of exceptional character, were viable to battle the elements with negative social sufficient hardness.

Heydrich's Character

He himself was incorruptible. Flat character and toadies elicited only scorn from him. But truthful, upstanding people, even if guilty, could rely on his knightly nobility and human understanding. Yet he never let anything happen that could damage the whole nation or the future of our blood. No. Should one forget his truly revolutionary creativity in the criminal police. He approached the question of criminality with a healthy, sober human understanding. But at the same time, he tired to make the German criminal police a modern and scientific force. As chief of the International Criminal Police Commission [Interpol today] he gave to the policemen of the world his wisdom, his experience, and his comradeship. After 1936, when his service began, there was a continuous decrease in crime. Despite three years of war, crime incidence has now reached its lowest level ever. People in Germany can walk down the streets in peace, unmolested, even in the hardest times, in contrast to the "splendid, humane, democratic countries." Germans can thank Reinhard Heydrich from the bottom of their hearts for this security.

Both criminal and political miscreants have been severely handled and our security police will continue to do that. Yet after innumerable conversations with Heydrich, I learned that this man, who was externally hard and strict, suffered deeply on account of his duty. But no matter, according to SS law, which he not allowed to save foreign or German blood. When the life of the nation which in question. He was one of the best teachers of National Socialist morals and educated the SS leadership corps of the security service and led it with unimpeachable purity. To the men he commanded, he devoted love and attention, even in the most difficult matters, and showed himself to be a born and bred gentleman. He was a shining example in his willingness to accept responsibility and was a model of modesty. He let his work speak for itself and never blew his own horn. Many people were surprised he did. He took to the interest in all intellectual endeavors of the security service, no matter what their nature. There was not a trace in him of the fusty old policeman. He worked out the scientific basis for everything and applied his findings to everyday questions.

Heydrich's Involvement in The War Front

The war arrived with its many tasks in the newly occupied areas, in Poland, Norway, the Netherlands, Belgium, France, Yugoslavia, Greece, and above all, Russia. It was difficult for him, this fighter and doer, not to be right at the front. Besides his tireless devotion to assigned tasks, which he accomplished day and night as one of the most diligent in the kingdom, he spent the early mornings of weeks and months gradually obtaining certification as a pilot and passing his examination as a combat flier. In 1940 he flew combat missions in the Netherlands and Norway. He was awarded the bronze medal flying and the Iron Cross second class. But he was not satisfied. In 1941, at the beginning of the Russian campaign, he flew combat missions, without my knowledge, and I can confirm this fact with joyous pride and certainty. It was the one secrets he kept from me in the eleven years we worked together. He was a fighter pilot in a German squadron in southern Russia, and won the silver medal's front flyers and the Iron Cross first class. At this time, destiny reached out to him. Russian flak downed his plane, but luckily he landed between the two lines and dragged himself to the German side, only to go up again the next morning in another plane. I always held to the view that Heydrich did more important here than as a far off front soldier, even though I understood his need to do what he did.

He was abiding by the law: *"do not save your own blood,"* and proved himself in combat, even though his duty as security police chief thing in fact much more dangerous. Overload in September of this year came his greatest task, and, as we now know, his great task load. The leader made him Deputy Reich Protector of Bohemia and Moravia when Reich Protector of Neurath became ill. Many Germans and Czechs thought: here comes the fearsome Heydrich, who will rule with blood and terror. But during synthesis months, he showed the world his positive qualities and applied his creative genius abilities in the fullest measure. He was firm, pursued the guilty, and had enormous respect for German power and law. Yet he gave those who were willing the opportunity to work with him. There was not a problem in the many-faceted life of Bohemia and Moravia that this young deputy Reich Protector did not solve with aplomb, guided by his understanding of our laws and our Empire.

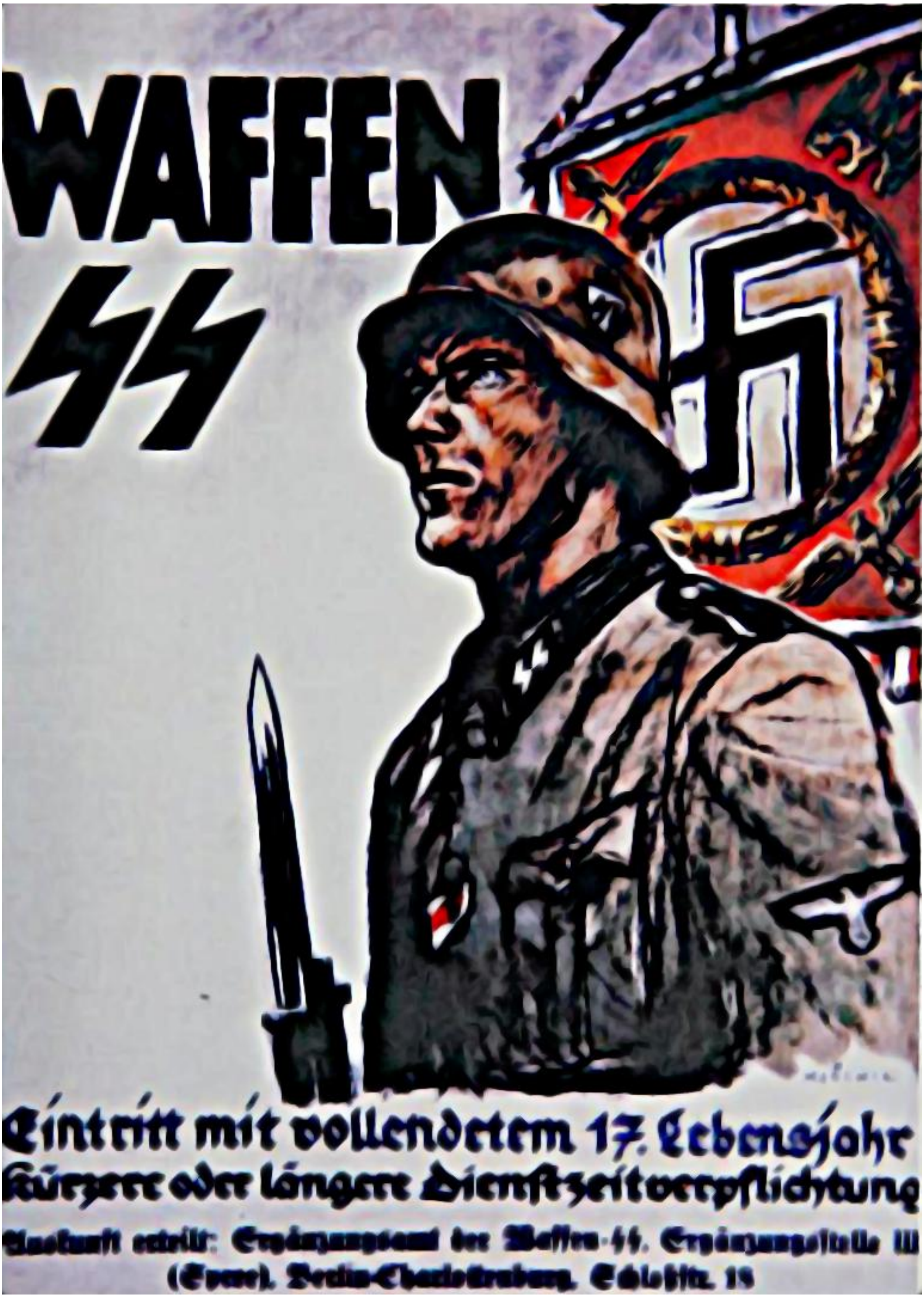
Heydrich's Life Comes to an End

On May 27th, an English bomb hit him from behind . A person paid from the ranks of the most worthless subhumans had brought him low. Fear and excessive caution were foreign to him, the greatest sportsman of the SS, a bold fencer, rider, pentathlon champion, and swimmer. With courage and energy he defended himself and shot twice at his attackers, though he had been gravely wounded. For days we hoped that his hereditary strength and disciplined, healthy body would overcome his horrible injury. On the seventh day, June 4, 1942, destiny, God the almighty ancient, ended the life of Heydrich, a deep believer but the greatest opponent of the use of religion for political purposes. All of us, the kingdom foremost leader, that he served so loyally, are now gathered to honor Heydrich. He was at the time of his death a paragon of happy family life, and his two young sons are here to represent his courageous wife, who is expecting another child. Heydrich the leader is awarding the gold wound badge, and named, on the day of his death, a Waffen SS unit on the eastern front, the 6th SS infantry, "Reinhard Heydrich." Heydrich wants to live on in our holy convictions, which were his words. He honored and advanced the cause of those who shared his blood.

He wants to endure on account of his talents. He was a musical person and a warrior bold, happy and earnest, to indomitable spirit, a character of unblemished purity noble, upstanding and unsullied. He has transmitted synthesis virtues to his sons, who honor his blood and heritage. His wife and children prosthesis deserve our attention and loving care. The SS will look after them well. He wants SS to live on in our society. His memory will aid us when we have tasks to carry out for the leader and the Reich. He wants to fight along with us, if we remain true to the law until the end. He wants to be our companion in good times and bad. Therefore, he will be present when we are celebrating with our comrades. For the security police and security service he created and founded, he wants to be a model that will never be forgotten, a goal we can aspire to but never reach. He wants to bear witness for all Germans as a martyr to Bohemia and Moravia which always will be German lands, as they have been since time immemorial. There, in the world beyond, he will abide among the great battalions of dead SS men [This is perhaps a reference to the Ancient Germanic concept of Valhalla]. He wants to be with his old comrades: Weitzel, Moder, Herrmann, Mülverstedt, Stahlecker, and many others who in spirit are quietly fighting with us. But it is our holy duty to atone for his death, to take up his tasks, and to pitilessly destroy, without any sign of weakness, the enemies of our people. I have one last thing to say: You, Reinhard Heydrich, SS were truly a good one. On a more personal level I thank you for your unwavering loyalty and wonderful friendship, which united us in this life and death can not obliterate it!

Himmler'ſ Attack on Chriſtianity

We will have to deal with Christianity in a tougher way than hitherto. We must settle accounts with this Christianity, this greatest of plagues that could have happened to us in our history, which has weakened us in every conflict. If our generation does not do it then it would I think drag on for a long time. We must overcome it within ourselves. Today at Heydrich's funeral I intentionally expressed in my oration from my deepest conviction a belief in God, a belief in fate, in the ancient one as I called him - that is the old Germanic word: Wralda. We shall once again have to find a new scale of values for our people: the scale of the macrocosm and the microcosm, the starry sky above us and the world in us, the world that we see in the microscope. The essence of these megalomaniacs, these Christians who talk of men ruling this world, must stop and be put back in its proper proportion. Man is nothing special at all. He is an insignificant part of this earth. If a big thunderstorm comes, he can do nothing about it. He cannot even predict it. He has no idea how a fly is constructed - however unpleasant, it is a miracle - or how a blossom is constructed. He must once again look with deep reverence into this world. Then he will acquire the right sense of proportion about what is above us, about how we are woven into this cycle. Then, on a different plane, something else must happen: we must once again be rooted in our ancestors and grandchildren, in this eternal chain and eternal sequence. By rooting our people in a deep ideological awareness of ancestors and grandchildren we must once more persuade them that they must have sons. We can do a very great deal. But everything that we do must be justifiable vis-à-vis the clan, our ancestors. If we do not secure this moral foundation which is the deepest and best because the most natural, we will not be able to overcome Christianity on this plane and create the Germanic Reich which will be a blessing for the earth. That is our mission as a nation on this earth. For thousands of years it has been the mission of this blond race to rule the earth and again and again to bring it happiness and culture.


WAFFEN
SS
Eintritt mit vollendetem 17. Lebensjahr
Kürzere oder längere Dienstzeitverpflichtung
Auskunft erteilt: Ergänzungsamt der Waffen-SS, Ergänzungsstelle III
(Spree), Berlin-Charlottenburg, Schloßstr. 18

The Totenkopf Ring

The most important cult-object of the SS is the “death’s head ring” Totenkopf ring. Wiligut is widely credited with its design. The text of a document which was presented the SS-men with the ring reads:

I bestow upon you the death’s head ring of the SS.

It is:

A sign of our loyalty to the Ftihrer, our unwavering obedience to our superiors and our unshakable solidarity and comradary.

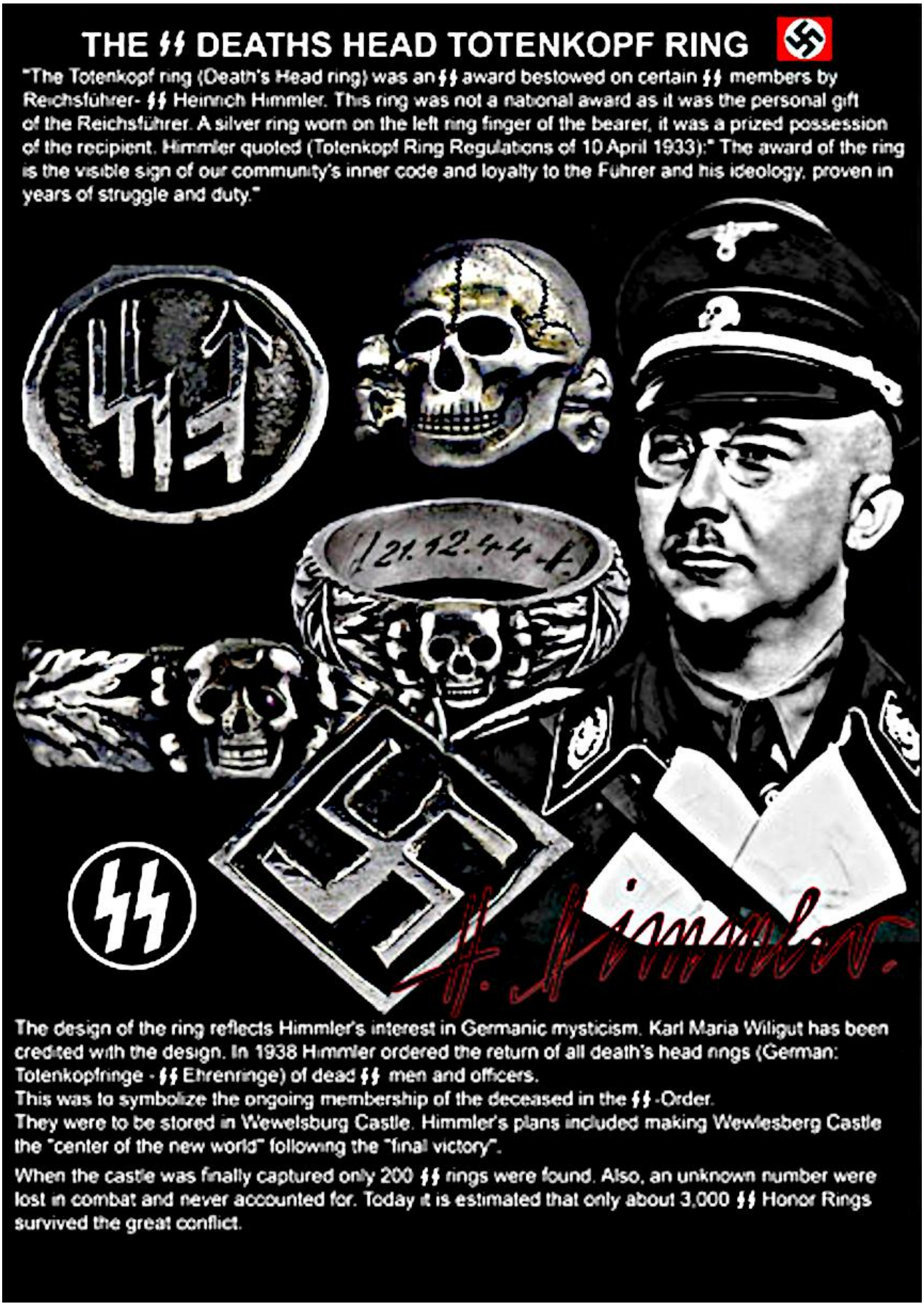
The death’s head is an admonition to be prepared at any time to risk our own individual lives for the life of the collective whole. The runes opposite the death’s head are holy signs from our past, with which we have been newly reconnected through the philosophy of National Socialism.

The two Sig-runes symbolize the name of our protection-squad [Schutzstaffel]. The Swastika and Hagall-rune are to keep our attention on our unshakable faith in the victory of our philosophy.

The ring is crowned all around with oak leaves, the leaves of the old German tree. This ring may not be sold, and is not allowed to be transferred to others. Upon your withdrawal from the SS or from life, this ring is to be returned to the Reichsftihrer-SS. Copies and imitations are punishable by law and you are to protect it from same.

Wear the ring with honor!

SS-Totenkopf Rings



THE SS DEATHS HEAD TOTENKOPF RING

"The Totenkopf ring (Death's Head ring) was an SS award bestowed on certain SS members by Reichsführer- SS Heinrich Himmler. This ring was not a national award as it was the personal gift of the Reichsführer. A silver ring worn on the left ring finger of the bearer, it was a prized possession of the recipient. Himmler quoted (Totenkopf Ring Regulations of 10 April 1933):" The award of the ring is the visible sign of our community's inner code and loyalty to the Führer and his ideology, proven in years of struggle and duty."

The design of the ring reflects Himmler's interest in Germanic mysticism. Karl Maria Wiligut has been credited with the design. In 1938 Himmler ordered the return of all death's head rings (German: Totenkopfringe - SS Ehrenringe) of dead SS men and officers.
This was to symbolize the ongoing membership of the deceased in the SS-Order.
They were to be stored in Wewelsburg Castle. Himmler's plans included making Wewlesberg Castle the "center of the new world" following the "final victory".

When the castle was finally captured only 200 SS rings were found. Also, an unknown number were lost in combat and never accounted for. Today it is estimated that only about 3,000 SS Honor Rings survived the great conflict.

Query With a Prieſt

In 1937 he (Himmler) wrote to a pastor, in reply to a query:

“Every SS man is free to be a member of a church or not. It is a personal matter, which he has to answer for to God or his conscience.’ SS men should not, however, be atheists, for ‘that is the only world- or religious view that is not tolerated within the SS. ’ 'I have nothing to do with denominations,’ he told army officers in July 1944, ‘I leave that to each individual. But I have never tolerated an atheist in the ranks of the SS. Every member has a deep faith in God, in what my ancestors called in their language Waralda, the ancient one, the one who is mightier than we are."

"That, too, may be said calmly. Because you shall get to know my thoughts. I have nothing to do with denominations, I leave that to every one. But I have never tolerated an atheist in the ranks of the SS. Everybody is deeply believing in the Sdvdrsal, in the Lord God, in what my ancestors called in their language Waralda, the Ancient One, that which is more important than we are. And we are clear about that, that the sayings, man controls nature, are really only arrogant and stupid sayings. We humans, who are not able to cope with a situation, if it occurred to nature to let rain fall for eight or ten weeks, or if it occurred to nature - let's say - to let it snow until the end of June instead of until the end of March or April this year. Then everything what we call culture and civilization, standard of living in our conceit, in our megalomania, would have been over.."

The "Hindu Nazi"

International Business Times spoke with two experts on German culture to explore Himmler and Hinduism.

Victor and Victoria Trimondi are German cultural philosophers and writers. They have published books on religious and political topics, including Hitler-Buddha-Krishna-An Unholy Alliance from the Third Reich to the Present Day (2002), a research about the efforts by National-Socialists and Fascists to construct a racist Indo-Aryan warrior ideology with strong roots in Eastern religions and philosophies.

IB TIMES:

Heinrich Himmler was reportedly fascinated by Hinduism and ancient Indian culture, and he read the Bhagavad Gita, among other classic texts. How and when was he introduced to Indian culture? Was it prior to his joining the Nazi party or afterwards?

MR. & MRS. TRIMONDI:

Himmler kept a diary where he not only listed the books he read but also provided extensive comments on these manuscripts. His entries regarding India and Indians were always very positive. Himmler's Indian reading list started in 1919 [before the Nazi Party was formed] with a German translation of a novel called Mr. Isaacs: A Tale of Modern India by Marion Crawfords. Six years later, in 1925, Himmler also praised Hermann Hesse's Siddhartha as a magnificent book. Himmler was also drawn to The Pilgrim Kamanita by the Danish author Karl Gjellerup, which was a contemporary best-seller. In his diary, Himmler commented: A precious narration. The content is the teaching of salvation.

Gjellerup's book quoted several verses from the Vedas, including:

"The one who kills believes that he is killing. The one who has been killed believes that he dies. Both of them are wrong, for one doesn't die and the other doesn't kill."

Later, Himmler delivered some of these same philosophies in his speeches to his SS officers. In the 1920s and the early 1930s, Himmler read some popular books about Hinduism and Buddhism. Yet, his actual interest in classic Hindu texts came later, when he founded the SS-Ahnenerbe, the brain trust of the Black Order, a group of highly qualified academics and occultists that attempted to forge the ideology of a racist warrior religion. In 1937, Himmler chose Professor Walter Wüst to serve as the president of the SS-Ahnenerbe. Two years later, Wüst became the curator of this notorious organization. Incidentally, in addition to being one of the leading Sanskrit scholars of his time, Wüst served as the president of the Maximilian University in Munich. In the academic world, Orientalists from this particular university were considered the top experts in their field. Wüst was keenly interested in extracting ideas from the Vedas and Buddhism of the so-called Aryan tradition in order to give National Socialism a religious dimension. One slogan of his was: Also above India hovers the sun-sign of the Swastika. To Wüst, Hitler appeared as the manifestation of a Chakravartin - Indo-Aryan world emperor. Wüst tried to support this particular speculation by verses from classical Indian scriptures. Moreover, in one of his emotion-driven speeches, he compared Hitler with the historical Buddha.

IB TIMES:

Germany's fascination with ancient India and its culture began in the 19th century, no? That is, long before the advent of the Nazis. Is it correct?

MR. & MRS. TRIMONDI:

Indeed, Germany had been a true center for Sanskrit studies in the nineteenth century. To be exact, there were scholars and writers in this field who either put the emphasis on the peaceful aspects of Indian culture (e.g. Johann Gottfried Herder and Friedrich Wilhelm Joseph Schelling) or pointed out the nihilistic side of Buddhism or Shankara philosophy (like Arthur Schopenhauer). However, with the radicalization of German nationalism, writers began to put more emphasis on the martial aspects of Hindu culture. One of the first who tried to blend the warrior ideology of ancient India with Aryan racism was Houston Stewart Chamberlain, an English-born author who lived in Germany and who was later held in a high esteem by the Nazis.

IB TIMES:

Is it true that Himmler could read and speak Sanskrit fluently? Where and how did he learn such a difficult foreign language?

MR. & MRS. TRIMONDI:

We do not have any evidence that he mastered Sanskrit. However, Himmler did not need to read this ancient tongue since he always had Wüst by his side.

By constantly interacting with Himmler, Wüst was directly involved in his philosophical and ideological projects, and he could provide an answer to any linguistic questions coming from the Reichsführer SS.

IB TIMES:

As Reichsführer-SS, Chief of the German Police, Minister of the Interior and head of the Gestapo and the Einsatzgruppen killing squads, Himmler was responsible for the murder of millions of innocent people. How did he reconcile such brutality with the tenets of Hinduism, which is generally peaceful?

MR. & MRS. TRIMONDI:

The image of Hinduism as a totally peaceful religion is a widespread fallacy. In fact, one can find plenty of martial aspects in Hindu culture, which had been emphasized by various individuals even before the Nazi period, during Hitler's reign, and even today by the extreme right wing in Europe and elsewhere. For example, in his introduction to a popular edition of the Bhagavad Gita, Leopold Schroeder, a student of ancient India, wrote that this poem describes the powerful ethics of Kshatriya (Warrior) religion at a time when the warriors and kings of India provided a spiritual leadership instead of the priestly caste. It is very likely that Himmler used this particular edition of the Bhagavad Gita. It was the Kshatriya, the ancient Hindu warrior caste, and its ethical ideals that fascinated the Nazis so much among other elements of Indian history and culture.

IB TIMES:

Aside from millions of Jews, Himmler was also responsible for the mass murder of up to half-million Roma (gypsies). Was he not aware that the Roma are also of Indian descent?

MR. & MRS. TRIMONDI:

He must have known it. At the same time, we should remember that Western racist intellectuals usually divided Indian society into two castes: light-skinned Aryan conquerors (priests, warriors and merchants) and dark-skinned indigenous Dravidians or Chandalens -- the latter expression goes back to a Sanskrit word Chandala - or, 'The Untouchables.' Himmler surely viewed the Roma as a part of this outcast group.

IB TIMES:

Bhagavad Gita partially focuses on the adventures of Arjuna, the world's greatest warrior. Did Himmler fantasize that he was a 20th-century Arjuna fighting for the glory of the Aryans? Did Himmler view Hitler as his god Krishna - like a reincarnation of god Krishna?

MR. & MRS. TRIMONDI:

When speaking about the Aryan culture proper and the old German or Nordic gods, Himmler clearly viewed them as parts of the same spiritual ideology. In this sense, Himmler was indeed fighting for the glory of the Aryans. Thus, Himmler was convinced that the thunderbolts mentioned in both Indian and European mythologies were references to the super-weapons of Aryan Gods, who possessed incredible knowledge of electricity. However, we do not know whether Himmler identified himself with Arjuna or not. At the same time, considering the fact that he did indeed compare Hitler to Krishna, it is quite possible that he cast himself as the character of Arjuna. On one occasion, Himmler recited to other people the following passage from the Gita, in which Krishna says to Arjuna: Every time when man forgets the sense of justice and truth, and when injustice reigns in the world I become born anew, that is the law. Having read these words, Himmler added: This passage is directly related to our Führer. He did arise during the time when the Germans were in the deepest distress and when they did not see any way out. He belongs to these great figures of light (Lichtgestalt). One of the greatest figures of light reincarnated himself in our Führer. Based on this statement, one can assume that perhaps Himmler viewed Hitler as a manifestation of Krishna and himself as Arjuna.

IB TIMES:

Did Himmler envision the SS as a modern version of the ancient Kshatriya Hindu warrior caste?

MR. & MRS. TRIMONDI:

This was really a sensation what we discovered in the archives: In 1925, shortly before he became a member of Hitler's SS, Himmler read about the Freemasons and anti-masons in Their Fight for World Domination by an Austrian writer named Franz Haiser. Strange as it may sound, the greater part of the book deals not with Freemasons but with the Indian caste system. Haiser praised this caste system as the most reasonable and the most sophisticated social model. He also glorified the Kshatriya (the Warrior) caste as the natural leaders in society.

Haiser also compared the decline of the caste system in India to the decadence of Western culture. As a way to prevent this decline, the author proposed the creation of a well-organized, international and racially pure elite order of warriors that he called the All Aryan Union (all-arischer Bund). In addition, he advocated for an all-Aryan world revolution and for the emancipation of the Kshatriya from above. Haiser derided the so-called lower races as crows, rats, sparrows, louses and fleas and also endorsed the reintroduction of slavery. He envisioned a society in which the Kshatriyas would not be permitted to mingle with other races. In addition, he drew attention to the Hindu cosmology of global eras: the Yugas, the Holy Trinity of Brahma, Vishnu and Shiva, and the Indian law code of Manu, which he interpreted as a guidebook on how to keep the Aryan race pure. After familiarizing himself with all these ideas Himmler wrote excitedly in his diary: A wonderful book [...] I agree with most of it. One needs such books. They encourage those who instinctively feel what is right and what is wrong, but do not dare to think about it because of their false education. Kshatriya caste [is what] we have to be. This is the salvation. Two years later, in 1927, as a twenty-seven year old man, Himmler already came to occupy the high position of the Stellvertretender Reichsführer SS. Much of the agenda articulated in Haiser's book could be found later in the ideology and the structure of the Black Order. Himmler was also familiar with the writings of the Italian philosopher Julius Evola, a fascist prophet of the Kshatriya ideology.

IB TIMES:

Is it true that Himmler always kept a copy of the Bhagavad Gita in his pocket and read passages from it every night?

MR. & MRS. TRIMONDI:

Yes, this is true. In fact, it has been well documented by Felix Kersten, his Finnish masseur, that Himmler liked to indulge in philosophical monologues in his presence. The Reichsführer-SS called the Gita a high Aryan Canto. Kersten also reported that Himmler read the Vedas, especially the Rig-Veda, the speeches of the Buddha, and the Buddhist Visuddhi-magga. Himmler made frequent references to karma, especially when he was talking about providence. He also believed in reincarnation: With one life life is not finished. What good and bad deeds a man has done has an effect on his next life as his karma.

IB TIMES:

Discuss Himmler's fascination with Yoga and what he sought to gain from this practice.

MR. & MRS. TRIMONDI:

The practice of Yoga was already well known during the Nazi regime -- but we do not know whether Himmler did Yoga exercises or not. We only know about his plan to introduce meditation practices and spiritual retreats for the elite members of the SS in a special center located at Wewelsburg, a medieval castle. Himmler confided to Felix Kersten: I admire the wisdom of the founders of Indian religion, who required that their kings and dignitaries retreat every year to monasteries for meditation. We will later create similar institutions.

IB TIMES:

Did Himmler (and other top Nazi leaders) use the Bhagavad Gita as a kind of an ideological blueprint for the Holocaust and World War II?

MR. & MRS. TRIMONDI:

Several historians believe that Himmler's notorious Posener Speech in front of a hundred SS officers in 1943 was highly influenced by the spirit of the Bhagavad Gita. In this particular speech, Himmler stressed that if the destiny of the nation called for it, every member of the SS had a duty to conduct drastic measures brutally and without pity and without regard to blood relationship and friendship. This utterance brought to mind the instructions Krishna issued to Arjuna, demanding from the latter to attack his kin and kill them. In the same speech, after mentioning unworthy human beings who were going to be murdered (an indirect reference to the Jews), Himmler assured his listeners: These deeds do not inflict any damage on our inner selves, our souls, and our characters. In the same manner, Krishna assured Arjuna that the latter acts would not pollute his higher self by completing his murderous duty: Whatever I do, it cannot pollute me. [...] The one who merges with me, frees himself from everything, and he is not bound by his deeds. Thus, Himmler encouraged the members of the SS to conduct their murderous acts, unemotionally in a cool detached manner just as Krishna instructed the charioteer Arjuna. On the whole, the Posener Speech was focused on the spiritual dimensions of war and the conduct of the warrior, which is the chief element of the Kshatriya philosophy of Hinduism. The German diplomat and undercover U.S. agent in Nazi-Germany Hans Bernd Gisevius concluded: There is no doubt that for Himmler the Bhagavad Gita is the book of the Great Absolution.

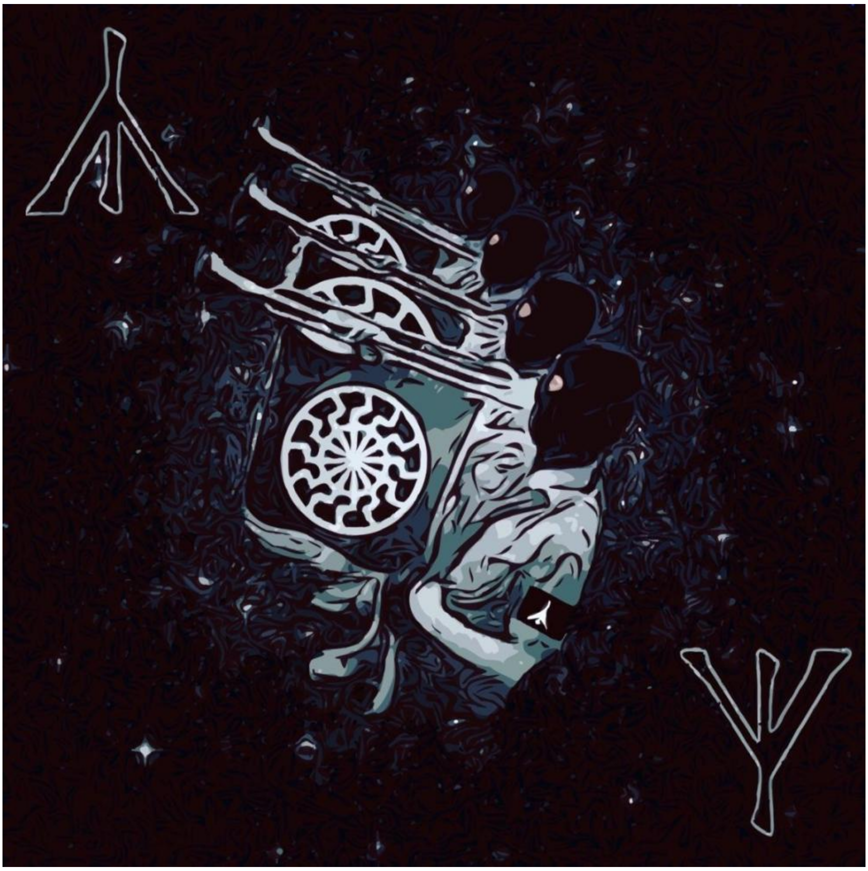
IB TIMES:

During the war, there was a community of Indian nationalists living in Berlin. The most prominent among them was Subhash Chandra Bose, who met with many top Nazi officials, including Himmler, Ribbentrop, Goering and Hitler himself. Is it true that Himmler was generally interested in helping Bose to achieve independence for India, whereas most of the other German leaders only used Bose in a ploy to stoke anti-British sentiments in India?

MR. & MRS. TRIMONDI:

Unlike other Nazi leaders, Himmler and the curator of the SS-Ahnenerbe Walther Wüst, provided some ideological support to Bose's political agenda. Wüst spoke about the need to work closely with Bose and contemplated holding a German-Indian congress of Indian scholars representing both countries. Yet, except for these utterances, neither Himmler nor Wüst did anything specific to support Indian nationalists. Bose delivered an emotional speech for British soldiers of Indian origin, who were captured by the Wehrmacht in Africa and who were held in Germany as POWs. He said to them: Hitler is your friend. He is the friend of the Aryans, and you will return to India as the liberators of your motherland. The Indian Kshatriya legacy was not the only Oriental culture that attracted Himmler and his ideologists when they were working to construct their racist Indo-Aryan warrior religion. In addition to Hinduism, the Reichsführer SS was also interested in the militant Samurai Zen philosophy of Japan as well as the occult scriptures of Tibetan Buddhism. Indeed, one of the goals of the famous SS expedition to Tibet headed by Ernst Schaefer in 1939 was to find in the Lamaist monasteries scrolls containing secret Aryan teachings.

Himmler
Kvlt



“Jews have taken over capitalism and know well how to play ‘internationalism’ against peoples in the struggle for the establishment of their power. Internationalism would nullify the individual importance of peoples and would have as its goal the enslavement of workers throughout the world. There would be only one way to avoid this fate: the union of all German workers based on nationalism to institute a socialist regime. The aim is to create a powerful, nationalist, socialist, and German workers’ party”

Der Untermensch

"As long as there are people in the world, the struggle between the people and the subhumans will be an inevitable part of history, this struggle waged by the Jews against the peoples, is as far as we can look back, of natural outcome of life on our planet. You may safely suppose, that the struggle for life and death is as much a law of nature as the struggle of the plague bacillus against the healthy body." - Reichsführer-SS Heinrich Himmler 1935

As night rises against day, as shadow and light are eternal enemies- so the greatest enemy of earth-controlling man is man himself. The beast-man - whose seemingly equal natural creation with hands, feet and a kind of brain, with eyes and mouth, is nevertheless a completely different, a terrible creature, is only a shadow of a human being, with human-like features - spiritually and soul-wise even lower than an animal. In the interior of the creature a terrible chaos of wild boundless appetites: untold destructiveness, primitive avarice and undisguised meanness. Der Untermensch - nothing else! For not everything is equal that looks like a man.

Woe to him who forgets!

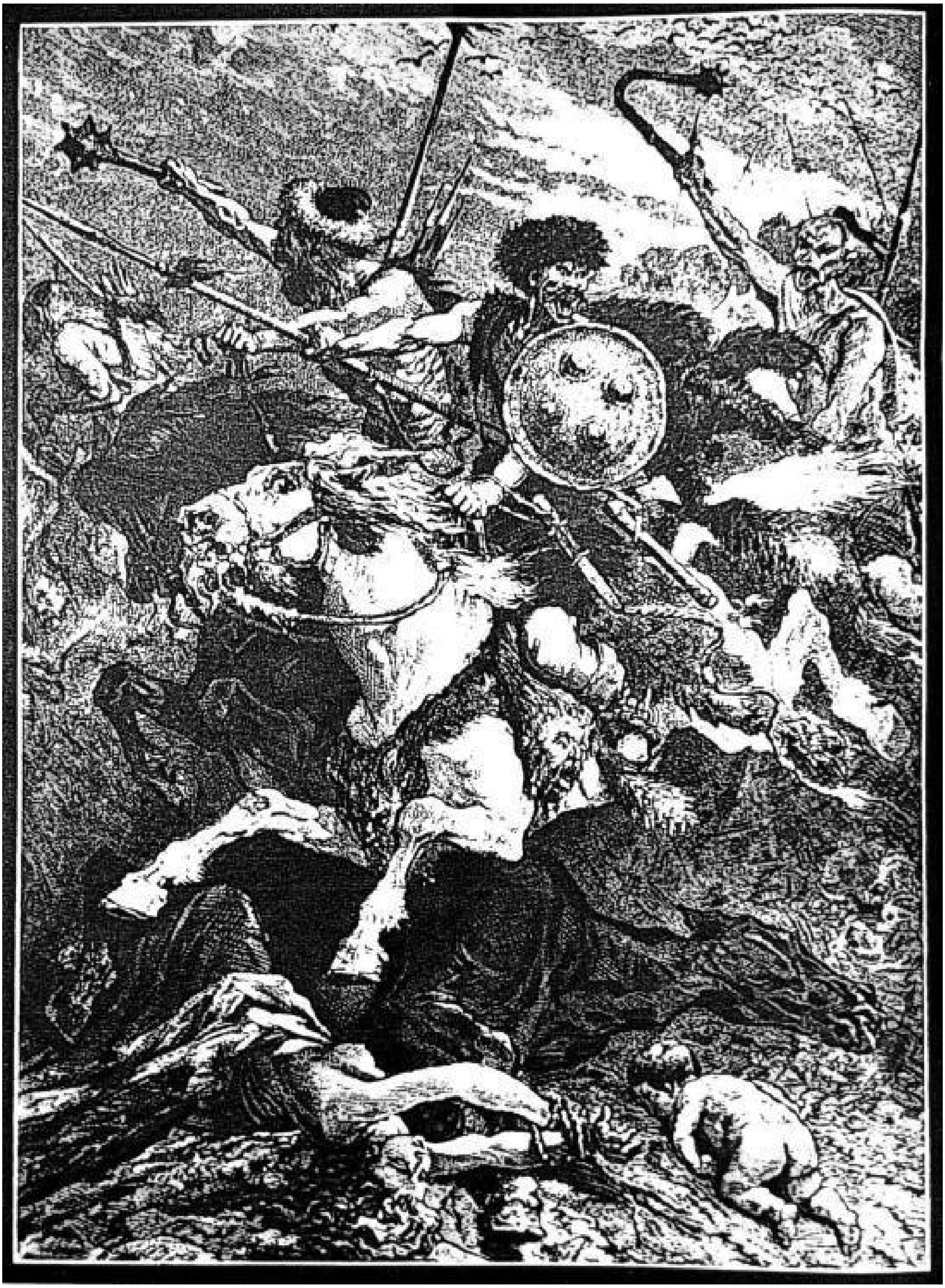
Whatever great works, thoughts and arts this earth possesses - man has conceived, created and accomplished them; he thought and invented, for him there was but one goal: to work his way up to a greater existence, to shape the unsatisfactory, to replace the imperfect with better. That's how the culture grew.Thus the plow, the tool, became the house. So man sought community, so became the family, so became the people, so became the state. Thus man became good and great. Thus he rose above all life beings.That's how he became God's neighbor. But the beast man lived, too. He hated the work of others. He raged against it, secretly as a thief, openly as a slanderer - as a murderer, he joined with his peers.

The beast called the beast. Never could he maintain peace, never had peace. What he needed was the semi-darkness, the chaos. He shunned the light of cultural progress. He needed for his self-preservation, the swamp, hell. But not the sun. And this underworld of the beast man found its leader: - the eternal Jew. He understood them, he knew what they wanted. He stimulated their meanest lusts and desires, he let the darkness come over them. It began at the time of the destruction of the Persians, the Purim festival, the first glorification of organized mass murder.75,000 Aryan Persians fell victim to Jewish hatred. Eternal is the hatred of the beast man towards the enlightened forms, the bearers of light. Eternal threatens the destruction of the evening land from the wastelands. Eternally, the forces of destruction coalesce in the steppes, Atilla and Djingiz Kahn gather their hordes and rage across Europe, leaving behind living Apocalypse, fire and death, rape, murder and dismay, so that the world of light and thousand sciences, the powers of progress and human greatness, sinking back into the abyss of the primordial state. Eternal is the will of the beast man. That it becomes a wasteland again, where just for a moment the light exalted gratitude illuminated the darkness, then his last goal was achieved, chaos. Thus the battle between the two opposites has been going on for thousands of years according to terrible, incalculable laws, each time finding an Atilla, a Djingiz Kahn, who is pushing open the gates of Europe, who knows only one thing: the complete destruction of all that is beautiful. The embodiment of this urge to destroy is today called Bolshevism! But this Bolshevism is not a sign of our times. It is not a product of our days! It is not a novelty in the context of human history. But it is as old as the Jew himself. His trailblazers are called Lenin - Stalin.

"In a people, the leading heads are massacred in a bloody way, and then it comes into state, into economic, into cultural, into spiritual, into soul and into physical slavery. The rest of the people, deprived of their own value by countless bloody mixtures, degenerate- and in a short span of a few hundred years one remembers at most, that once such a people existed."

Reichsführer-SS Heinrich Himmler 1935

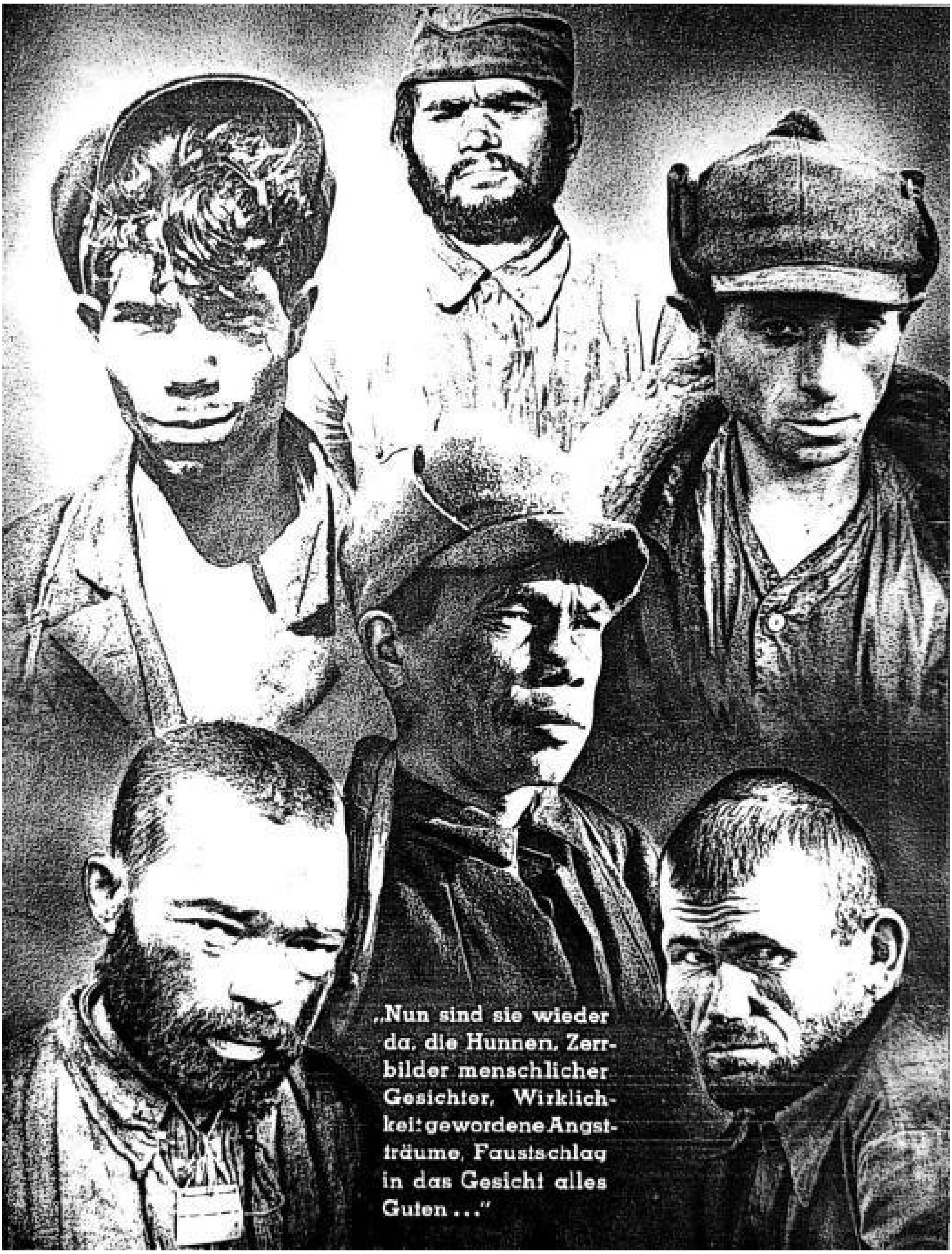
Endlessly the steppe of the Russian wide - eastern Europe. The cultural waste between Central Europe and this giant region is rigid and arid. And yet, here and there across the border is the same earth - but not the same man! For only man can leave his mark on the landscape. Therefore on the side of Germany ordered fertility, harmonious planning of the fields, well thought-out collections of villages, on the other side however the areas of impenetrable thickness, of the steppe, of the endless jungles, through which the silted up rivers struggle to find their way. Poorly used, fertile womb of the black earth, which could be a paradise, a California of Europe, and in reality neglected, savagely neglected, labeled to this day with an exemplary cultural disgrace, which is an eternal indictment of the beast man and his rule. Tearful fate of the black earth. Endless, fertile, neglected but blessed with treasures Eastern Europe - not removed from the rest of the earth, but brutally separated by a chasm of randomness. Eastern Europe, it could not rise above a certain primitiveness. It saw only chaos, for it lacked the human being, the valuable culture-bearer, the genius who with his system directed the building up of peace, who commanded the meaningful valuation of the infinite treasures and the fertility of the soil. This country knew only the limitless plundering and the murderous war industry. Certainly, even eminent peoples of Western and Central Europe have used this land as a destination. There were once Goths and Waregers who founded empires and brought culture here. A Hanserian, a Swede, a Fleming, a Dutchman, a Schwabe and Lower Saxon settlers tried to bring light into the darkness. In all centuries a voice for help was heard. Peter the Great, Catherine II. and what are their names, cried the German peasant and the German officer, the European scholar, Physician and engineer.But again and again the powers of darkness prevailed, and in a wild skirmish, with a bestial fury the spirit that had come to its aid was slaughtered senselessly and mercilessly.



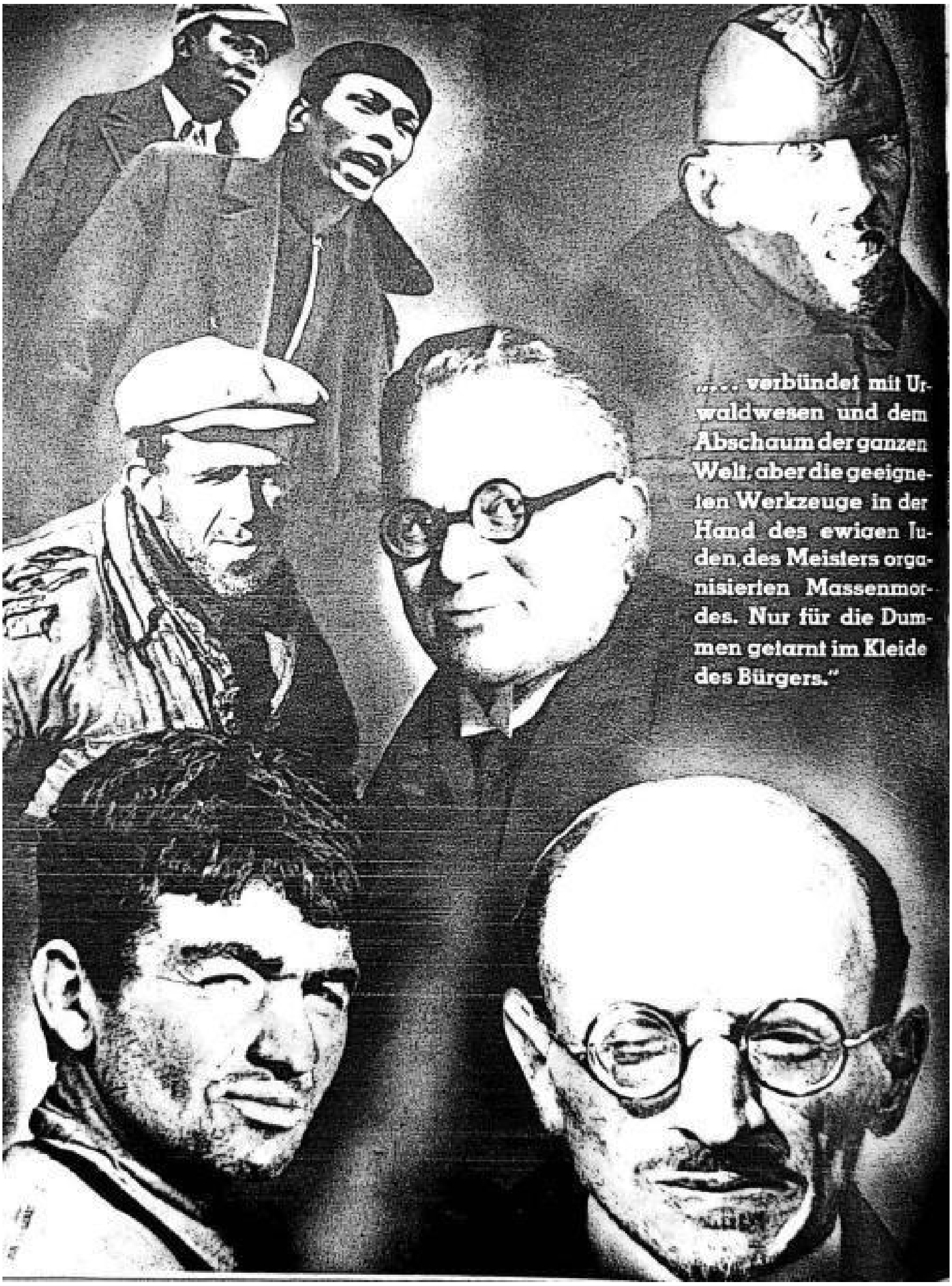
The declaration of war by the Untermenschen began with the terrible rides of Atilla and Djingiz Khan

The Huns rode against Europe on steppe horses that looked like they were about to be fused to the skin of their animals; their slitted eyes glowed with murderous lust, and behind them they left nothing but wasteland, murder, fire and destruction. Thus the chronicle reports: The Huns are coming! How often did this call repeat itself through the centuries. Russia became the scene where the doctrine of the Untermenschen - nihilism and Bolshevism - was born. Again and again the image emerges of the East that is bent on overthrow, which sought to destroy the "bourgeois West," the scum of Bolshevik persuasion with wild enthusiasm. Wishing honorably for the red poet Peter Orjeschin:

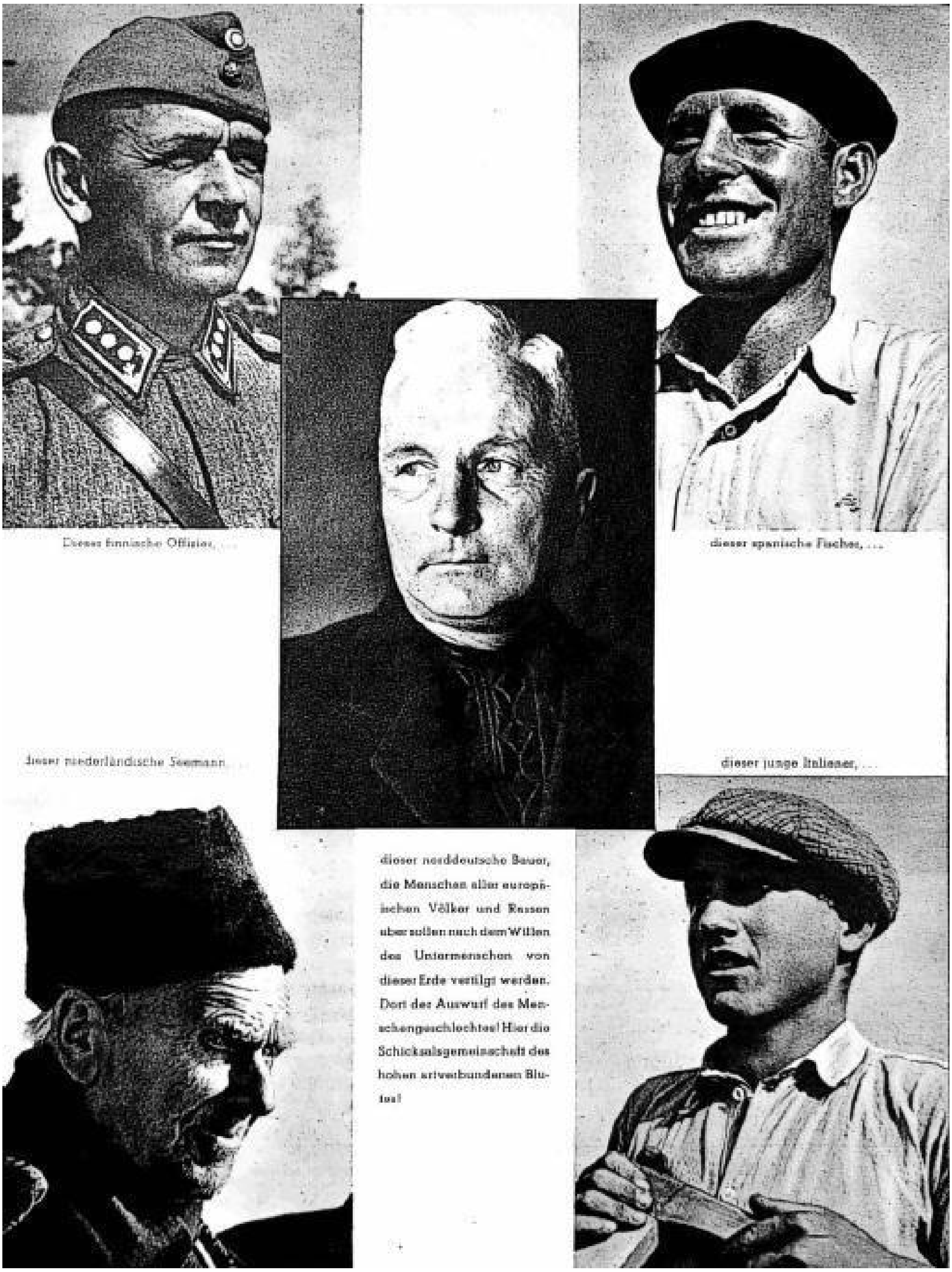
"The holy mother earth trembles under the march of millions of feet. The crescent has left the mosque, the cross the church, The end of Paris threatens. From the steppes rises the smoke of the victim dedicated to the new god. London will sink under the heavy load. Berlin will lie in ruins. Sweet shall be the pain of the noblest, who fall in battle. The hordes shall skim from Mont Blanc down through God`s golden valleys. Even the Kirghiz of the steppes will pray for the new age."


„Nun sind sie wieder
da, die Hunnen. Zerr-
bilder menschlicher
Gesichter, Wirklich-
keit gewordene Angst-
träume, Faustschlag
in das Gesicht alles
Guten ...“

"Now they are here again, the Huns, fear images of human history, True become nightmares, fist blow to the face of all that is good..."


„.... verbündet mit Urwaldwesen und dem Abschaum der ganzen Welt, aber die geeigneten Werkzeuge in der Hand des ewigen Juden, des Meisters organisierten Massenmordes. Nur für die Dummen getarnt im Kleide des Bürgers."

"And unites with jungle creatures and the scum of all the globe, but the suitable tool in the hand of the eternal Jew, the master his organized mass murder. Covered only for the stupid in the garb of the citizen."



Dieser finnische Offizier, ...

dieser spanische Fischer, ...

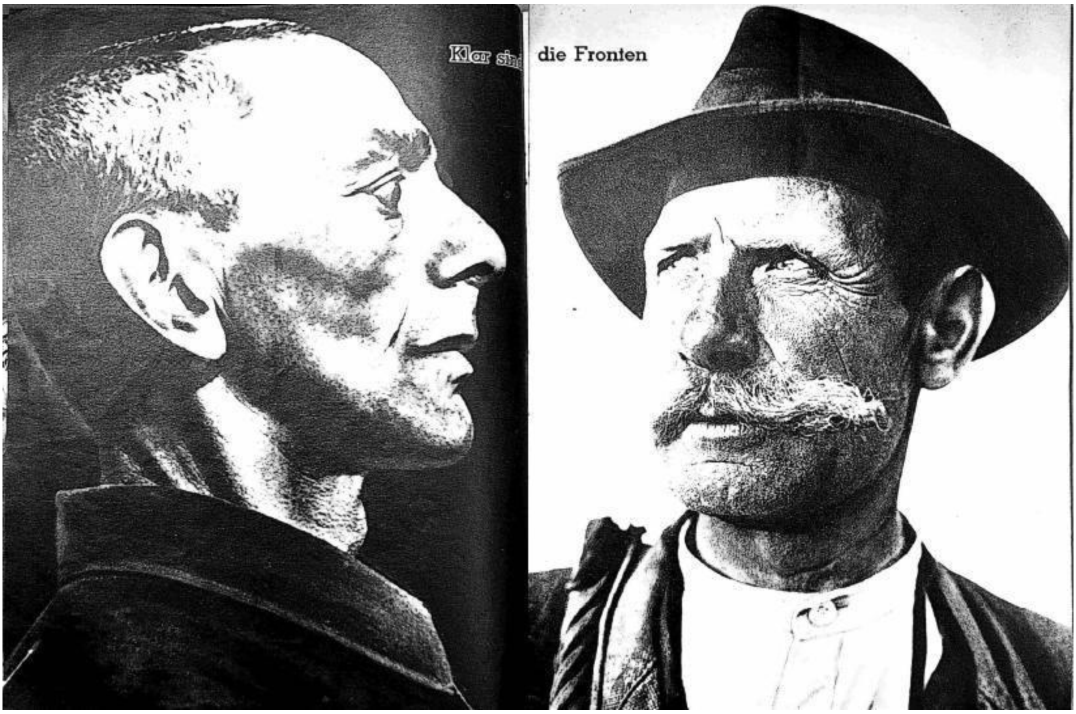
dieser niederländische Seemann ...

dieser junge Italiener, ...

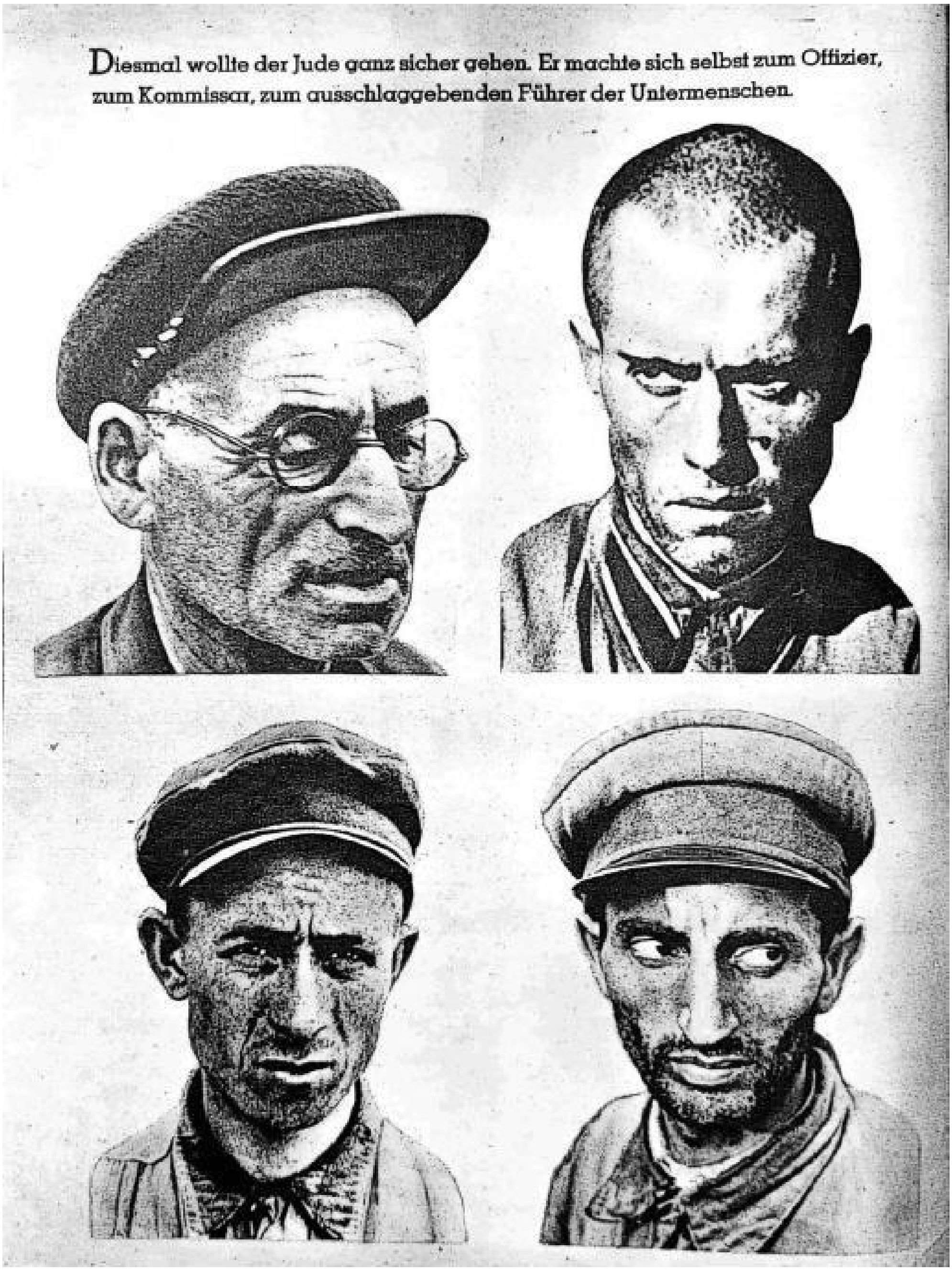
dieser norddeutsche Bauer, die Menschen aller europäischen Völker und Rassen aber sollen nach dem Willen des Untermenschen von dieser Erde vertilgt werden. Dort der Auswurf des Menschengeschlechtes! Hier die Schicksalsgemeinschaft des hohen artverbundenen Blutes!

This Finnish officer,...this Spanish fisherman, ...Dutch sailor, this young Italian,...this North German peasant, the People of all European peoples and races, if it is the will of the beast man, will be exterminated from this earth - Here the destiny of the high connected blood!

Clear the fronts!

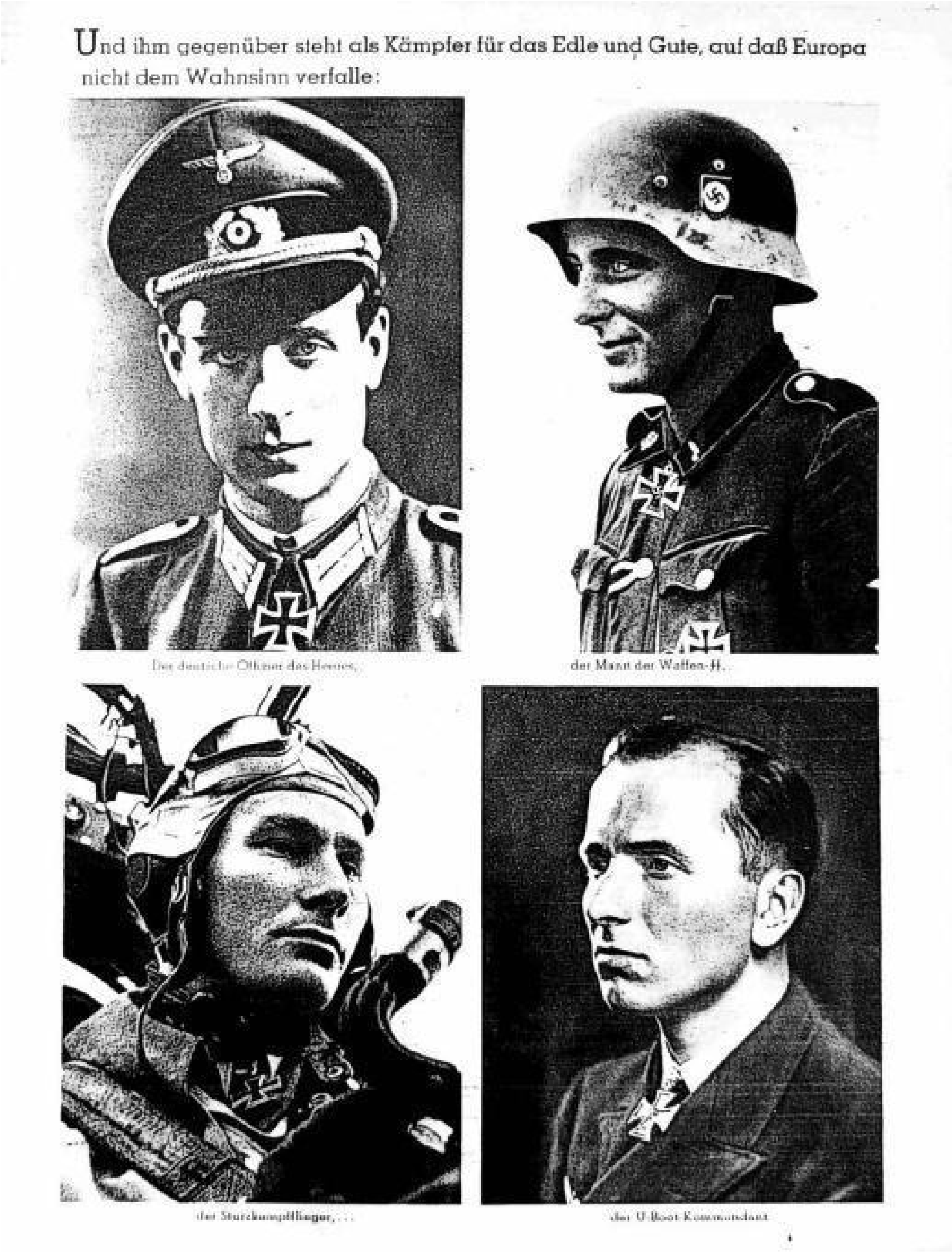

Klar sin die Fronten

This time the Jew wanted to be sure. He crowned himself Officer, Commissioner, undisputed leader of the beast man.



Diesmal wollte der Jude ganz sicher gehen. Er machte sich selbst zum Offizier, zum Kommissar, zum ausschlaggebenden Führer der Untermenschen.

Opposite him are the fighters for the noble and good, so that Europe does not fall into madness:



Und ihm gegenüber steht als Kämpfer für das Edle und Gute, auf daß Europa nicht dem Wahnsinn verfalle:

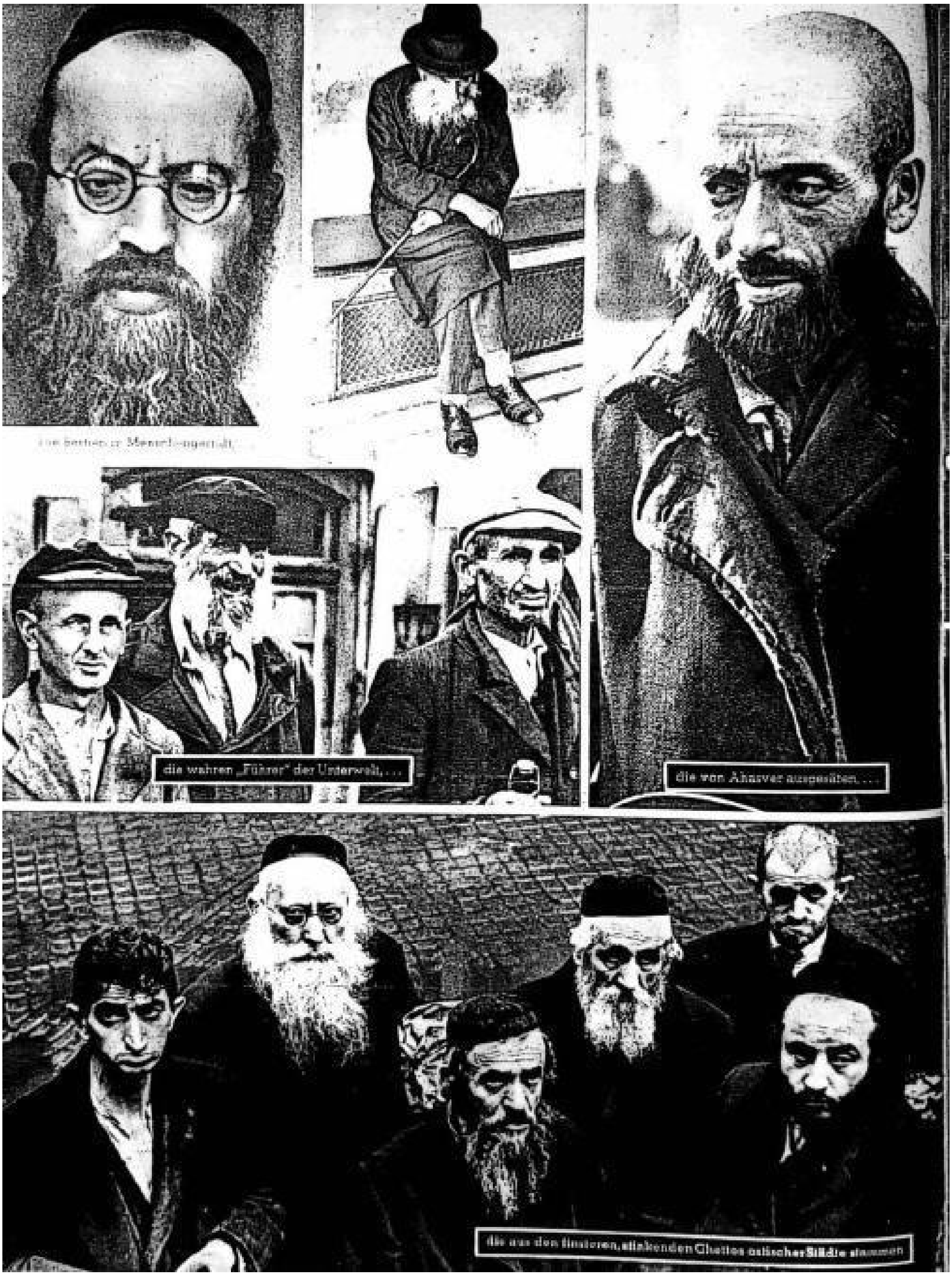
Der deutsche Offizier des Heeres,

der Mann der Waffen-SS,

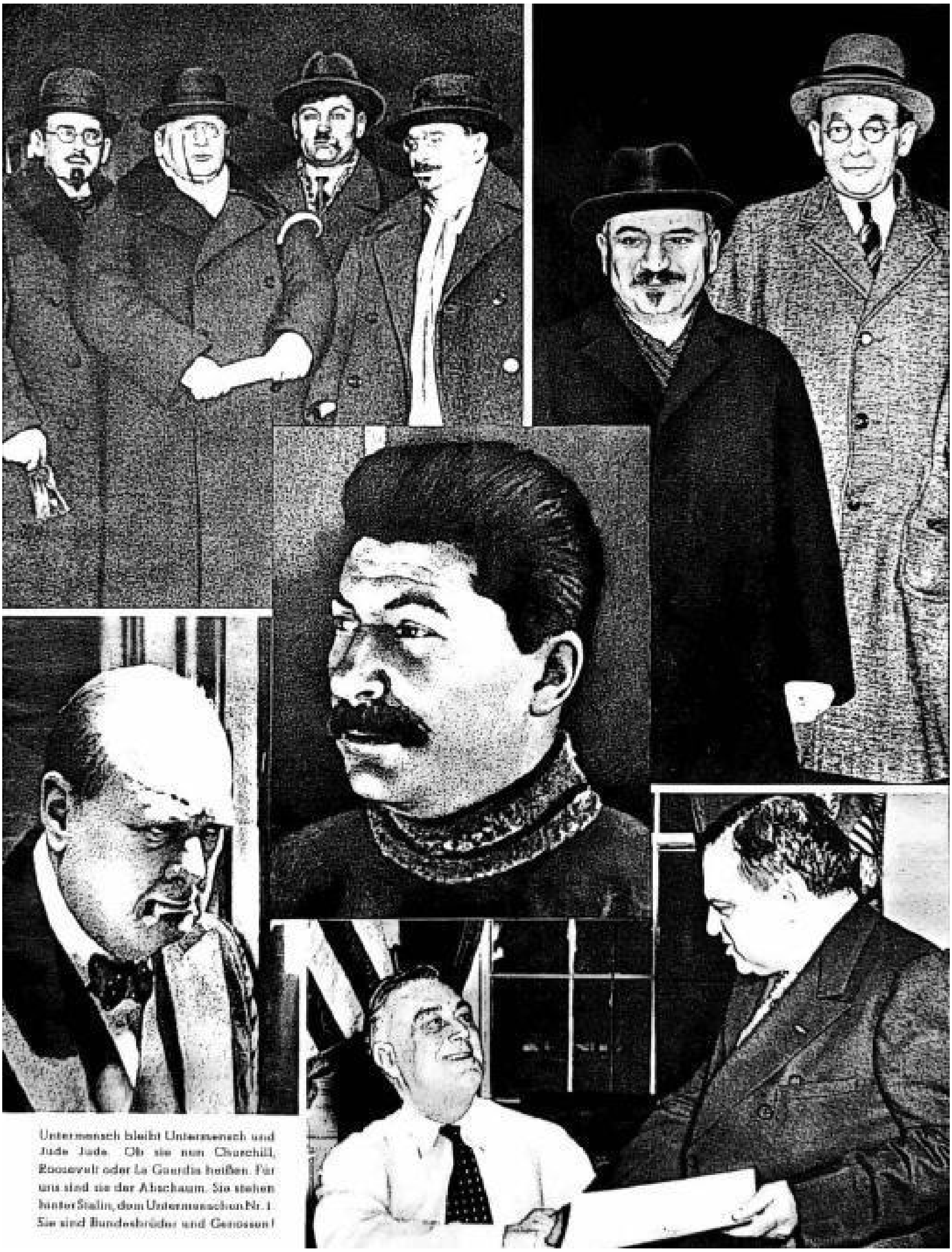
der Sturzkampfflieger, . . .

der U-Boot-Kommandant

The German officer... the leader of the Waffen-SS...
The fighter pilot... The submarine commander...


die Bestien in Menschengestalt.
die wahren „Führer" der Unterwelt, . . .
die von Ahasver ausgesäten, . . .
die aus den finsteren, stinkenden Ghettos östlicher Städte stammen

above left:The beast in human form
middle left: The true leaders of the underworld Middle right: The of Ahasver metastasized
Below Right: those from the dark, smelly ghettos of the Eastern cities

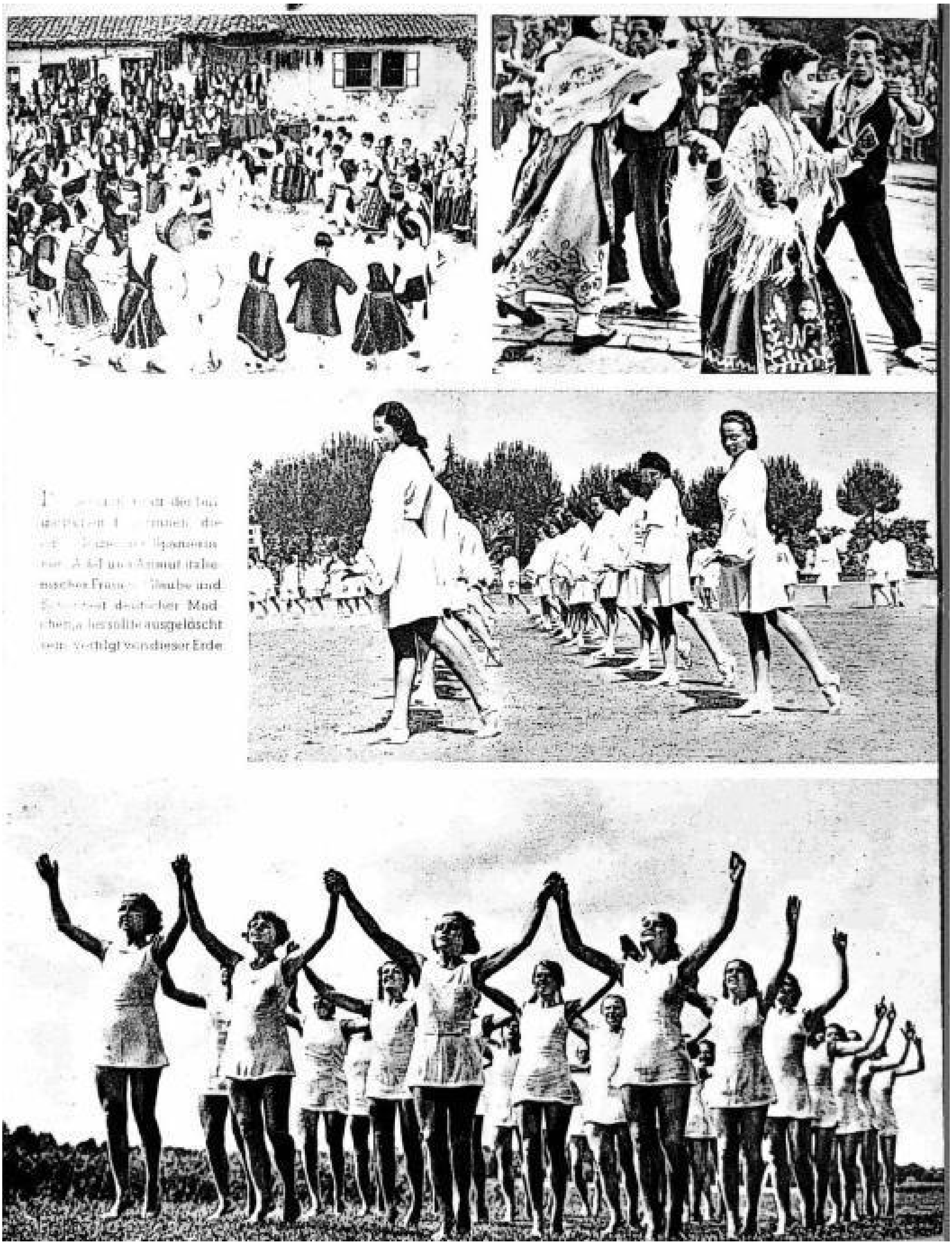


Untermensch bleibt Untermensch und Jude Jude. Ob sie nun Churchill, Roosevelt oder La Guardia heißen. Für uns sind sie der Abschaum. Sie stehen hinter Stalin, dem Untermenschen Nr. 1. Sie sind Bundesbrüder und Genossen!

Beastman remains Beastman and Jew remains Jew. Whether they're called Churchill, Roosevelt or La Guardia. To us they're still scum.
They're behind Stalin, the Beast Man No. 1. They're allies and brothers!

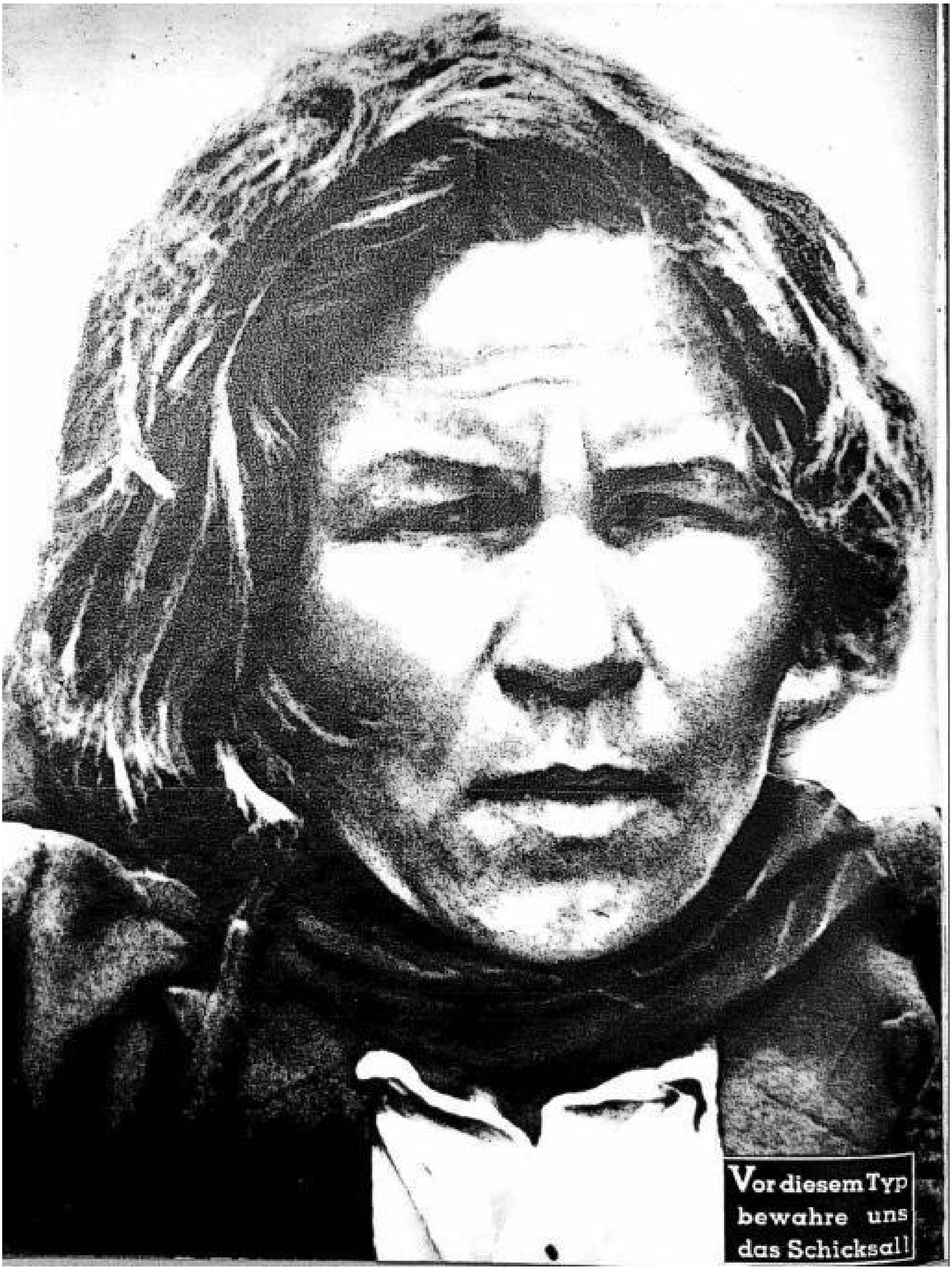
Und mit dem Juden in vorderster Linie stand die Jüdin als Flintenweib, als Partisane und als Dirne in einer Person. Sie ist es, die gleichgesinnte weibliche Bestien ausbildet und anführt und die Frauen ganz Europas zu ihresgleichen machen wollte.

And with the Jew at the front stood the Jewess, as dual partisans. It is she who trains and leads like-minded women and wants to create women in her image throughout Europe.



D[illegible] der bulgarischen [illegible] innen, die [illegible] Spanierin, [illegible] Adel und Anmut italienischer Frauen, Glaube und [illegible] deutscher Mädchen, alles sollte ausgelöscht sein, vertilgt von dieser Erde.

The healthy strength of the Bulgarian peasant women, the noble grace of the Spanish, the nobleness and geniality of Italian women, Faith and beauty of the German ladies, all must be wiped out, eradicated from this earth.


Vor diesem Typ
bewahre uns
das Schicksal!

God preserve us from such creatures!

Frauen dieser Art
sollen die Mütter
Europas werden

Women of this age must become the mothers of Europe.

This is the image of the Soviet "state youth"! These are the consequences of the family destroyed by the Jew! - This sea of children's tears will not have dried up in a hundred years.

Dieses entsetzliche, schmutzstarrende Unglückswesen mit den Totenaugen ist ein sowjetisches Kind.

[illegible]

Diese Zehnjährigen im Grauen der sowjetischen Hölle sind wohl die furchtbarste Anklage gegen diesen Fluch der Menschheit

Above left: This horrible, blind staring unfortunate creature is a Soviet child Above right: is the collective misery propagated by the Jew.
Below: These ten year olds in the horror of Soviet hell are surely the worst indictment of this curse of humanity.

But we know what we have in the mothers of our nation - we revere in them the eternal fertile source of life. - We recognize that motherhood is the greatest happiness of this world, and we calmly acknowledge, that the female youth of the Aryan-European family of nations became aware of their mission again.

Everywhere the same mother happiness - In Switzerland, in the Netherlands, in Croatia and in Denmark

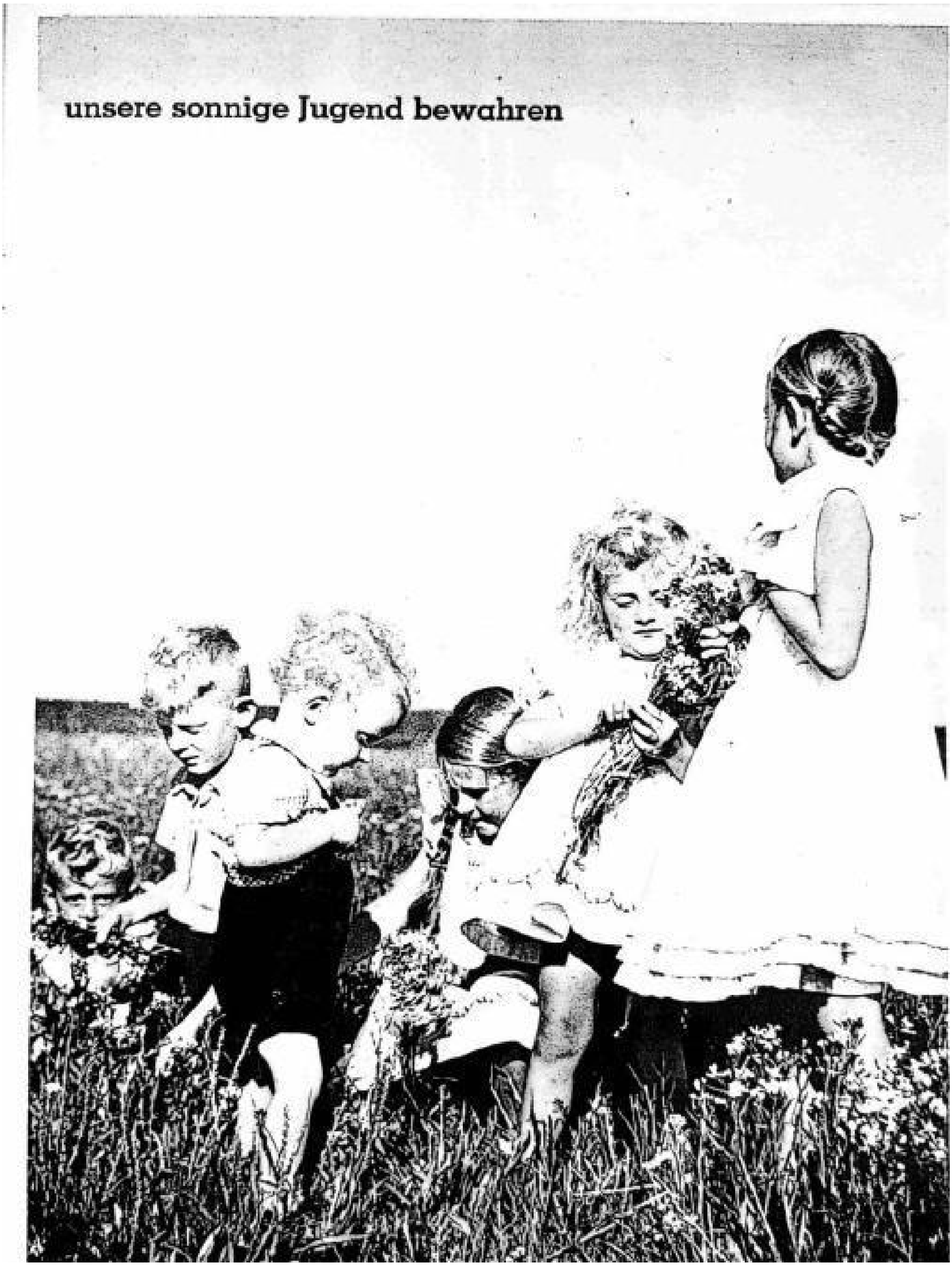
Überall das gleiche Mutterglück – in der Schweiz, ...

in den Niederlanden,

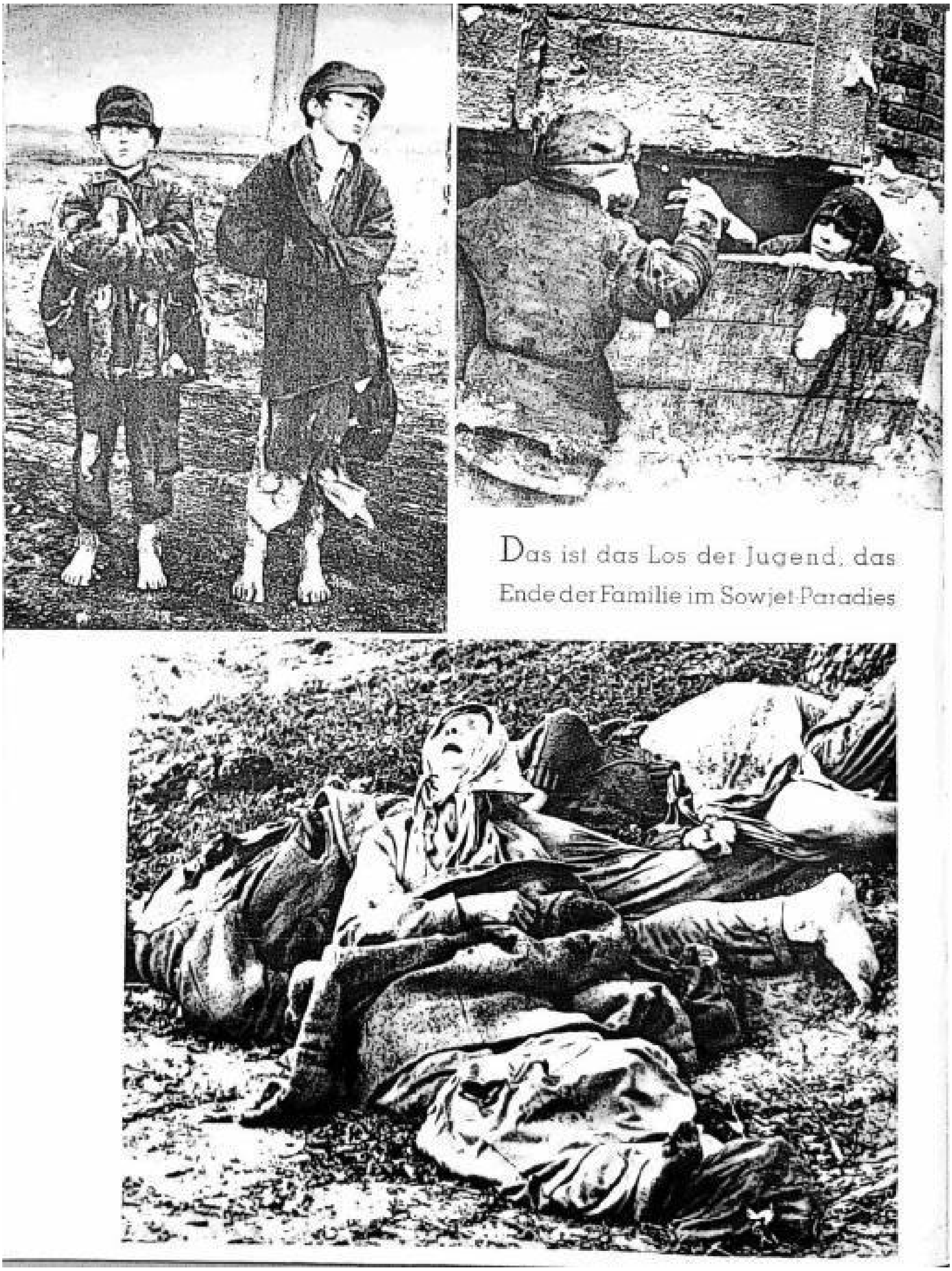
in Deutschland und in Dänemark

Vor diesem Elend
wollen wir

We do not want this misery

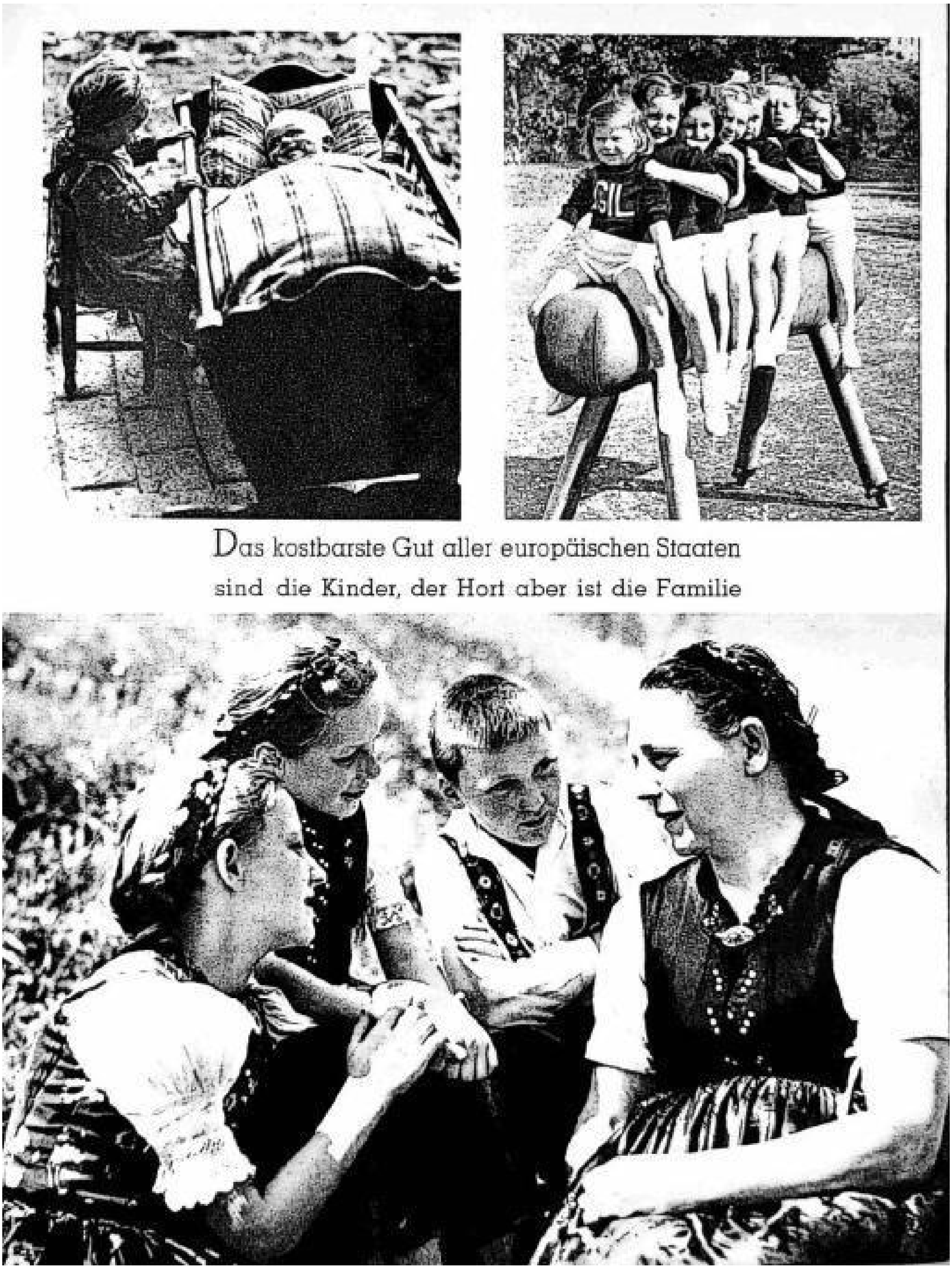

unsere sonnige Jugend bewahren

save our sunny youth



Das ist das Los der Jugend, das Ende der Familie im Sowjet-Paradies

This is the fate of youth, the end of the family in Soviet paradise.

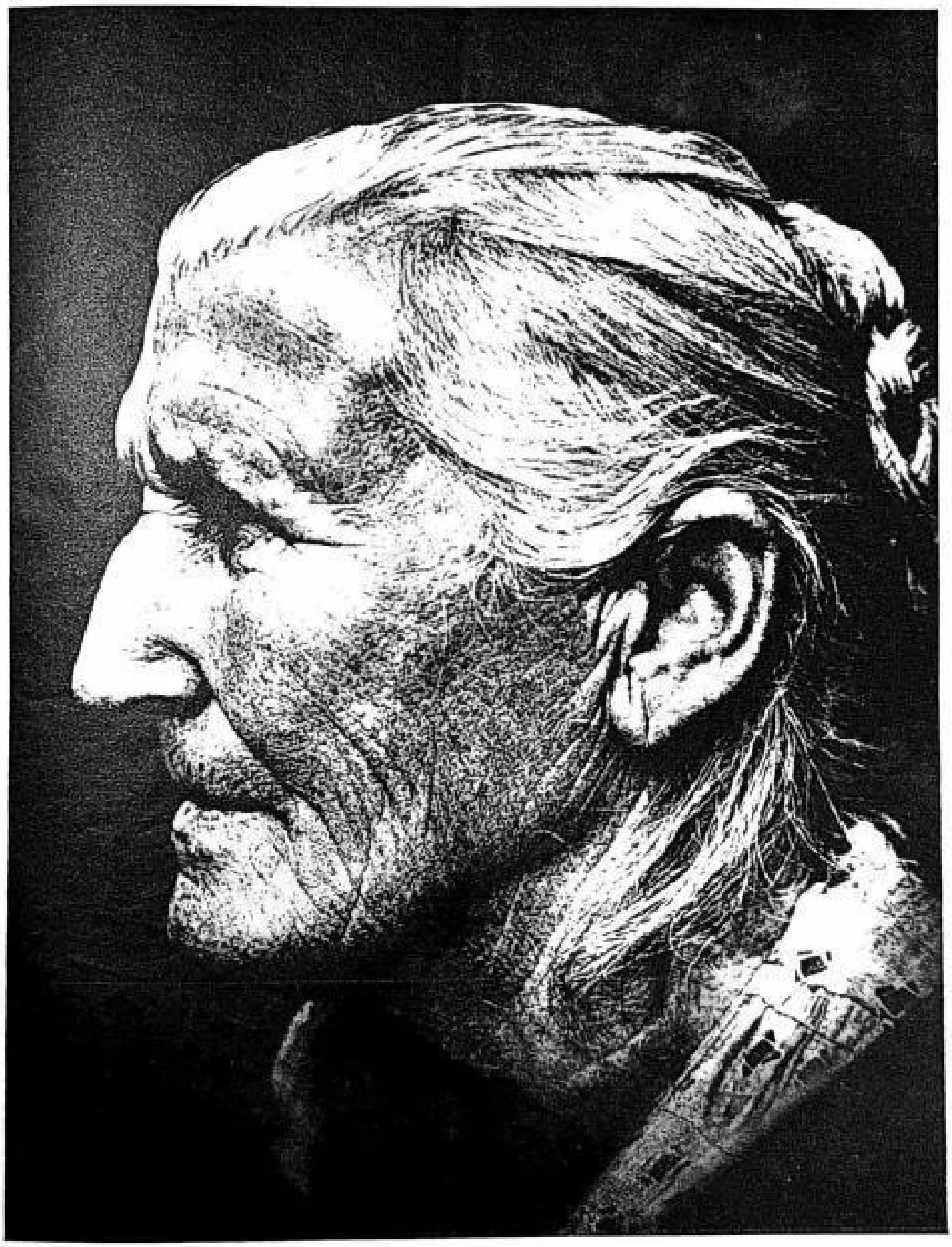


Das kostbarste Gut aller europäischen Staaten
sind die Kinder, der Hort aber ist die Familie

The most precious asset of the European states is its children, who, however, belong to the family.

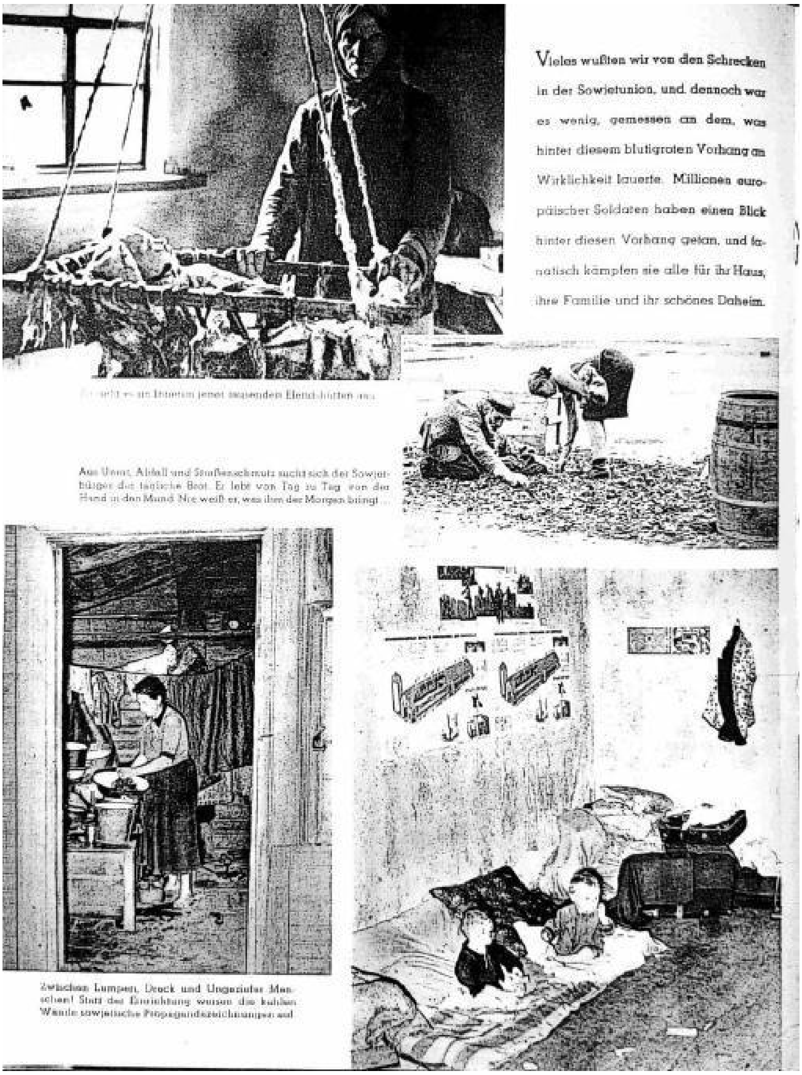
Furchtbar ist das Leben im Sowjet-
Paradies, grauenvoll das Alter

Horrible is the life in the Soviet paradise. Elderly life is horrible.



Wir aber wollen unsere Mütter nach langem, arbeitsreichem Dasein
sorgenlos und wohlbehütet ihren Lebensabend verbringen sehen

However, we want our mothers to be able to enjoy a long life of hard work, carefree and safe.



Vieles wußten wir von den Schrecken in der Sowjetunion, und dennoch war es wenig, gemessen an dem, was hinter diesem blutigroten Vorhang an Wirklichkeit lauerte. Millionen europäischer Soldaten haben einen Blick hinter diesen Vorhang getan, und fanatisch kämpfen sie alle für ihr Haus, ihre Familie und ihr schönes Daheim.

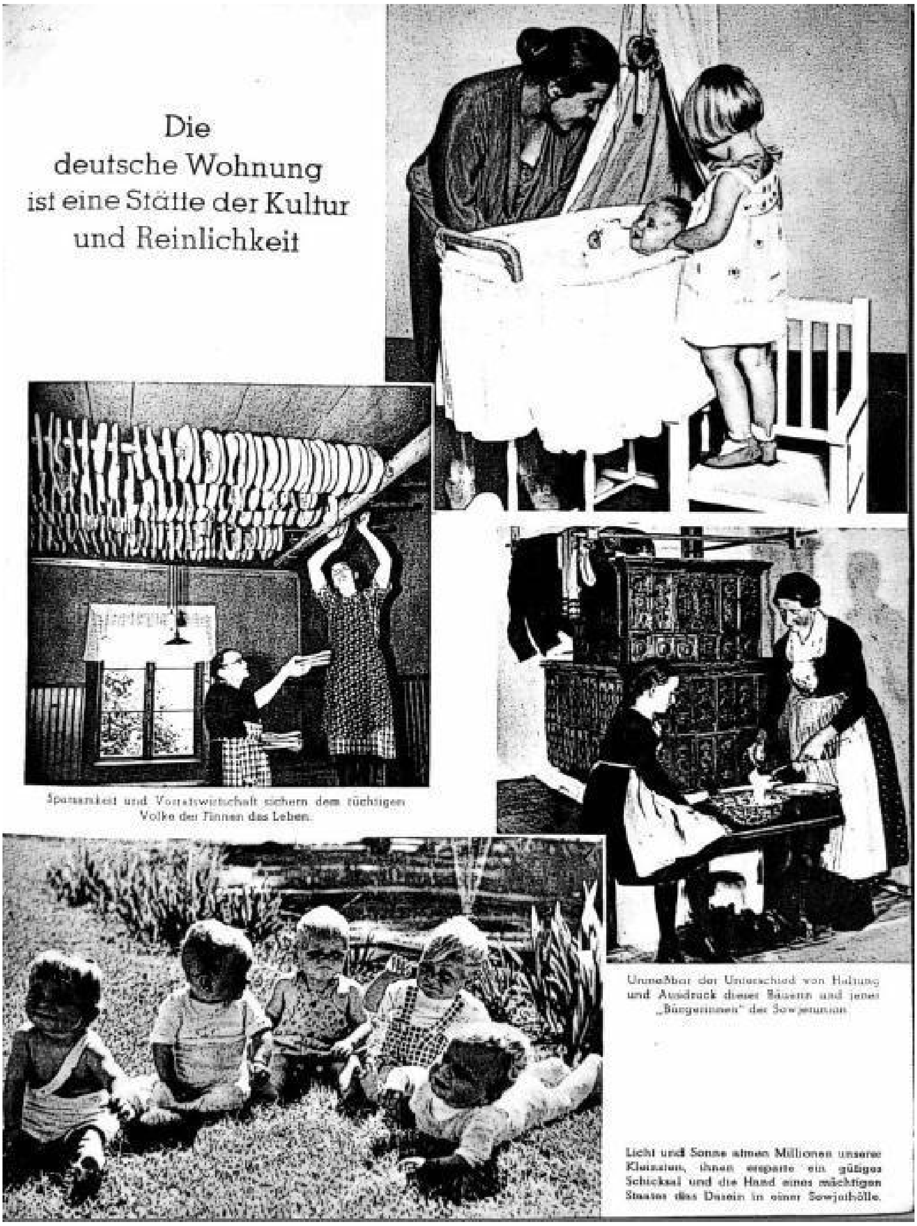
So sieht es im Innern jener tausenden Elendshütten aus.

Aus Unrat, Abfall und Straßenschmutz sucht sich der Sowjetbürger das tägliche Brot. Er lebt von Tag zu Tag, von der Hand in den Mund. Nie weiß er, was ihm der Morgen bringt ...

Zwischen Lumpen, Dreck und Ungeziefer Menschen! Statt der Einrichtung weisen die kahlen Wände sowjetische Propagandazeichnungen auf.

Much we knew of the horror in the Soviet Union, yet it was little, measured what awaited us behind this bloody veil in reality. Millions of European Soldiers have taken a look behind this veil, and more fanatically than ever, they are fighting for their homes, their families, and for their wonderful homes.

Above: This is what the inside of the thousands of wretched living cabins looks like. Middle: Out of despair, garbage and street dirt, the Soviet Citizen seeks his daily bread. He lives from day to day from hand to mouth. Never knowing what the morning will bring...
Below: Among rags, dirt and vermin people! Instead of a housewares, Soviet propaganda posters are stuck on the wall.



Die deutsche Wohnung ist eine Stätte der Kultur und Reinlichkeit

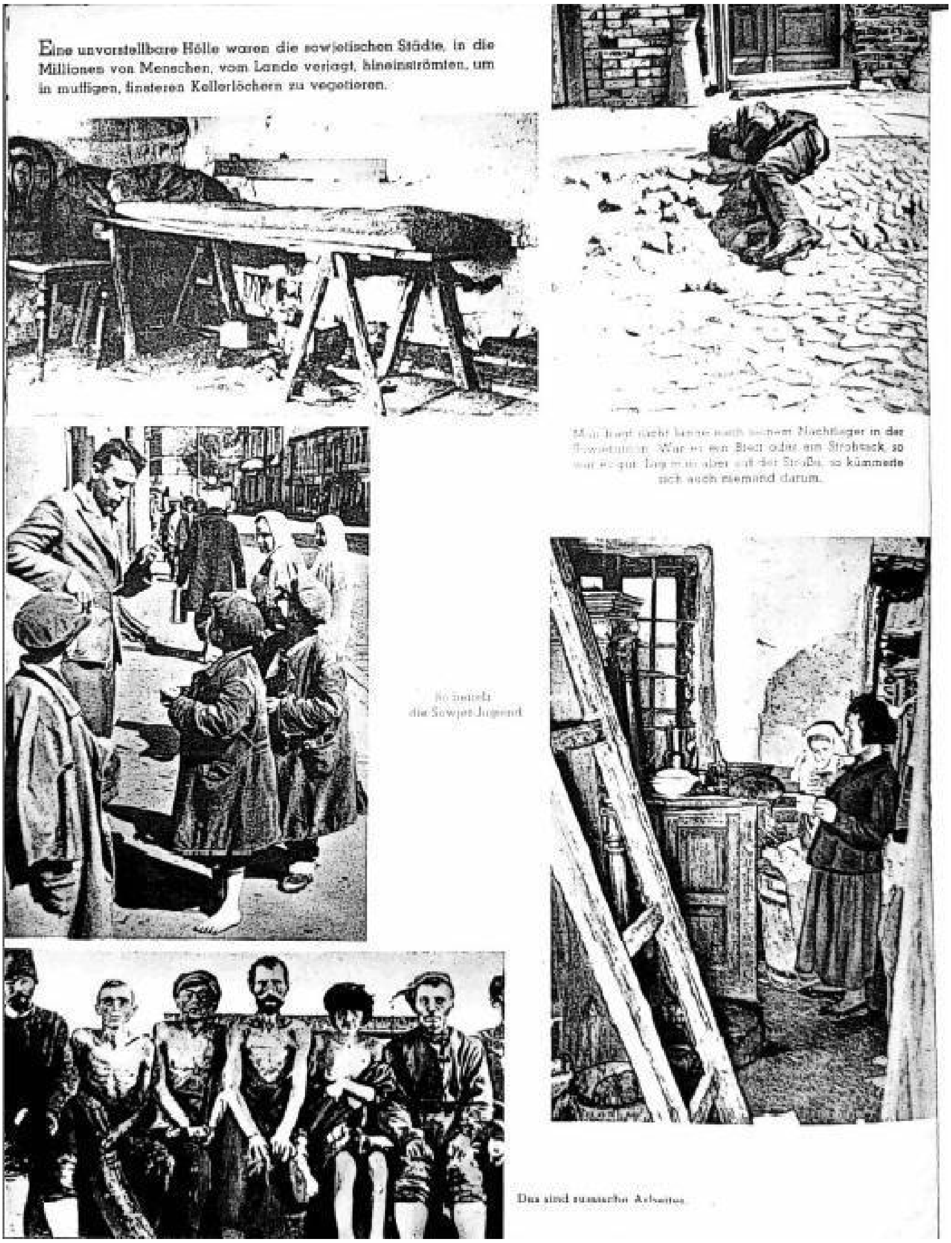
Sparsamkeit und Vorratswirtschaft sichern dem tüchtigen Volke der Finnen das Leben.

Unmeßbar der Unterschied von Haltung und Ausdruck dieser Bäuerin und jener „Bürgerinnen" der Sowjetunion

Licht und Sonne atmen Millionen unserer Kleinsten, ihnen ersparte ein gütiges Schicksal und die Hand eines mächtigen Staates das Dasein in einer Sowjethölle.

The European home is a place full of culture and beauty.

Centre: the difference in attitude and expression of this peasant woman is immeasurable compared to that of the "citizenesses" of the Soviet Union
Below: Light and sunshine breathe millions of our little ones, they have been spared an existence in Soviet hell thanks to a fortunate fate and a mighty hand of the state.



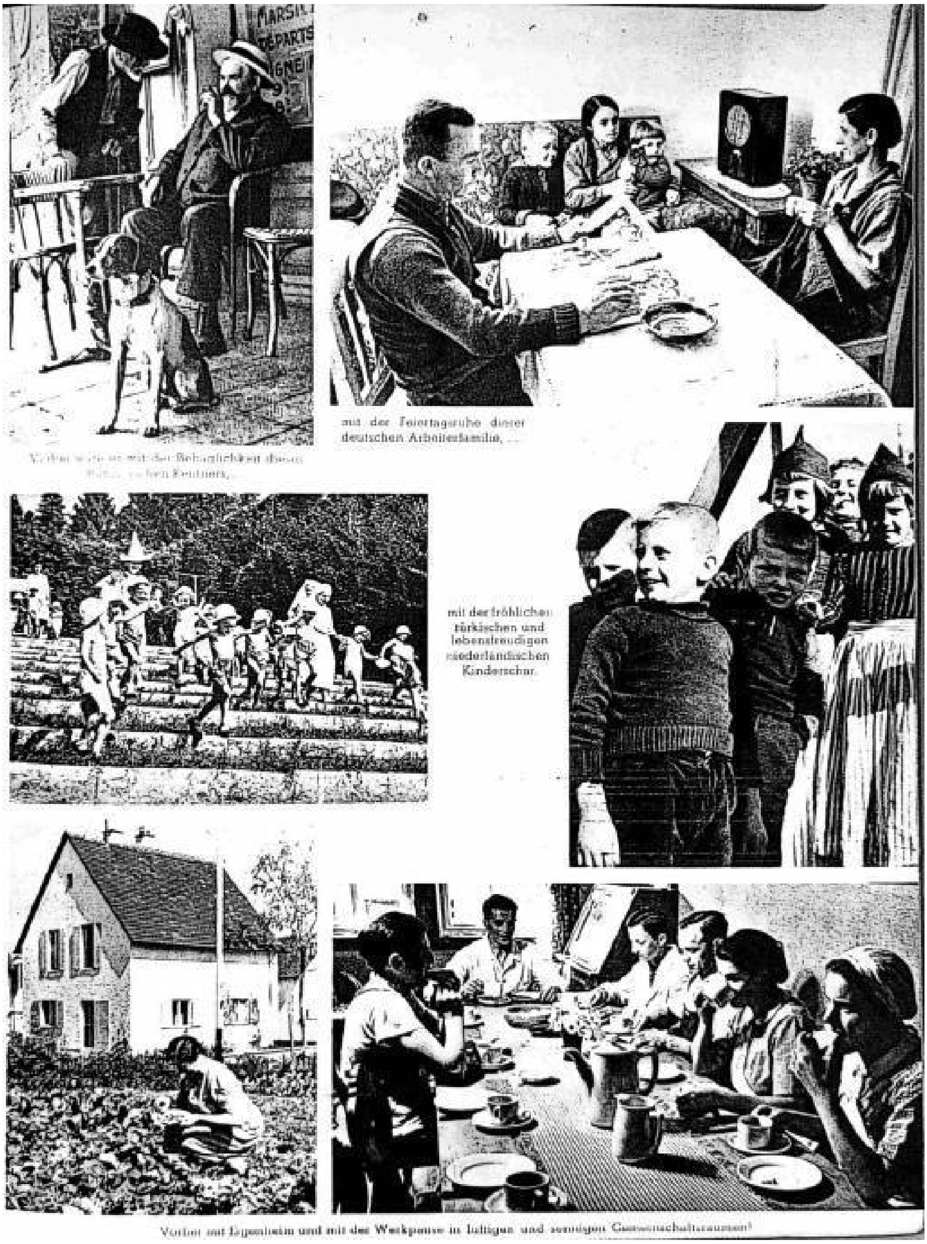
Eine unvorstellbare Hölle waren die sowjetischen Städte, in die Millionen von Menschen, vom Lande verjagt, hineinströmten, um in muffigen, finsteren Kellerlöchern zu vegetieren.

Man fragt nicht lange nach seinem Nachtlager in der Sowjetunion. War es ein Bett oder ein Strohsack, so war es gut. Lag man aber auf der Straße, so kümmerte sich auch niemand darum.

So bettelt die Sowjet-Jugend

Das sind russische Arbeiter.

Above left: An unimaginable hell were the Soviet cities, where millions of people, driven from the countryside, flocked to vegetate in musty cellar holes.
Above right: One doesn't ask long about their night lodging in the Soviet Union. If it was a bed or a straw bag, it was good. If one was lying on the street, nobody cared.
Middle: This is how Soviet youth beg. Below: Those are Russian workers.



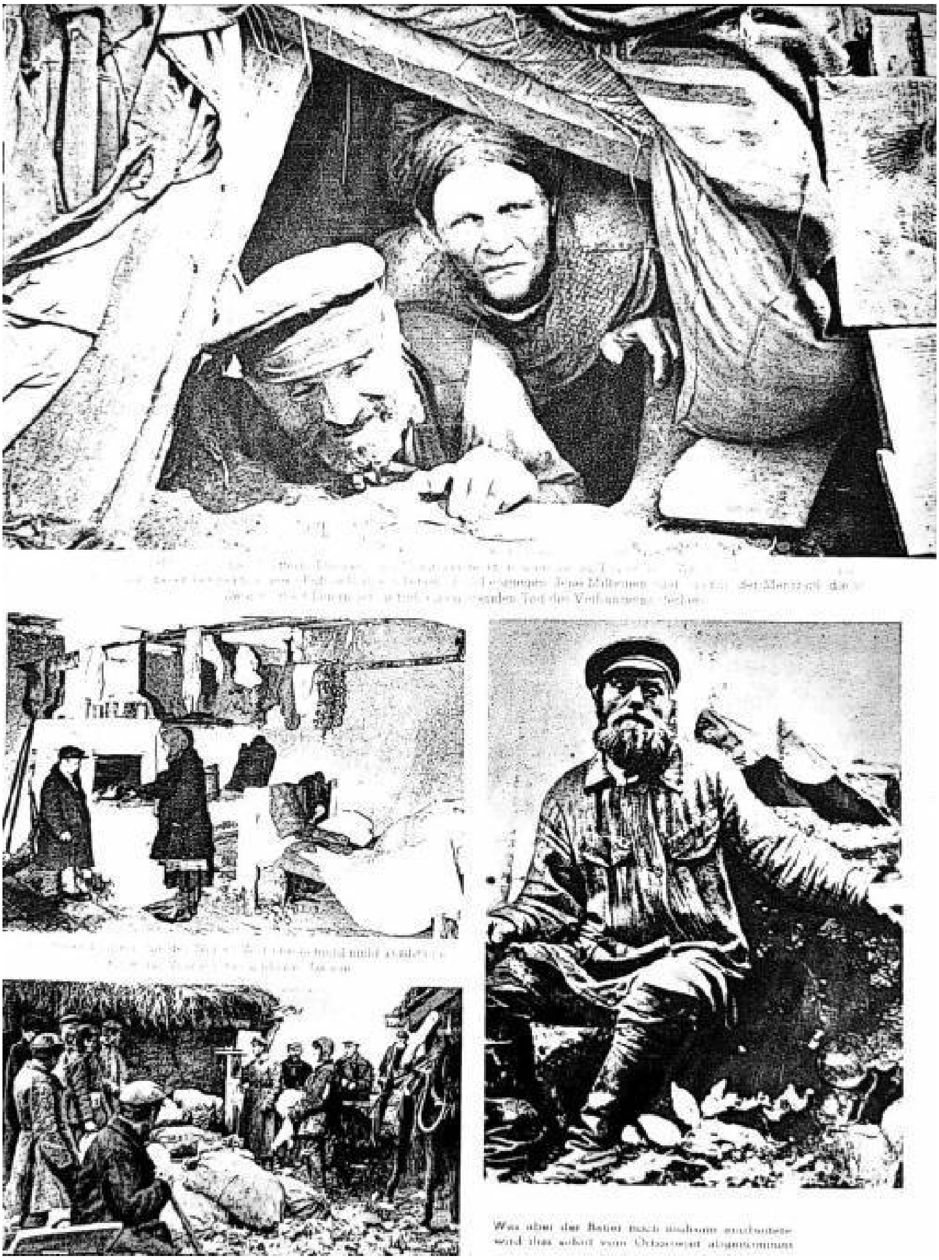
Vorbei wäre es mit der Behaglichkeit dieses [illegible] Rentners, ...

mit der Feiertagsruhe dieser deutschen Arbeiterfamilie, ...

mit der fröhlichen türkischen und lebensfreudigen niederländischen Kinderschar.

Vorbei mit Eigenheim und mit der Werkpause in luftigen und sonnigen Gemeinschaftsräumen!

Above Left: Gone would be the days of this French pensioner's coquetry
Above right: With the hoarding of the industrious people the Finns, which offers them security in life,...
Middle Left: with the cheerful Turkish children, Middle Right: and the happy Norwegian youth,...
Below left: with the cosiness of this Flemish farmer's family.
Below right: and with the schaft in airy and sunny community rooms.



Above: Hidden deep in the ground under boards, rags and rubbish, there are thousands of them. If they are lucky, this is the perspective from which they will face the night of their lives. The millions, who die of starvation at an early age in a forced labour camp, are in the majority.
Middle: In desolate hollows, which do not deserve the name living space, the people lead an animalistic existence.
Below: What the farmer can still produce with difficulty, is immediately taken by the local Soviet.

Aus [illegible] mit der Besinnlichkeit dieses alten Griechen, . . .

mit der Ruhe des Lebensabends dieses pommerschen Fischerehepaares, . . .

mit der Lebensbejahung dieser slowakischen Landjugend, . . .

und mit der Freude an den eigenen Erzeugnissen bei diesen ungarischen Bäuerinnen

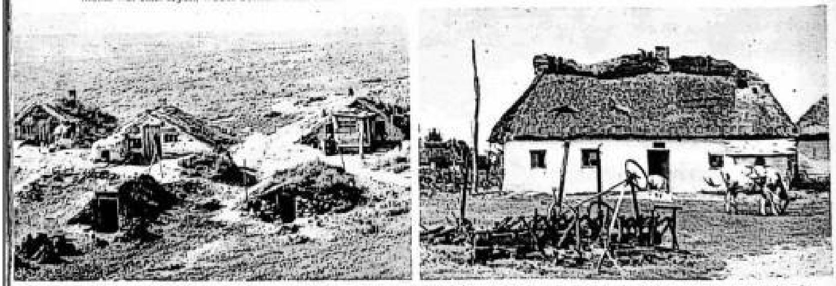
Out with the contemplation of this old Greek,... With the quiet evening of life of this Pomeranian fishing couple,… With the joie de vivre of this Slovakian country boy,...and with the joy of the rich fruits of his own land with these industrious Hungarian peasants.

Man stempelte ihn mit System und Brutalität zum Proleten.

Nur zu gut gelang dem Juden im Sowjetstaat die Entwurzelung des Menschen. Zum Todfeind des Sowjetsystems wurde der Bauer erklärt. Er sank auf die Stufe des Herdenviehs. Man nahm ihm jedes Eigentum. Er wurde Sklave und hatte nur für seinen jüdischen Meister zu schaffen.

Ob er wollte oder nicht, man trieb ihn von Kolchos zu Kolchos; nichts war sein eigen, weder Scholle noch Haus.

Sein Lohn waren aber allenfalls einige Löffel dünner Brühe aus der Sowjetküche.

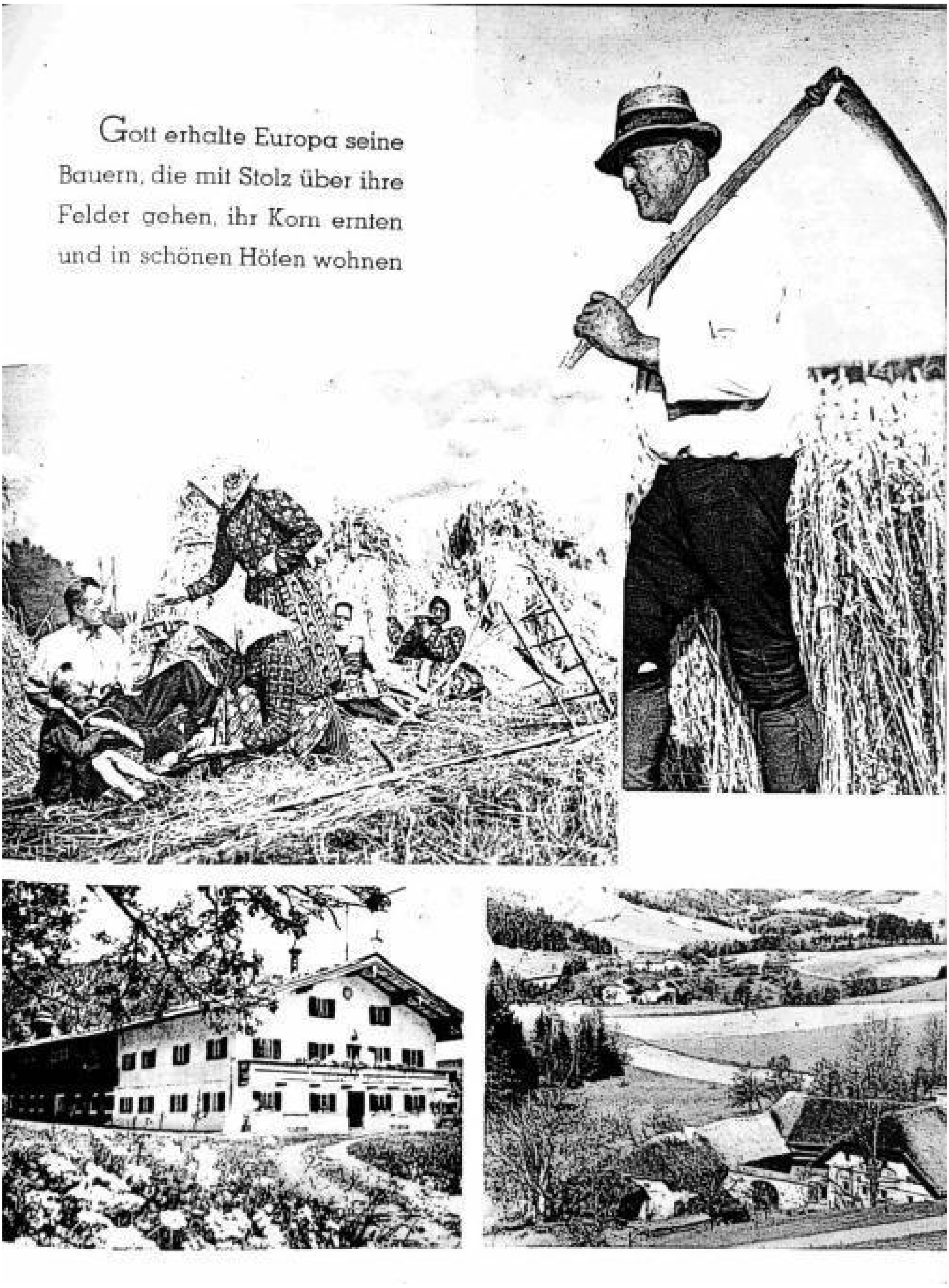


War es ein Wunder, daß Haus und Dorf verfielen, daß die Menschen ihre Behausungen immer mehr in die Erde gruben und beinahe ein unterirdisches Dasein führten, da die Parole hieß: Nur nicht auffallen!

All too well the Jew succeeded in uprooting the people in the Soviet state. The peasant was declared the greatest enemy of the Soviet system. He sank to the status of a herd animal. All his property was stolen. He became a slave, producing only for his Jewish master.

Above: He was systematically and insolently branded a prole.
Middle left: Whether he wanted to or not, one drove him from kolkhoz to kolkhoz, nothing was his own, neither land nor house.

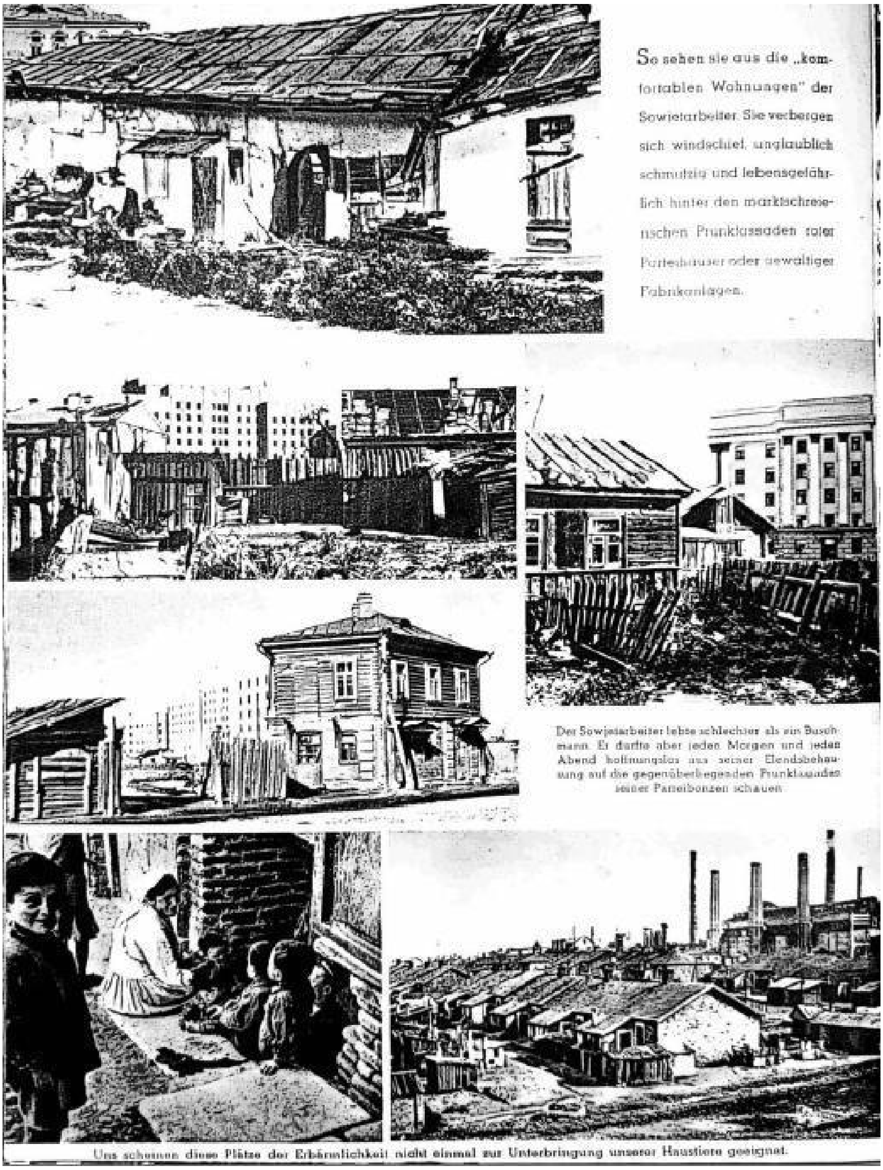
Middle right: His pay was only a few spoons of a watery brew from the Soviet kitchen. Below: Was it any wonder, that houses and village decayed, that people settled their enclosures more and more in the ground and almost led an underground existence, because the motto was: Especially not to be noticed!



Gott erhalte Europa seine Bauern, die mit Stolz über ihre Felder gehen, ihr Korn ernten und in schönen Höfen wohnen

God save his farmers, who walk with pride in their fields, harvest their grain and live in beautiful houses

Below left: Residential area in Upper Bavaria Below right: Farmhouse in Romania

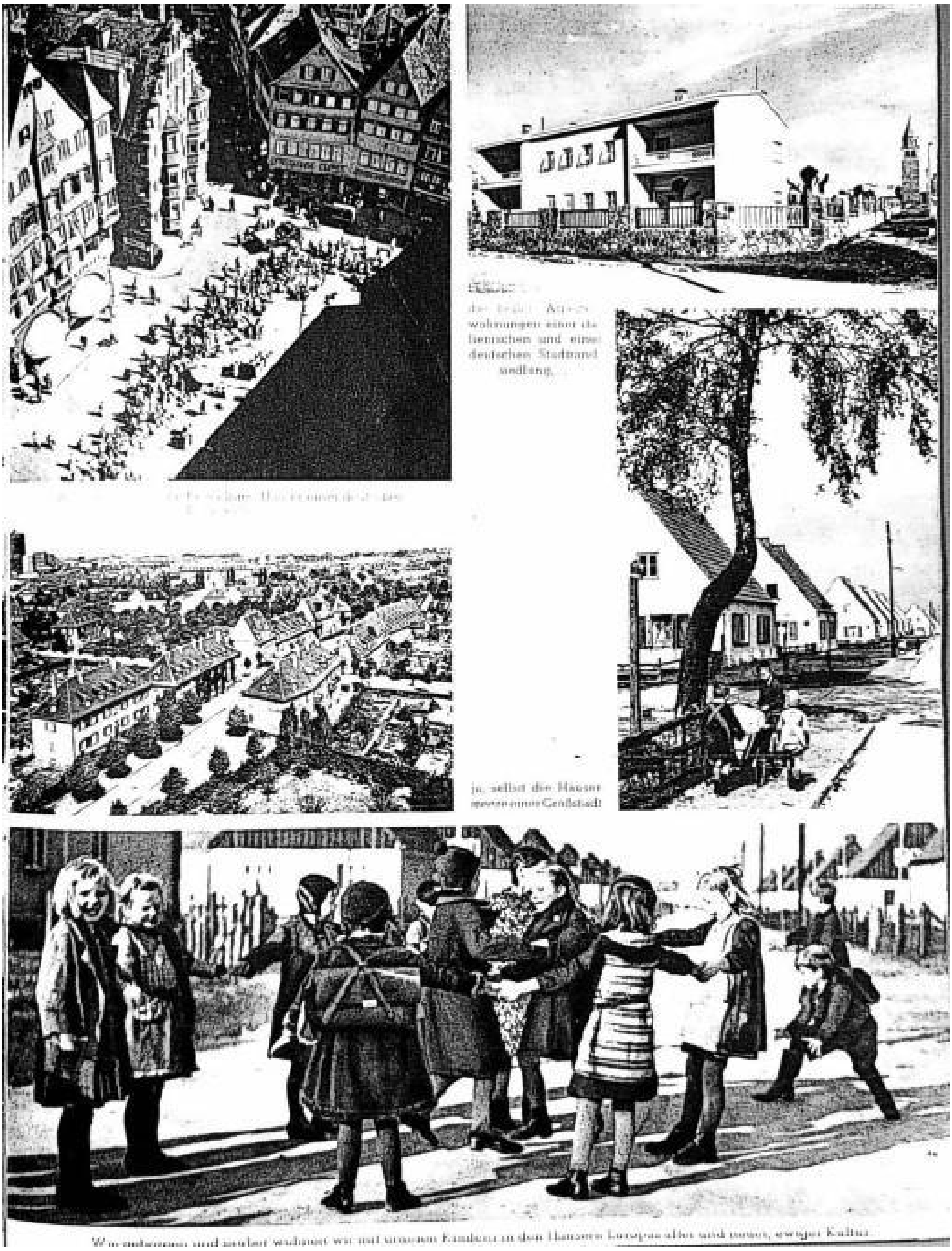


So sehen sie aus die „komfortablen Wohnungen" der Sowjetarbeiter. Sie verbergen sich windschief, unglaublich schmutzig und lebensgefährlich hinter den marktschreierischen Prunkfassaden roter Parteihäuser oder gewaltiger Fabrikanlagen.

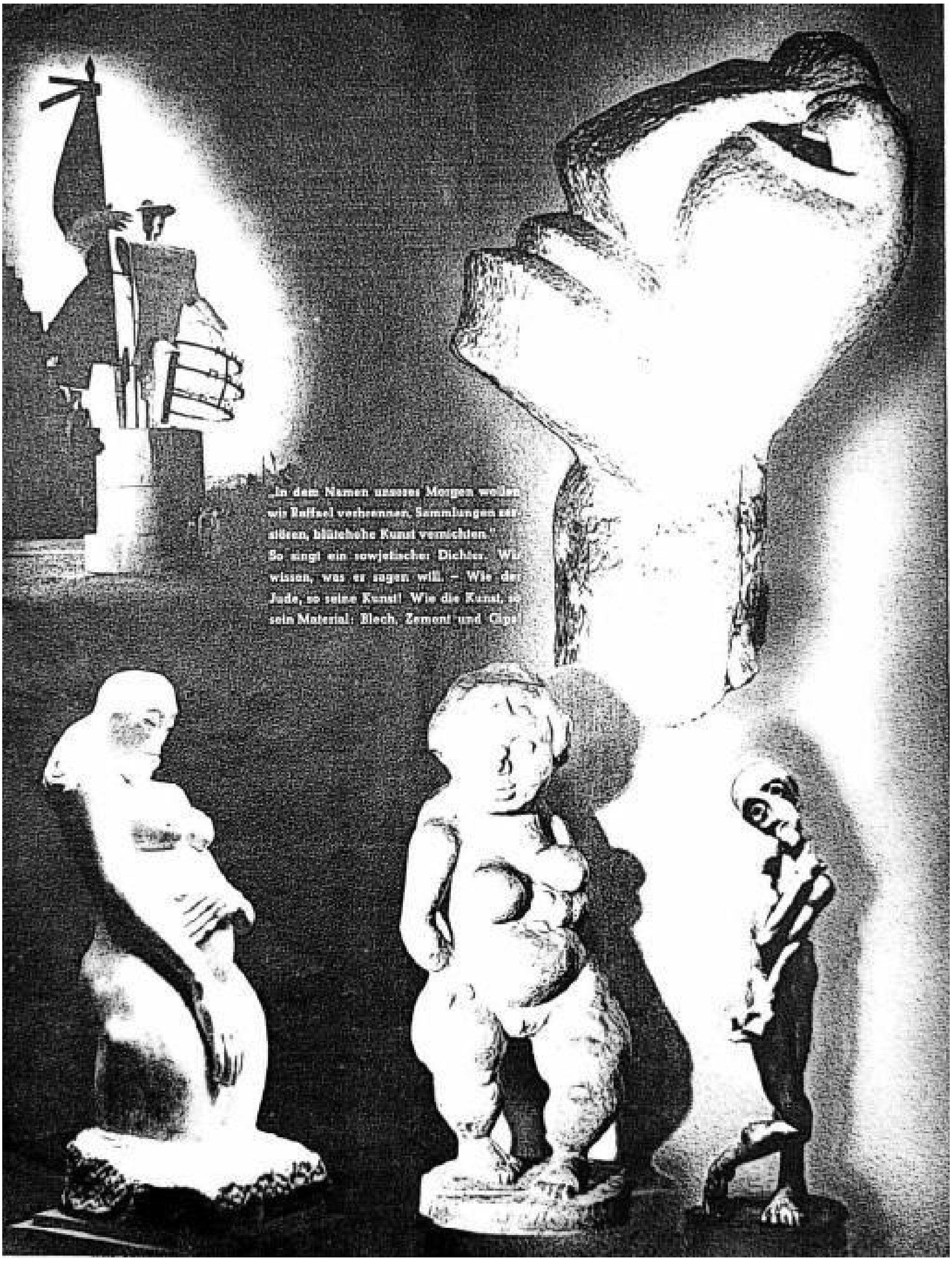
Der Sowjetarbeiter lebte schlechter als ein Buschmann. Er durfte aber jeden Morgen und jeden Abend hoffnungslos aus seiner Elendsbehausung auf die gegenüberliegenden Prunkfassaden seiner Parteibonzen schauen.

Uns scheinen diese Plätze der Erbärmlichkeit nicht einmal zur Unterbringung unserer Haustiere geeignet.

Above: This is what they look like the "comfortable homes" of the Soviet worker. They hide crookedly, incredibly filthy and life-threatening behind the garishly showy houses of the party leadership. and the giant factory buildings.
Centre: The soviet worker lives worse than a bush person. However, every morning and every evening he can look hopelessly from his miserable living space at the opposite showy facades of his party bosses.
Below: To us, these wretched places don't even seem suitable for keeping pets.

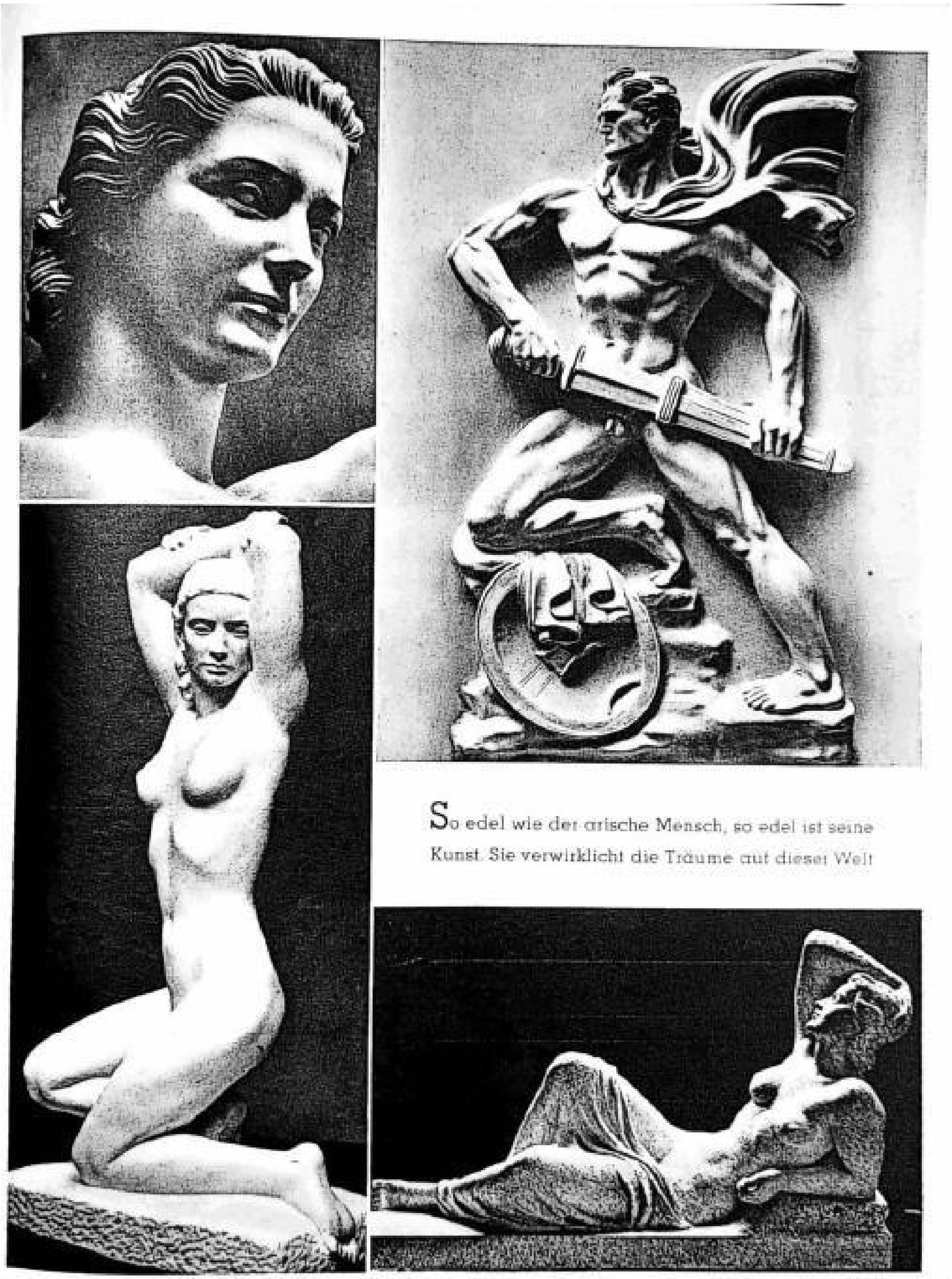


Above left: This is what they look like in the cosy houses of a German small town
Above right: The bright workers' dwellings of a Portuguese and German periphery.
Middle: Yes itself the lakes of houses of a big city
Below: How safe and clean we and our children live in the houses of Europe`s old and new, eternal culture.



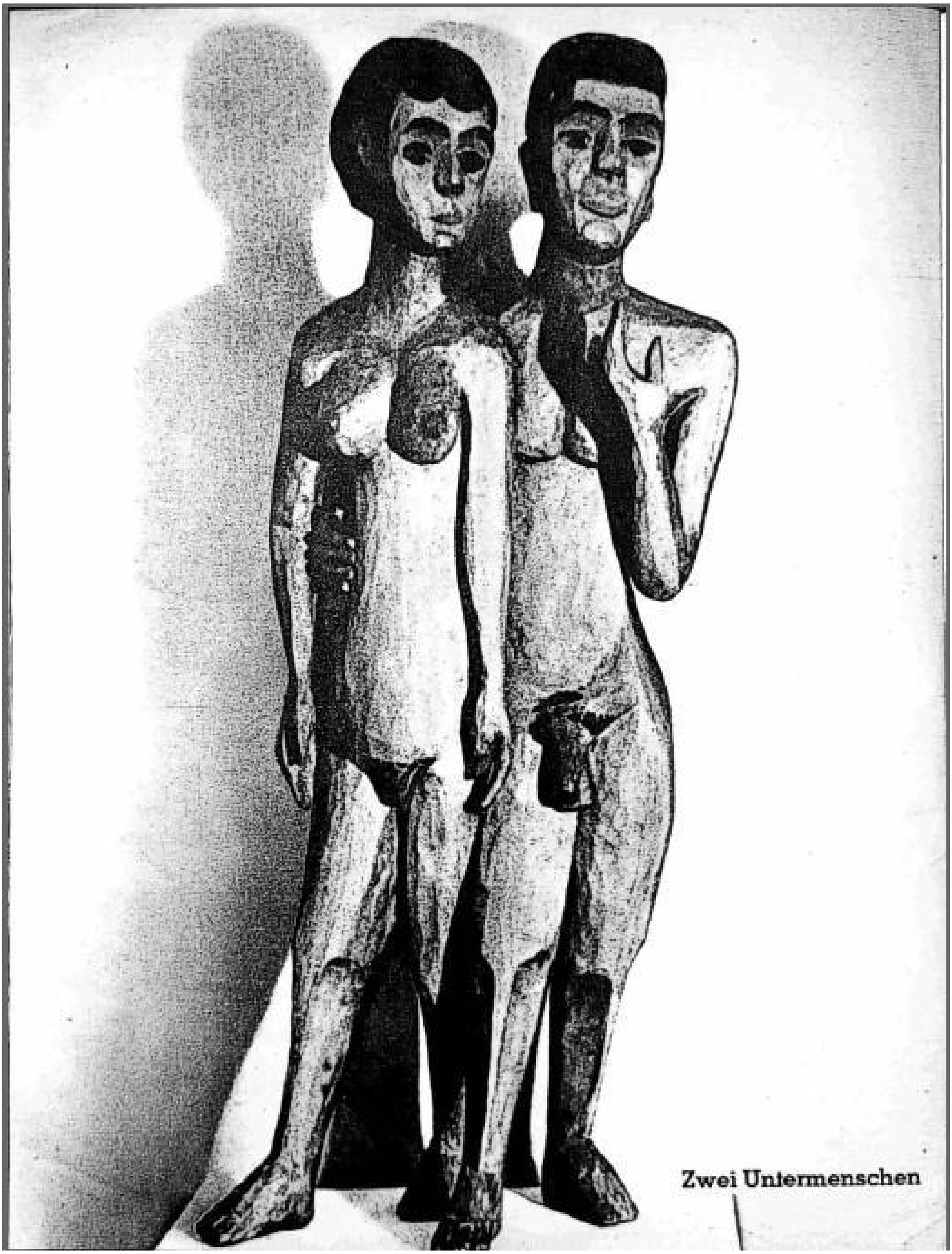
„In dem Namen unseres Morgen wollen wir Raffael verbrennen, Sammlungen zerstören, blütehohe Kunst vernichten." So singt ein sowjetischer Dichter. Wir wissen, was er sagen will. – Wie der Jude, so seine Kunst! Wie die Kunst, so sein Material: Blech, Zement und Gips!

"In the name of our tomorrow we want to burn Raffael, destroy collections and destroy all flowery art." Thus sings a Soviet Poet. We know what he means - So the Jew, so his art! So the art, so its material: tin, cement and plaster!

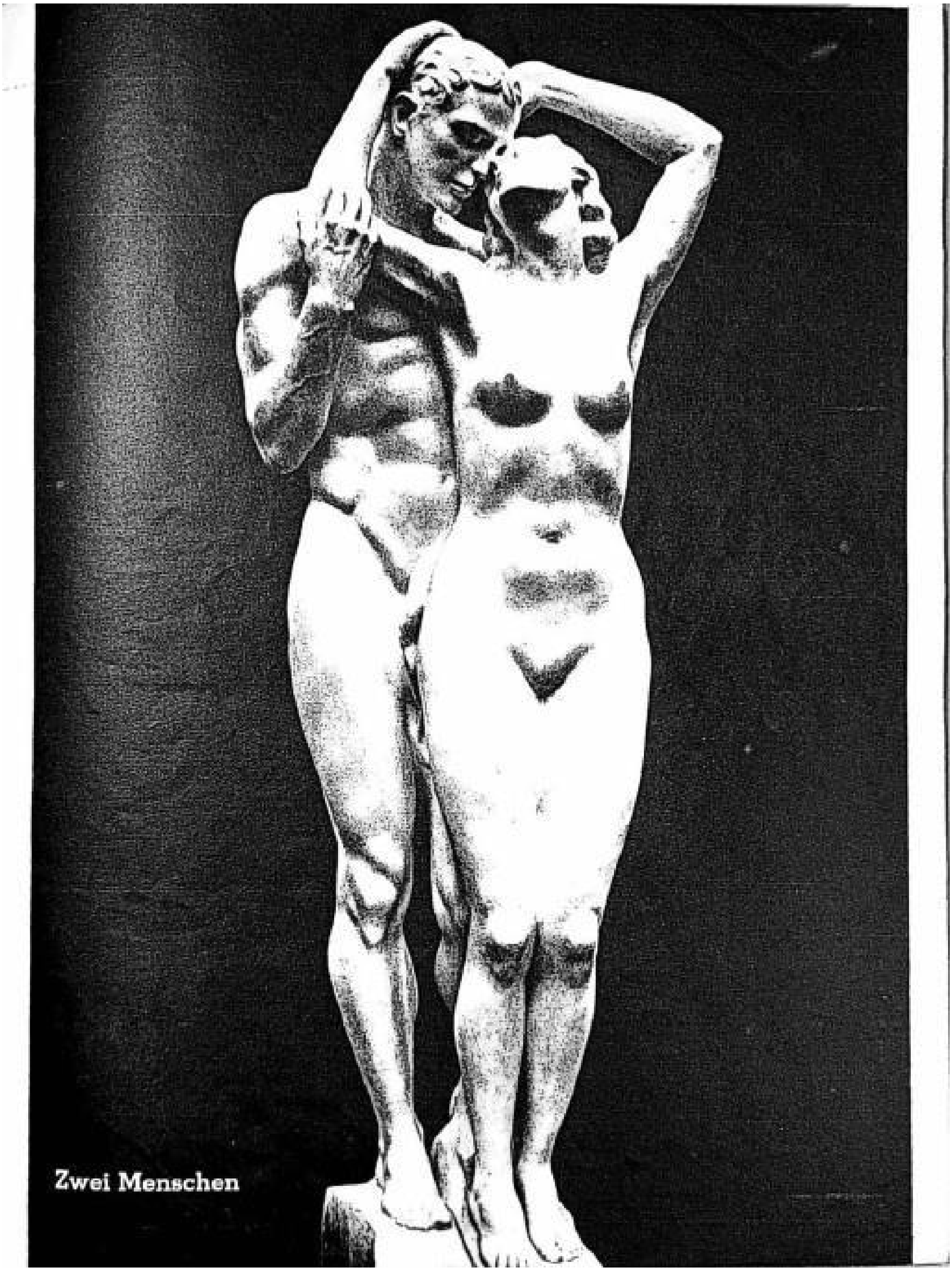


So edel wie der arische Mensch, so edel ist seine Kunst. Sie verwirklicht die Träume auf dieser Welt

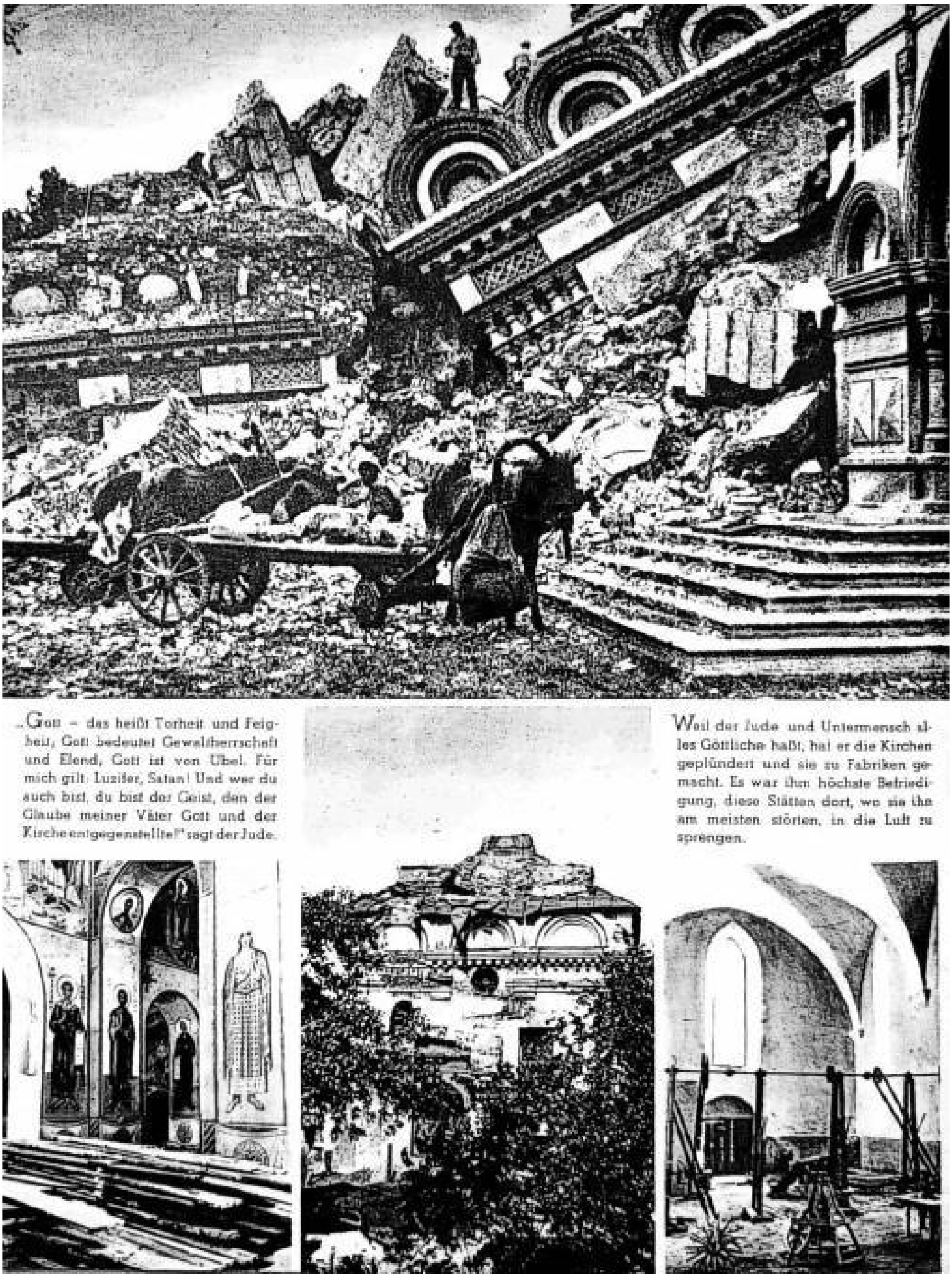
As noble as Aryan man, as noble is his art. They realize the dreams of this world.


Zwei Untermenschen

Two beastmen


Zwei Menschen

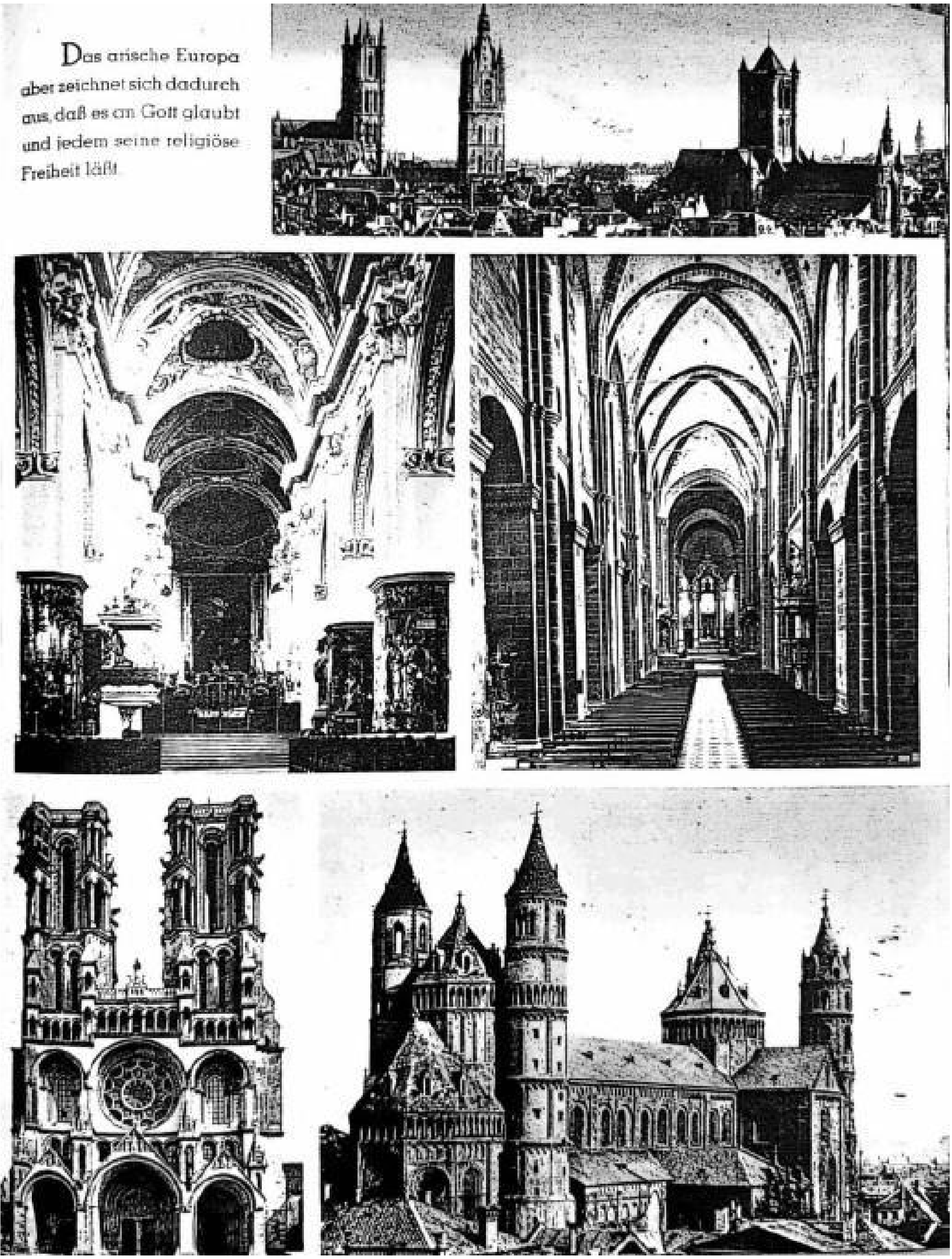
Two people



„Gott – das heißt Torheit und Feigheit, Gott bedeutet Gewaltherrschaft und Elend, Gott ist von Übel. Für mich gilt: Luzifer, Satan! Und wer du auch bist, du bist der Geist, den der Glaube meiner Väter Gott und der Kirche entgegenstellte!" sagt der Jude.

Weil der Jude und Untermensch alles Göttliche haßt, hat er die Kirchen geplündert und sie zu Fabriken gemacht. Es war ihm höchste Befriedigung, diese Stätten dort, wo sie ihn am meisten störten, in die Luft zu sprengen.

Left: "God means foolishness and cowardice; God means violence and misery; God is of nausea. For me, Lucifer, Satan! And whoever you are, you are the spirit who has opposed the faith of my forefathers, God and the Church," says the Jew.
Right: Because the Jew and beast man hates all that is divine, he plundered churches and turned them into factories. The highest satisfaction it gave him, to blow up these places, where they disturbed the most.



Das arische Europa aber zeichnet sich dadurch aus, daß es an Gott glaubt und jedem seine religiöse Freiheit läßt

Aryan Europe however is characterized by the fact that it believes in God and allows everyone their religious freedom.

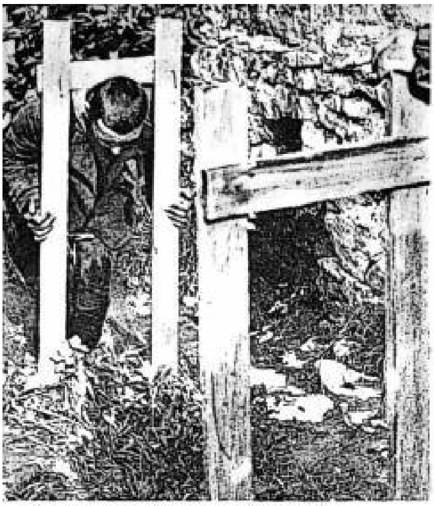
So sieht die Kirche in Rußland aus

This is what the church looks like in Russia.

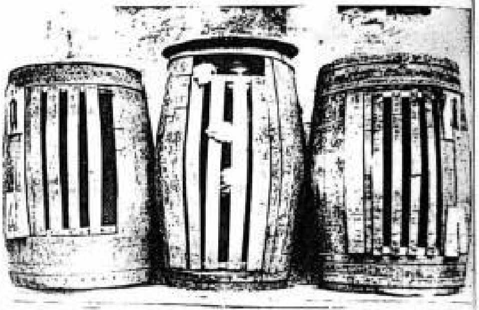
So in Deutschland

So in Germany

Terror and horror are the last terrible elements of the beast-man to break any resistance. The torture instruments found are the unmerciful evidence of the orgies of mass murder

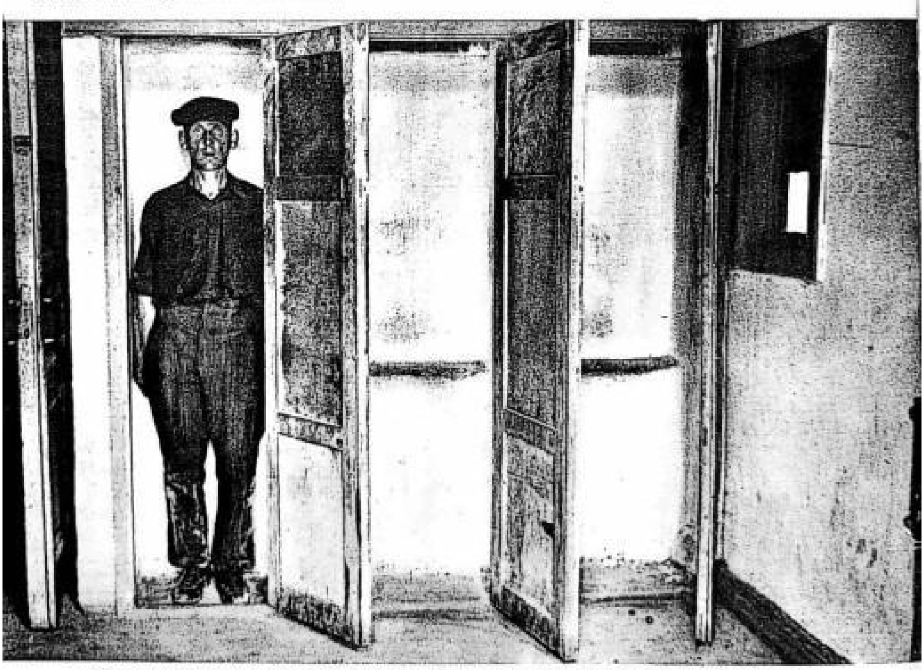


Terror und Grauen sind die letzten furchtbaren Elemente des Untermenschen zur Brechung jeglichen Widerstandes. Die vorgefundenen Folterwerkzeuge sind die entsetzlichen Beweismittel für die Orgien des Massenmordes.



Ob man sie als lebendigen Pfahl in die Erde rammte, ...

oder in Käfigen elend verhungern ließ.



sie Wochen und Monate lang aufrechtstehend in Zellen folterte, – es gibt keine Grenzen im Ersinnen neuer Qualen für die Henker der Unterwelt.

Above left: Whether they stomped them into the ground like a live pole... Above right: Whether they left them in cages to starve alive,...
Below: torturing them for weeks and months standing upright in cells, - there are no limits to the inventing of new forms of inflicting suffering by the butchers of the underworld.

Furchtbar in ihrer Anklage enthüllen die Schreckenskeller von Lemberg, Riga, Dubnow das Grauen der GPU, ...

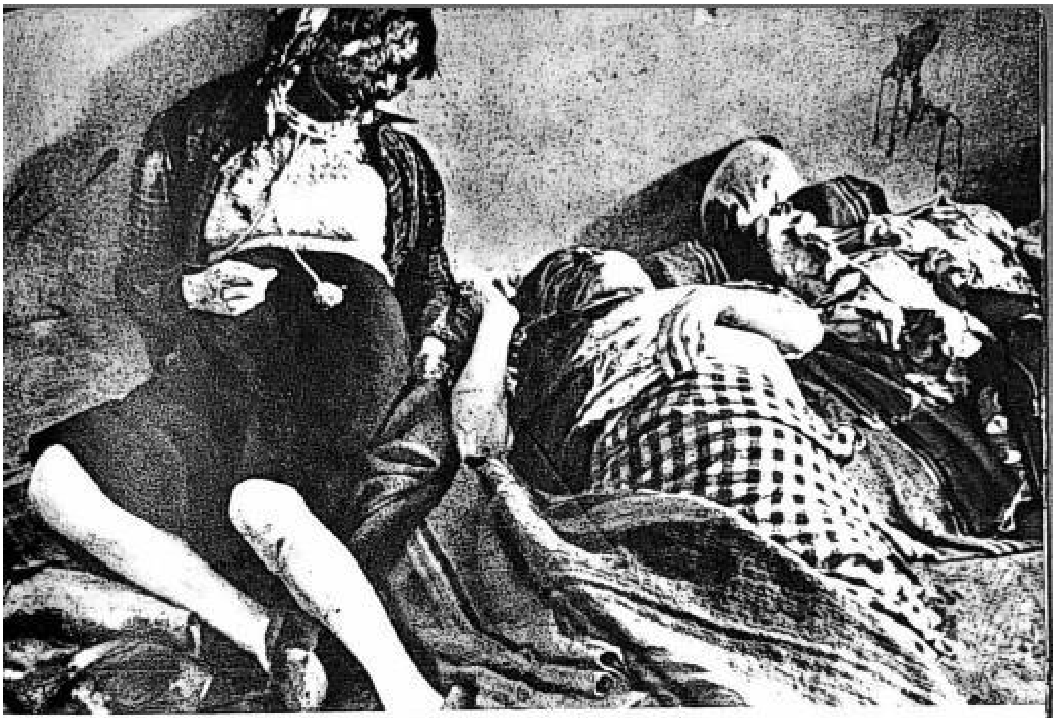
den viehischen Mord, ...

den bestialischen Sadismus

Above: In a terrible way, the morgues of Lemberg, Riga and Dubnow, are an indictment of the horrific present of the Soviet Union's state police,...
Middle: cattle slaughter,... Bottom: bestial sadism

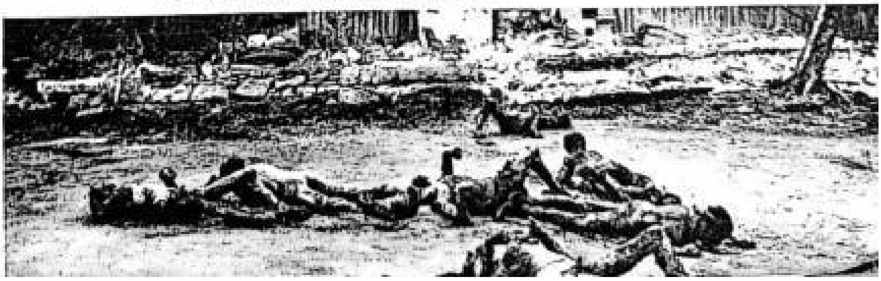
Die Zunge herausgeschnitten,
mit dem Beil erschlagen

The tongue cut out, beaten to death with an axe.



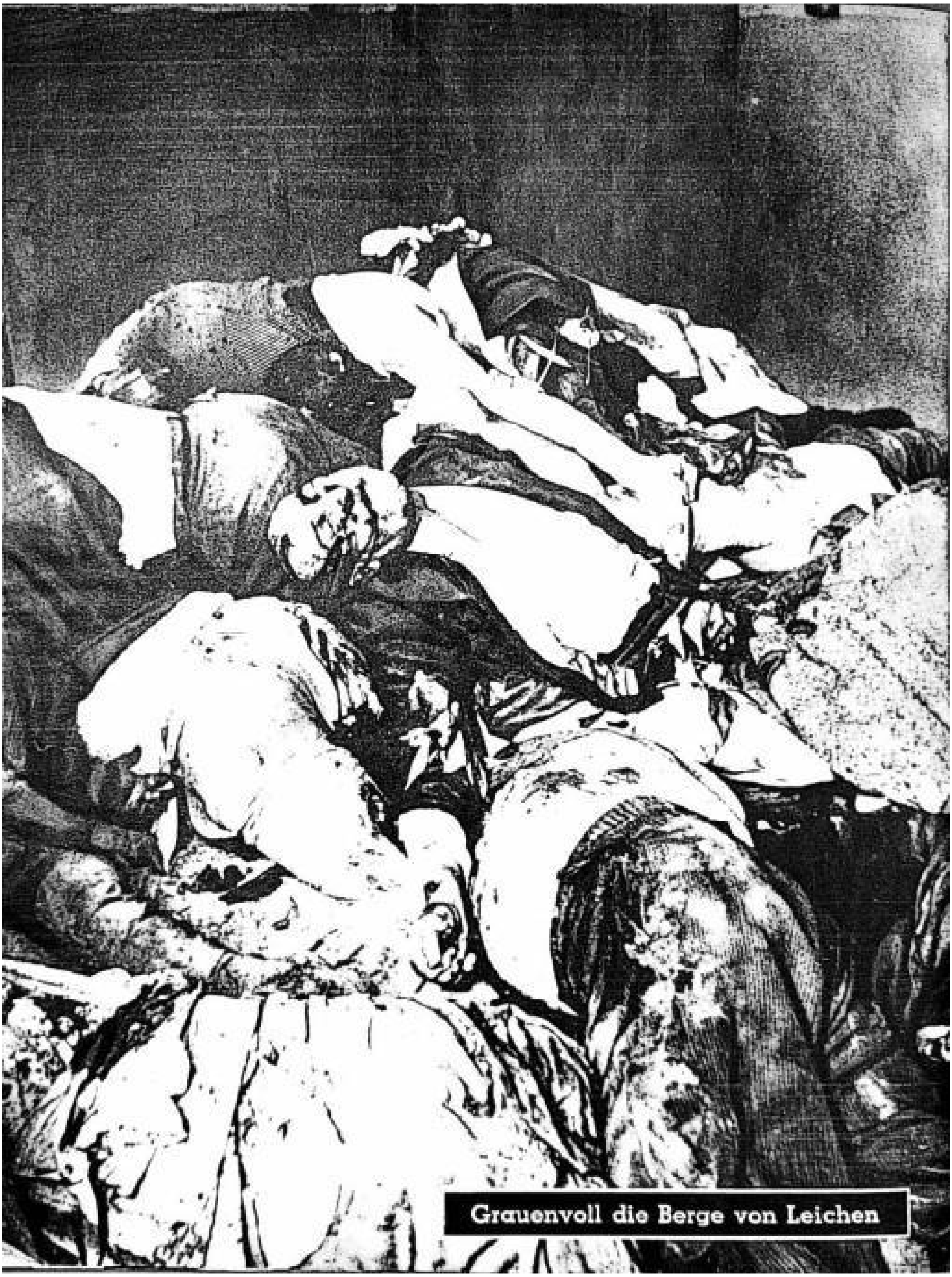
In engen Zellen zu Hunderten mit Handgranaten zerfetzt,

... im Blutrausch der Flintenweiber geschlachtet, ...



eingesperrt und
bei lebendigem
Leibe verbrannt.

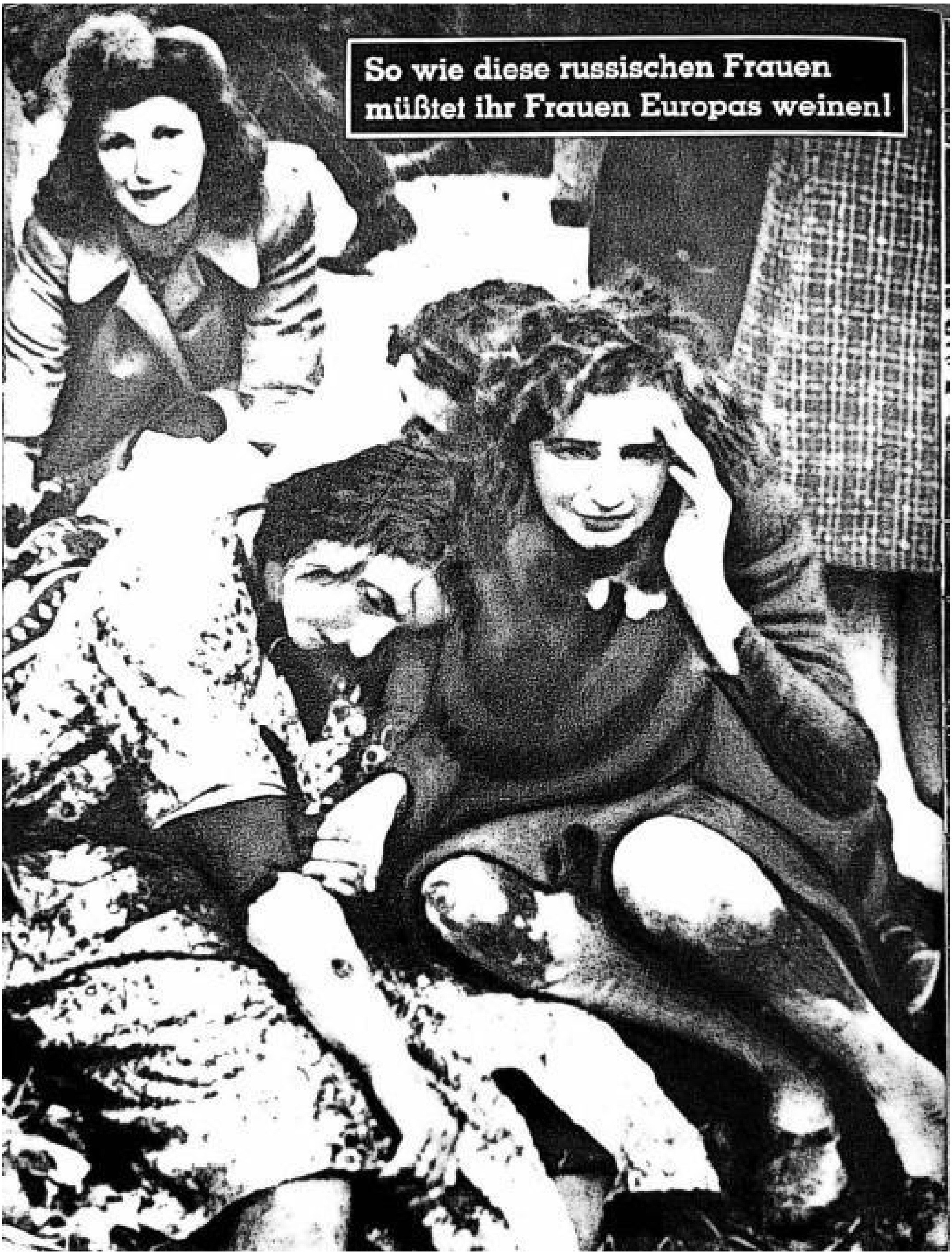
Above: In cramped cells torn apart by the hundreds with hand grenades Middle: In homicidal intent of armed criminals.
Below: Captured and burned alive


Grauenvoll die Berge von Leichen

Gruesome mountains of corpses

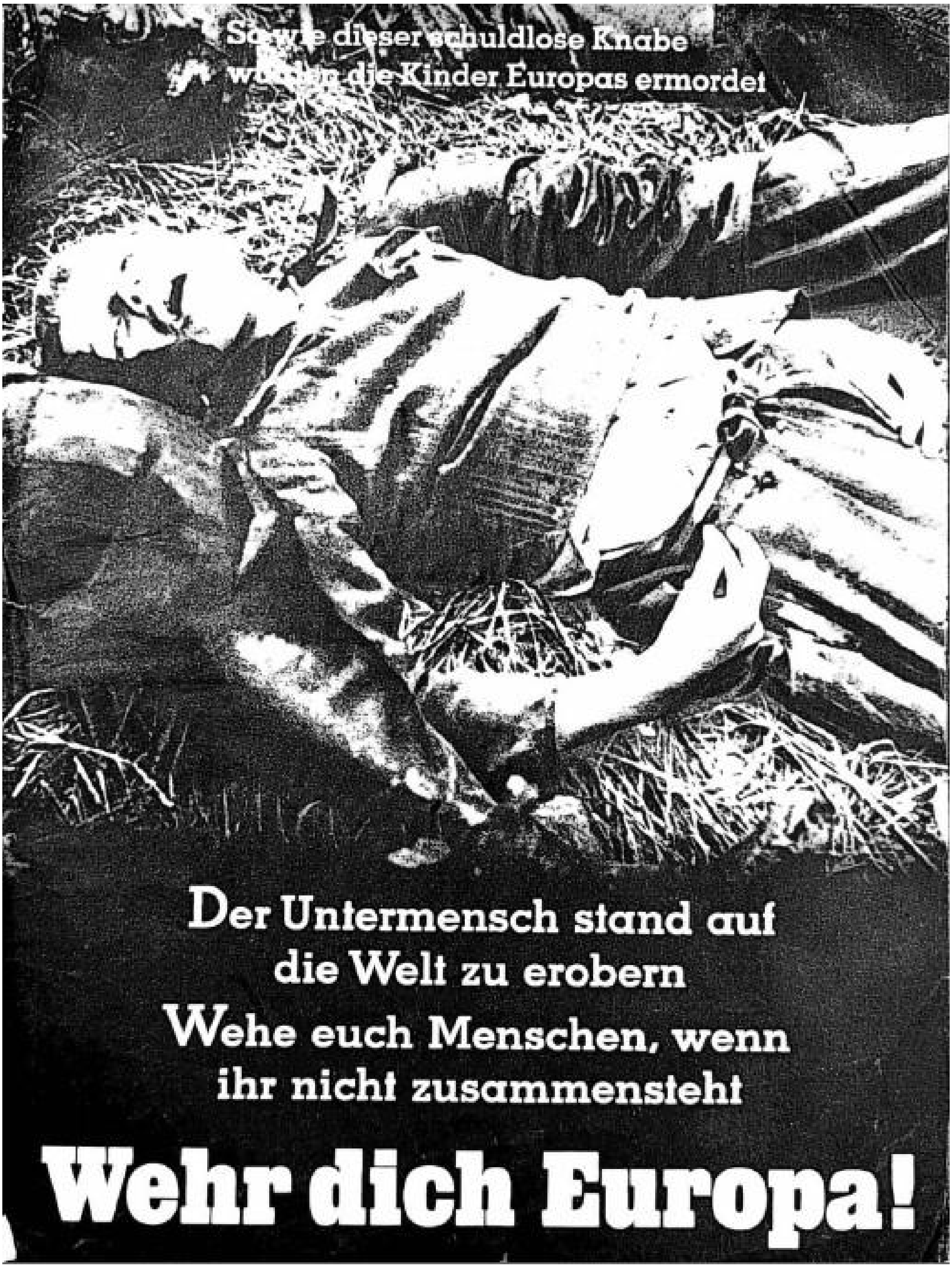
Furchtbar das namenlose Elend von Vätern, Müttern, Kindern und Geschwistern, denen man das Liebste qualvoll und schuldlos genommen.

Terrible the endless suffering of fathers, mothers, wives, brides, children and relatives, from whom the most precious has been innocently and horribly deprived.


So wie diese russischen Frauen
müßtet ihr Frauen Europas weinen!

Like these Russian women, you women of Europe should cry!

Like this innocent lad, the children of Europe were murdered.


So wie dieser schuldlose Knabe
wurden die Kinder Europas ermordet
Der Untermensch stand auf
die Welt zu erobern
Wehe euch Menschen, wenn
ihr nicht zusammensteht
Wehr dich Europa!

The beast man rose up, to conquer the world O woe to you people if you do not stand together. Defend yourself Europe!

Freedom Day Speech

Oct. 24, 1943, Posen

Dear national comrades, men and women, dear guests! Dear party comrade Greiser, I have been sincerely happy to accept your invitation to speak here at the Gautag. You know, and I'm not saying anything new here, the degree to which I have felt personally committed to the work of this Gau from the very beginning and above all how much I have felt personally committed to you, and always will.

I would now like to convey some personal thoughts which I have had, related to the present Gautag.

We Germans, everywhere in the Reich, are sometimes dissatisfied with the tempo of events; we are sometimes dissatisfied here and there when we hear that very hard fighting is going on here and there, and that no decision has been reached. Many people ask how much longer the war will last. Many people believe that this or that could have been done in a simpler way, or better or more quickly. Sometimes we forget that we are in the midst of one of the most gigantic national conflicts, in one of the most gigantic racial struggles for many centuries.

I first would like to outline the situation four and a half years ago. Four and a half years ago. Four years ago was Freedom Day, the day of the birth of the Gau. Half a year before, the German border was still only 150 kilometers from the capital city of the German Reich. At that time, a modern adversary could reach the capital city of Germany with its bombers and fighter aircraft within 20 minutes – today, with the speeds reached by modern aircraft, inside ten minutes. Part of the Reich, East Prussia, was a small state, bravely defending itself, completely cut off from the Reich, but basically unavailable. That was the situation four and half years ago.

Now four years ago, through the decree of the Führer, after the Polish campaign, the geographical concept of the Warthe-Land became the political-governmental administrative concept of the Warthegau, thereby introducing one of the best creations of the German Reich, as will certainly become clear in the future. A Gau with four and a half million inhabitants, barely 10 percent of whom were German, has now, after four years, become a Gau the capital city of which has regained a German face and in which barely 400,000 Germans have increased to over 800,000.

The Gauleiters and their collaborators were faced with the difficult problem: how do we make this Gau German? How does this occur? I should recall something else here: four years ago was a time in which many of you sitting here today were full of great melancholy. You had just said goodbye to your homeland. The first ones to leave their homes, at the request of the Führer, came from Estonia and Latvia; others who had to leave their homes in the following weeks and months were the Germans who made the great, later highly glamorized columns of farmers marching from Volhynia and Galicia, from the Narev region and other eastern lands.

The question now: how do we make this land German again? I would prefer to put it more exactly: how do we shift the German ethnic border outwards, solidly and reliably, by so and so many hundreds of kilometers? The German border was shifted outwards four years ago by the Führer, by drawing lines on maps, through the victory of arms, and by order of the Führer, by order of the Reich.

There are many ways to win over a country, to incorporate a country into a nation and people. I would like to describe two of them as particularly distinctive in the great ethnic struggle, and I would emphatically like to profess my clear belief in one of the two.

The first way, the older of the two, is the way countries were incorporated in the last hundred or two hundred years. They began by taking their old particularities and outwardly giving them different characteristics, through the schools, through education and above all through language. At the same time, it was repeatedly stated and stressed, "We took this man, who lived and dwelt here in this region, in the old provinces of Posen, and gave him a faultless education. We taught him to read, write, and do arithmetic; he was illiterate before. Now, through our German work, our German thoroughness, this same man has become, so to speak, an educated Central European. Furthermore: we drafted him into our barracks and taught him order, cleanliness, punctuality, obedience, even bravery, and everything else". Let's look at the year 1919. In 1919, the ethnic Germans here in Upper Silesia, the ethnic Germans in West Prussia, we ourselves in what remained of our small Reich territories in 1918-19, fought with partisan groups, with insurgents, with military units who unfortunately fought very well in many places. Who were our enemies? It was, as it was said, insurgents from the Western Frontier Association and similar organizations of the Polish nation. The units of these organizations which fought well were often led by men whose curriculum vitae could easily be established: this one won the Iron Cross First Class, this other one is a former Prussian non-commissioned officer, this one is an old Feldwebel [usually: Corporal First Class], educated in a German school; this one managed an estate for a German land owner; this one was an official in a small town, with an absolutely perfect record; he learned a lot, was highly capable, was always willing.

These were the most dangerous adversaries we ever came up against in the ethnic struggle: they were dangerous, on the one hand, first, because they were of our own blood, when that was true; and secondly, all these men learned their German obedience, their German order, from us; they were the most dangerous when they appeared on the other side. This example, which the Germans who still remained in Posen and in the Warthegau learned to their sorrow in the years 1919-23, and which the Germans who remained here experienced especially painfully in their own flesh in all the years up to 1939, should serve as a warning to us.

It would be foolish to repeat an error committed over the course of historical developments for the second time. We see, therefore, that in an age in which nations have awakened to the reality of communities of blood and race, and to an awareness of their value, their existence, the old method of granting citizenship, teaching foreigners to sing national anthems, giving them language lessons and providing them all a different "dressage" [training], is insufficient to truly appropriate a Gau, and turn it into part of the nation which now controls the area concerned. That was enough during the age of the cabinet wars, that was enough during the Middle Ages, it may have still been enough until the end of the 18th century. It wasn't enough even during the last century, and in our modern age it certainly cannot achieve any degree of success for the nation at all. We – party comrade Greiser, an excellent Gauleiter, with Wilhem Rees as Reichskommissar – have therefore uncompromisingly and unconditionally rejected precisely this method of earlier times for the Warthegau from the very outset. As National Socialists who are defenders of this ideology, not just in name and in words but men who believe out of the deepest conviction, on the deepest level, we view the world and attempt to solve its problems based on this foundation, and have decided to choose another path.

Becoming really German, for a Gau or a region, can only occur from inside out, based on one's blood. We can speak to a person who belongs to us racially. I can, of course, speak to a human being of any race, no matter what he looks like, he can be of any colour, in exactly the same way – now, don't be offended by a hard word here – just as any trainer can train a monkey. To speak to the heart, to his racial instincts which are born of his blood, is only possible with someone of our blood, someone with the same descent as ourselves, the same ancestors. With somebody like that your feelings can resonate, you can express them. These feelings are, in the end, alone of decisive importance in the struggle for a people: the values of the faith, a faith that moves mountains – loyalty, obedience and bravery.

For this reason, we have set about first recognizing the real Germans and then making Reich citizens out of them. For some of them, this was merely a formal, very clear procedure, for those who fought here, people whose parents, father and mother and forefathers were all indisputably German.

Now came the difficult problems. You didn't need much cleverness or wisdom to recognize the first group. But the difficult problem was: what do we do now with those who have a German father and a Polish mother, or those who had a Polish father and a German mother? What do we do with those who had a German mother and a German father, where German is spoken in the family, but who have a Polish grandmother? What do we do with those who had three German grandparents, but where Polish is spoken in the house? You see, I have only picked out a couple of questions here. In reality, it's nowhere near as simple. These are only a couple of problems, a couple of possibilities, and you'll see right away how difficult the problems become. In my opinion, only a very sober decision can be crucial here. Namely, the decision of the blood. It is quite clear that those who have overwhelmingly German parents or grandparents generally belong to the German nation ethnically, and should be recognized as Germans. It's more difficult when Germans like this, who had German forefathers, have been completely absorbed by Polish state thinking. These are mostly the bravest, because they are equipped with German and Nordic characteristics. The bravest, toughest and stubbornest adversaries.

I must draw your attention to something here. The sentence, which I already spoke once before: the most dangerous enemies for us, on the opposite side, are enemies of our blood, and secondly, those with our upbringing. During the 18-day campaign against Poland, which, for the Polish state broke out like a natural disaster, a somewhat tougher and longer resistance broke out in several places. And where was that? A few names stand out here. In the Polish navy, which resisted the longest out of all the Polish armed forces, there was Admiral Unruh at Hela – a German, who nevertheless had a Polish mother. He was one of the ones with whom we had to fight the longest. A general Rommel, in Warsaw, originally a German. Another who stubbornly defended his fortress was General Thoma, probably a Huguenot émigré, in Modlin [a famous fortress in Warsaw].

I believe that we could extend the list almost to infinity if we took the trouble to compile them. I only picked them out because they were very obvious, and in so doing I would like to stress my remark that the most dangerous enemy is an enemy who shares our blood, when he fights on the other side. The bravest and toughest are those Germans who, through some accident of history, became members of a foreign nation and are now the defenders, advocates and, on the inside, the sons and daughters of a foreign ethnicity, with all the German stubbornness, all the German idealism. It's not enough here just to say – such weak people, forgetting their German ethnicity. It is so fearfully easy to explain. Let's take an example: a little German boy, with good parents, arrives in a foreign country. He hears only the foreign language. Those are the first sounds he utters. As a little boy, he learns only the foreign script. He reads only in this foreign language, reads only the intellectual products of this people. And this little boy, who might be descended from the bravest German parents, will become the bravest member of this foreign people.

In saying this, I mean to say something important: the good properties of our blood produce their very worst effects when they appear against us on the other side. I'd also like to say something else: I wish to explain the degree to which the ethnic question really gets difficult, and I wish to draw a conclusion from all this which is not suggested by our German thinking in the past, a problem to which we were not accustomed until now. Believe me, my party comrades, there is only one possibility here: either we win over the loyalty of a family like that, a man like that, mentally, for Germanness [ie., living and thinking like a German] , or we destroy him.

There is no half-way measure. It would be crazy for us – we would be killing our own blood – if we left our enemies someone with a capable head on his shoulders, someone of our blood, to fight against us later. You will perhaps say: what you are demanding, what you are proposing to do here, is endlessly cruel. I can only answer there are only two possibilities here: Either the man produces his effects on the other side, in which case our sons will have to die, and probably several of them, or he does not produce his effects, in which case only one person dies – just him [dann stirbt einer allein].

Now back to the ethnicity question. We drew up ethnic lists at that time: those that were born here in the Warthegau, are listed under racial lists 1,2, 3 and 4. There has been a lot of talk about racial list 3. Many applications have been made to me, saying I should finally give in. For example, a certain man is said to have been employed in an armaments factory for a year, or spent a year at the front, and did a decent job, and if he doesn't receive irrevocable German nationality right now, at long last, then he'll no longer take any pleasure in the whole matter. In that case we'd have an unwilling armaments worker or official or soldier.

Here, I believe we must decide once and for all between a momentary question, which is putting us in a tight spot, and an overall decision, in which case we would be placing an obstacle in our way forever after. I believe that, in a time of tight spots and burdens, such as the fifth year of a war must always be, we must, in all cases of necessity, we must solve the daily crises or the day-to-day problems, but we must avoid making decisions based on comfortable, small-minded cowardice, which may perhaps be useful to us now, but which would be an obstacle when it comes to building the nation with a view to the course of centuries.

With men who are to be accepted into the body of the people – and that includes as an exterior formality the rights of a citizen – it is exactly like a poison, or it can act exactly like a poison once it is ingested into the blood. Once it's in there no force on earth, no force of nature, can get it back out again, until the person affected by this poison sooner or later shrivels and dies.

A human being, as an individual organism, is exactly like the people as an organism. Let everybody think about that, everybody who demands, out of small-minded comfort, that such a person be accepted because they'd like their administrative district to be German; of course, but they've got a German grandmother, too, of course, them, too – German, racial list 3 after one year, if he hasn't already stolen from the company cash box. OK, of course he'll be accepted as a German citizen, he'll get all the rights of a German citizen.

That might be comfortable for us. Here, I just say: perhaps. Let nobody believe that, in a moment of stress, such as is brought about by a world war, and will continue to be brought about – since we're entering the final stresses and final phases of the struggle -- we can have a truly loyal region, but rather, in such a region we would have men to whom we have given German rights against reason, good sense and right, and who will then shoot us in the back in the enjoyment of such privileges.

I furthermore believe that we Germans must all learn something from all this. The fact that we still have so many things to learn is related to the fact, which we tend to forget, that the German Reich only came into existence 72 years ago. Only 72 years ago did we become a German Reich, and we've only had a Greater German Reich for 5 years now. For centuries, particularly here in the north and east, administratively, we lived all crammed together, we were poor as beggars and – that is the historical service of this Prussia – we only climbed out and fought our way upwards out of the period of misery, the squalor of the Thirty Years War, through endless living strength, back to order and a governmental personality. But as I say, we were in a tight spot nationally, and there were a lot of things we couldn't learn in the Old Reich. We weren't familiar with the problem of how to handle foreign ethnic problems, because we had had no occasion to do so. We often misunderstood the value, this truly holy value, this holy greatness contained in the concept of "The Reich". Precisely the ethnic Germans from outside understood it much, much, better than we did.

In the Middle Ages, when one spoke of the Reich [Empire], there was only one possibility, that was the German Reich [the Holy Roman Empire]. There was no other Reich in Europe. You may rest assured that after the present war in Europe there won't be any other Reich then either. This Reich will be a truly holy myth: the peacekeeping power in Europe, the leading people of the overall Germanic Reich. And that will be drawn up after the war. It will gradually be united; this Germanic Reich will impress its stamp upon Europe, will lead the white race in Europe, and prepare it for the great racial struggles which surely – we won't be around to see it – will be fought out between the continents within a few generations.

Now, when we think of the greatness of this Reich, then we should be ashamed if we were therefore unable to maintain discipline over a half-Polish, half-German worker, who, because Mr. Manager for all I know cannot sufficiently assert himself in his business; because a company commander can't keep order in his company by force of personality; that we, for this reason, due to the defects of individual persons – as I admit – ought to chase after difficult cases and say: "Ach, do you want to accept Reich citizenship? Please be so kind, please accept it. No, no, naturally, you'll get all the rights that we've had for 70 or 80 years".

There I say no, there's no question of that. I don't view this question just from the current point of view of the present period of misery, the current period of stress, but rather from the point of view of after the war. When we've won – and we will win, I am convinced – then precisely all those who cannot do enough now handing out the rights and privileges of the Reich, in hindsight will be the 150 percent and will have egg on their faces.

I believe, because we don't wish to deceive ourselves, that we must be rational and economical in all the concessions which can reasonably be made; the persons concerned will get exactly as much to eat, he'll get exactly the same wage, he'll have the use of his property, but we have certain reservations; we don't want to look just at him, the man, who is a soldier. Of course, he may be brave, but we also want to look at his wife, his children. What do I get in return when I give irrevocable German citizenship to a man and his whole family, and later I find out that he was a real good soldier, of course, as long as he was in his company, as long as he was in a whole crowd of purely German comrades, as long as he was led by a squadron commander who kept him in line, as long as he had a platoon commander who stopped him occasionally when he spoke his mind too openly – but his wife wouldn't even dream of learning German, and his children all speak Polish! Then you've got a German citizen you can really be "proud" of.

In these matters, we wish to go carefully and slowly, the way we once evolved as peasants, and I wouldn't even dream of allowing myself to be pushed into things. At the end of this year, in the various Gaus, Upper Silesia, Warthegau, West Prussia and South-East Prussia, we will have a percentage – or count per thousand, as we prefer to say – reflecting German population numbers and the number of people in List 3. If I have to have a couple hundred men who won the Iron Cross 1st Class in the field – I've made that a precondition – or some otherwise very distinctive decoration for bravery – we'll give them irrevocable German citizenship. That may mean 4 or 5 hundred here, and 500 in Upper Silesia. But this citizenship is to be granted or awarded to the family in a ceremony in the villages concerned or in the city concerned, and the others will be told: you see, you could have earned it as well, earlier, but make an effort, you have to learn this and that and so on, beginning with the cleanliness of your house, get rid of all the Polish dirt, and watch out for the language your children speak, until you have a corresponding performance that in crisis, under all the strain, doesn't fluctuate all over the place; so that, in these war years, we'll see that the family is stable, they've acknowledged it inwardly.

For some people there should be very high degree of clemency and distinction – you can take me at my word: it ought to be a favour from the Reich, when this powerful Reich gives a little guy like that, who never cared about the Reich originally, when we give him Reich citizenship after only three years, and it is an act of generosity of the Reich, when we give it to this other guy after ten years.

We want to see things as they are – not just straighten out a picture frame, or cobble together an edifice we won't be happy with later, just out of momentary emergency considerations and pressure.

The best way to make a Gau German is, obviously, to fetch German people and bring them there. I already said, four years ago many of you were sad about taking leave of your old homelands, packing your suitcases, then being on the road and in camps, with all the unpleasant coming and going, with your luggage getting lost, with the uncertainty – where are we going to end up?

Today, you've overcome that difficult period, it's over for you, and believe you me, that's why I feel so much at home here, because I see how this work, which was also difficult at that time, has come along. I've been approached by many people, and I've received a lot of letters of complaint about how slowly it's all coming along, and here, for the Reich Germans, the ethnic Germans from Latvia and Estonia, from Volhynia, but I see the way in which it's already coming along, with their youth.

These people are no longer Germans from Volhynia, and no longer just Reich Germans, but rather Wartheland Germans – a new people who are growing together, rubbing the rough edges off, a people who from the heritage which each person brought with him from his own region and from his own Germanic tribe, each one has inherited some part of it. But they're becoming a new tribe; the inhabitants of the Warthegau.

It's so beautiful the way these inhabitants put down roots and – as sad as it is – the way their first dead are planted in the earth. These are the best roots: where you've got your family's graves, that's where your home is. The first cradles are filling up and have already been filled up. The first children have been born here, and the other children are growing up into youths, and have put their farmyards in order economically. Harvests are increasing, the wasteful, sloppy Polish economy is gradually being replaced by German businesses, and here and there we see a model German economy. Commercial economies are thriving, a certain well-being is coming into existence, a certain wealth; and gradually those who came here are beginning to feel at home in the new, and yet so old, German home of the Warthegau.

Now, I would like come to a question which we will tackle after the war. It is obvious that we will not content ourselves with the fact that out of 4 and 1/2 million approximately 800,000 are German. That is obvious – I believe that no one who knows us assumes that. We will tackle the problem after the war, and I believe that we will solve it in an unbelievably short period of time. Among the people who live here and are not of our nationality, there is a large quantity of blood that would be harmful to us if it belonged to our ethnic group. We will tackle the question after the war, and you may rest assured that all those who are of really good blood, i.e., Nordic-Germanic blood, will be given promotions and possibilities to enter this Reich and become part of the German people.

I would like to put it this way for a start: I believe that I must furthermore say the following: I consider it best not to speak of this matter at length at Party congresses today, since otherwise we would introduce an unnecessary disturbance in the Polish population whose work and whose willingness to work will be sorely needed by ourselves to win the war.

I would now like to take a short position on another big question. That is the second part of what I wanted to say. What is the attitude of the Germans towards a foreign population, let's say, the Slavs? We see here – for a start, I will indicate the two crassest contradictions – two types, which we experience all over the place out there, from the Front all the way here on the Reich border. One of them says, "No compulsion, we want to win these people over". That is, be friendly, real friendly. This one's doing what the Slav never tolerates, and what one should never do with Slavs. He's treating them as equals, as comrades, as companions, as friends, he often tells them: "You see, now, how good my intentions are towards you; we only want the best for you, after all." And many go so far as to wish to create a state for every single Slavic tribe. Those are the guys on one side. The pal collector.

The others – it is always this way, always extreme opposites, pendulum swings all the way to the left, all the way to the right. Others take a cruder approach. They hang something like a sign on themselves, saying "I am a Herrenmensch" or "We are a Herrenvolk", so that everybody can read it, since maybe they wouldn't have noticed it otherwise. And govern only with brutal force. Some of them say, "You're Slavs, you're inferior trash".

And we move back and forth between these two extremes. Perhaps it's often purely a matter of luck where one ends up on this scale. Sometimes things are very uncomfortable and harmful, but one must understand them precisely based on our historical development. We can be certain of one thing: the English could not manage their colonies as perfectly 300 years ago as they do today. They accumulated experience over a period of 300 years, and turned their experience to account in their education, forming a certain tradition based upon it.

And now if you wish to be quite clear about it: what should our attitude be towards a foreign ethnic group, the Slavic ethnic group, since we must first form an idea about them? How has this ethnic group arisen?

You will naturally, and quite correctly tell me, or object: "Yes, do you know, in the Ukraine we have an Eastern worker who is Ukrainian. She's a girl who quite clearly looks 100% German".

I admit it. In exactly the same way, I can show you a couple of villages not far away in the Ukraine, and I can show you a few Ukrainian girls there who look 100% Mongolian. And then, with all Slavs – whether they're Serbs or Czechs or Slovaks or Poles or Russians, Ukrainians, or whatever, they can call themselves whatever they want, in the end it's always the same story of historical development – you'll find all types and variant forms of mixtures. From the purely Germanic types, which have maintained themselves and evolved in individual cases, or in individual villages somewhere along the line, right down to the purely Mongolian type. You can find everything there.

I would like to come to the psychological effects of these mixtures right away. Some of you will say, "Look, I have a Polish or Russian work crew here, I have an old worker, he's the most good-natured fellow you'll ever find anywhere. A pious man who as a Catholic prays to the Mother of God, in the Catholic way." You'll find so many Russians who pray to the Mother of God of Kazan. You'll never find anybody so devout among us Germans. And then somebody else will say: "Look, I've heard Cossacks choirs sing. The Russians can really sing." I believe it. Wonderful. Magnificent.

Then still another will say, "Basically, they're all good natured. They're like big children. Share everything. Brotherly love. They all embrace each other". OK. I'll gladly concede that.

May I present the other side of the account? There are also those who torture people quite horribly, men of bestial cruelty. Then there are a few who are good and true, loyal boys for a year or two. Suddenly, in the third year, they get the idea of murdering their superior by tossing a hand grenade under him, or something like that. In the midst of all their loyal allegiance you get a little incident like that. That's usually quite uncomfortable for the superior if he doesn't look out.

Then there are a few -- I'd like to give a couple of examples. How do you explain this? One day before Stalingrad was taken by the Russians, 2,000 Russians, I believe, deserted from the besieging army to the few hundred German defenders. Nobody can explain it, since reason has nothing to do with it. The besieging army knew very well that for the Germans it was all coming to an end. So 2,000 Russians desert to them!

Or in anti-partisan warfare, that is, among the Russian-born units we had on our side, who fought for us as soldiers. Cases occurred in our own units of these Russian rifle squads, the same evening, right after defeating a huge enemy partisan group, they had a kind of victory celebration, and half the company deserted to the defeated enemy! Eight days later about half of them were back!

Well, I think we have to recognize that Slavic ethnicity runs the entire scale of feelings and characteristics, from the most sincere saintliness and good-heartedness, right down to cannibalism -- in one type of Slavs a bit more so, in other types less, among the more western types a bit more cultured, among the Eastern types a bit less cultured. Everything is there, and woe to him who ever forgets that. Woe to him! They'll destroy him.

How can one explain all this? It's explicable based on the racial composition of the Slavs. I'll sum it up very briefly. In former times, before the mass migrations, our Germanic tribes lived in these regions, right down to the Black Sea, and far into Russia. There was a sufficiently large Germanic population here. Through the historically, never entirely explicable process of Asiatic incursions – the incursion of the Huns under Attila at that time, when the [Germanic] peoples, tormented by misery, fell into serfdom to the Huns and became their vassals, and had to join their ranks or emigrate, insofar as they could.

Part of the Germanic population remained behind. Then there was an extremely thin upper crust [Oberschicht] of Germanic types, of Germanic blood, and a numerically huge inferior mass of Eastern peoples, and – particularly, after the incursion of the Huns and the migrations of the Mongolian peoples – of Mongolian character and Mongolian race. Then came a period in which very many German families, Germanic families, emigrated to Poland, forming the later stratum of Polish gentry, who were then invited into Russia by the Russians, with a justification which has always been a classic and which applies to all the Slavs since time immemorial: "Come into our land and govern us, since we can't govern ourselves". They also invited the Varangians and the Vikings. The result, in this early period, is a clear racial divide, with a Germanic ruling class [Oberschicht], which has nothing in common with the lower class [Unterschicht] ruled by it. Gradually, however, there now came – due to the laws of the land and through a failure to obey the laws of blood and race, through other things, for a start – a shortage of men and women caused by war among the ruling class, and a seeping downwards of Germanic blood into the lower class, as we find in the Baltic, to a great extent – from the German ruling class into the Latvians and Estonians, over seven centuries, or, as it came about precisely in Russia, in Poland – the intrusion of the lower class into the Germanic ruling class by marrying upwards.

In this way, the Germanic ruling class [Herrenschicht] became an upper class [Oberschicht], gradually forming a new nationality which, as a result, no longer felt German but Polish, Russian, Ukrainian, Kashubian or otherwise reflecting an ethnicity [or tribe, Volkstamm], and thus arose a type of new nation, a new people, with all variations and mixtures, all the way from the residues of a still-existing purely Germanic blood, or all sorts of mixtures, in which the Germanic blood takes precedence, but where the Germanic blood is still present only in part, resulting, perhaps – such as we sometimes see today – in a pair of radiant blue eyes in an otherwise Mongoloid body, upon which there sits, perhaps, a completely Mongolian and Eastern [Ostisch] type of head, right down to the type which has maintained itself purely Mongolian, in remote areas, such as, for example, Lysa Gora in the Generalgouvernement. Here, too, in the Warthegau, you'll find villages where one might say: "These people are all pure Huns". And that's what they are today.

When you know that, the evolutionary and racial development of the Slavic peoples, then you know that we have a task to do if we wish to purify these areas – and we must do that, if we want to live. The only task can be: clear domination, clear detachment, without unnecessary insults, because every once in a while, some individual factor – some part of our own blood, which is a proud blood – causes such a person to take offense, making us unnecessary enemies.

Constant watchfulness, never trusting, not even after you've known somebody for years. Always on your guard, like a lion tamer with his lion or leopard. This includes very small things. A handshake, the way we Germans customarily greet each other, must constitute a unique distinction for the little servant or farm worker, given here and there. But it must not be immediately refused again afterwards, either, the way we talk about it. We do a lot of things, but we don't talk about them. It would be best not to walk around your servants with a riding whip in your hand all the time, even if it is correct to reprimand him when he's quite impertinent.

We have a lot to learn here, and gentlemen, there are no regulations governing the treatment of Slavic peoples. We must learn what to do and what not to do. As riders, you already know how to handle a horse, and what not to do with him. If you do something wrong, you get thrown off. And if you do something wrong with a foreign ethnic group, when you're only a thin ruling class, then the subject people [das Untere Volk] will murder you one day. It's a shame, but in many cases, it's deserved.

If we rule this Slavic people correctly, we can derive endless values out of this mass man, and endless strength for Germany. I am also of the opinion that it is better for a Russian or a Pole to die in this world struggle, if I can save a German, German blood, for the same struggle. But I must never imagine here that I can win the war with Russians alone, or with Poles alone, as a liberation army or volunteers. We've got to win this war ourselves, with our hearts, our own blood. But where we can have a servant die with us, then let's let him die with us. If I can sacrifice a foreigner instead of a German, I'll sacrifice him. But let nobody forget that these people can only be of use to us as auxiliaries, and can never win the struggle itself. The real struggle must be won by ourselves. The Reich which must be created will belong to us, and if it can't be won by our own efforts, with our own blood, then we won't have deserved to have it, and won't be able to keep it. You can only keep what you've won by fighting for it yourself.

When I speak of Slavs as a whole, then I'd like to note one thing: ruling the Slavs is, of course, best learnt by studying the cases where this rule has succeeded. I'm speaking now of the Russian land mass. Of course, they're Slavs too, after all, but they're the Great Mother of all Slavs. There may be enmities between them, conflicts – the Poles are afraid of being gobbled up by the Russians, the Russians don't like the Poles. That's all true. But just the same, in their Pan-Slavism, in their commonality, they hang together again. In all cases in which these races have been ruled successfully, the ruling classes – the Golden Horde, from Genghis Khan to Stalin – have always been of the same type. They knew their Slavs. They knew one thing very exactly: they all have one thing in common. In general, with the exception of a few persons, like Lenin, Stalin, a couple of Czars, like Genghis Khan, like Tamerlane, like Attila, they are quite incapable of building a Reich, they are incapable of governing themselves. They are, however, always capable – we've seen this in the Polish State for seven hundred years – of opposing an existing order, no matter how lenient it may be – of conniving, committing sabotage and conspiring. They can do that first-class.

As a result of their knowledge of their own Slavic subjects, the Russians, or the Slavs including the Poles, as we can well see, had – as long as they could do so – their own method of ruling their subjects. Under Stalin, it's the same thing: he has his widespread NKVD and GPU. Whenever five or six Russians are together, then nobody – not even when it's a family with father, mother and children – knows with certainty which one of these six persons is betraying the others to the GPU.

So the possibility of conspiring and whispering behind your back, talking – they'll talk you to death – which is so typical of the Slavs, philosophizing late into the night – philosophizing which never produces anything practical – all this is prevented by this system.

We can learn something for our practical conditions here and a few other places, too, something that repeatedly permeates into the organization and features of our enemy – since in most cases, he will be our enemy – and gives him the feeling that he is never alone, but rather that we know everything. Then he'll be loyal and reliable. Otherwise, not.

When we say that is an atrocious way of governing people, then I would like to say something. It would be atrocious for us Germans. It would be unworthy of our people, and I can say this openly before this group here, to start with, in these ten years I and my late friend Heydrich – have always opposed this system with the full force of our personality, and have never permitted it – the idea of imposing a system of agents, of informers, or a kind of NKVD or something like that for the German people. I have no agents. For me, making use of the security forces is precisely -- we have educated our security forces with this point of view in mind -- an affair of honour for every honourable German, just as it is a matter of honour for an Englishman to belong to the Secret Service. It is not a question of agents and their dirty tricks, but rather of soldiers, a military matter, a soldierly duty and a soldierly attitude.

There must be such things. You've seen that – let's take a striking example – the liberation of the Duce. The liberation of the Duce succeeded only because Skorzeny was brave and decent. That was the key point. The liberation was possible as the final act of gigantically long preparation work, and it worked only because of the Sicherheitsdienst [Security Service], as we called it, just like the English, with their Secret Service.

Now I'll come back to something: this system of informants – which we have avoided among us Germans and which we will never have – is quite necessary for the Slavs. But let us always and above all else avoid attributing to foreign peoples, spiritually, German values of mind, German standards and German reservations which we have always correctly had to maintain, and which we have maintained among ourselves and will always maintain, as if this foreign people would conduct itself the way we do. Even when it hurts him, so that we say, out of false pity: no, we can't do that to him. Maybe we will do something to him. We're doing ourselves and our children a favour, and that's why it's done. And we must never forget that.

When one has this attitude, and this knowledge of the history of the Slavs and their way of thinking, then it will only be a matter of education that the Slavs, in a Gau like this one in the broad expanse of the East, must be ruled without unnecessary severity, but never with completely inappropriate softness. Brutal, where necessary, clear in one's own attitude, and never let oneself go. It's bad when a servant sees that his master is drunk. That doesn't strengthen one's authority [Herrentum] at all.

It is extremely harmful when the Untermensch sees that there's a dispute in the ruling class – whether in the family, on the farm or estate, or in an organization, agencies, authorities, armed forces, Party, State. That is extremely harmful. When we have disagreements among us Germans, we can say anything in a decent way. I very much believe we should say things, not write letters, rather sit down decently together and discuss things. That saves a great many officials and paper pushers on both sides, many staff members, and it is clear and decent, and we gain trust in each other and we cooperate.

But it is extremely damaging when some one of us has a dispute in front of a Pole, or when a German superior corrects a German subordinate in front of a Pole.

Our actions and proceedings must always be dictated by the notion of protecting German power and sovereignty, saving German blood, not just not neglecting its multiplication and its promotion, but rather supporting it by all means. We must be attentive to this law of the racial struggle [Rasssentumskampf] and ethnic group struggle [Volkstumskampf] in every action, even the smallest.

I said before that there are no regulations for the handling of these people, and there are no regulations covering all individual matters. While I obstruct anything harmful to the mother and child, any abortion, for Germans – at the same time my point of view where Slavs are concerned is: I am not the protector of Slavs. Let them do what they want. Here my legality goes no further. Legally, as a German, I favour my own people. What other peoples do, they can do by themselves. They only interest me insofar as I need them for Germany. Otherwise they do not interest me at all. And this standpoint, this mental attitude, must we all, as old National Socialists, out of a recognition of the laws of the blood, the evolution of the race, the peoples, the conditions, the power relationships in the East – we must learn our attitudes, educate each other, based on this recognition; and I am convinced that the youth who are growing up here now will learn many things which we found hard to digest, and will avoid many errors which we committed at first, in order to learn not to commit them anymore; they'll learn these things by themselves. I am convinced that we will be able to master the problem of ruling hundreds of millions of foreign peoples at least as well as the English can do it today. The English, and we should never forget this either, are just a tiny off-splintering of Germanic blood from our continent.

The war is difficult today. We know that. I would not like to speak too much about the war, however, and I think that it is a matter of course – I consider it a matter of course for everyone to do everything, even the very smallest things, to win the war; that every one of us would send to the front every man who can be spared in his office; that every one of us will quietly and calmly correct any deficiency which he sees anywhere, and not keep silent about anything; that he should object to them in a good-natured way and convince others, but when good-nature doesn't work, that he should report things. We must choke off any defeatism which we may and will encounter here and there; we must correct anyone who becomes down-hearted because Fate has struck him a hard blow, because he's lost his son; we must grab him by the sword knot, and speak to him as a German, we must seize him by his loyalty to the Führer, by his obedience, by his gratitude which he owes to the Reich and the people.

These are all things which are so obvious, that we will never become faint-hearted. That a war with millions of Russians, this brutally led mass from the East, involves the greatest difficulties was clear from the outset. We can confidently predict that more difficulties are on their way. We are going to go through many tight spots and bear many burdens. The Russian will, this winter, this fall, he's already beginning to do it, he will return this winter with a desperate army of certainly far more than one hundred divisions. And we'll have to defeat them, smash them, and slaughter them [abschlacten]. When a people like the Russians already have their whole army full of everything from 16 years olds to 50 or 55 years olds, then reason tells us that this whole mass of people is coming to an end, like everything on this earth.

Despite everything, we will still have to overcome many trials in the other theaters of war. Despite everything, I would like to say I know that one day the war will be over, after the bitterest and hardest months of the hardest and most difficult testing. When our enemy has given up, then the others will give up, too, and then this or that person will say, "See, I always said, the war with England will end in a tie". Very sly, a real clever guy. After all, we never wanted to conquer England. You can read absolutely all the remarks, speeches, newspaper articles since the year 1929, or since 1934. The only demand we ever made of England was the return of our colonies. We never wanted Ireland, we never wanted a piece of England, we never wanted to destroy the British Empire in any way. After all, in the end, it is an empire of white men. We never wanted it. England just wanted to interfere in Europe. And then, when you see the fact that Germany governs Europe, that the way to the East lies open, that we've expanded our fields and farms [Äcker, agricultural properties] here in the Warthegau, in the Generalgouvernement and further East in Russia, that it has multiplied its farms, if you consider that a tie, gentlemen, then we are agreed.

And at the close of this war stand the following facts:

1) Recognition of all the trials which Germany has undergone until the year 1939 after the Polish war;

2) Recognition before the world that Germany is no longer a European power, but rather, as was confirmed for Old Fritz [Fredrick the Great] after seven years of the bitterest war, that Germany is a world power;

3) The introduction and continuation of the process that the Great German Reich is becoming the Germanic and Great Germanic Reich; that the unification of the Teutons – despite all difficulties which we are experiencing with the population in the Netherlands today and in Norway here and there, on the battlefields – has already begun, and has, of course, substantially begun in the Germanic divisions "Viking" and "Nordland", in the Germanic 3d Tank Corps, that this unification has been carried much further forward.

Complete Germanisation of the new German provinces of Upper Silesia, the Wartheland, West Prussia, South-East Prussia, Bialystok means the clear and unambiguous expansion, further and further outwards, of an unambiguous German racial border; that is, an area in which there will be no one but Germans and Teutons, approximately 1,000 kilometers from the old German Reich border.

That means, economically, and, in terms of power, the occupation and linking up of as much additional room as possible, the settlement of so-called German "jewels of settlement" in the German style with German garrisons, German storage facilities, store rooms, repair shops for automobiles and trains – small towns and garrisons, as I said, of approximately 20,000 inhabitants, thus, every hundred kilometre settlement with an average radius of 5 kilometers around, with German villages and German farmers around this town, so that every town has its farmers, and the farmers have a city centre; this means the creation of a nursery for German blood, so that we can become a people with numerous children again at last.

That is not just a question of any outlook or opinion, but rather, it is the question of the life of our people. It is already depressing when you know that a Russian military generation consists of two and a half to three times as many men as a German military generation. We would spare ourselves a good many worries today if people's attitudes, or our own 18, 19, 20 years ago, had been different with regards to the continuation of the blood line of our family, with regards to that which we owe our ancestors, different from what it was 20 years ago in the democratic-liberalistic but also deeply poverty-stricken period of inflation and unemployment.

This East must and will be the nursery, as I already said, of the richest Germanic blood. It will be the melting pot of all German and Germanic tribes; this aim should provide us with the necessary numbers, in addition to, and based on, quality, the unique and decisive racial value of the people who settle here. This East will therefore be the precondition which will enable the Germanic Reich in the world, in the coming centuries, of checking and driving back the next incursions which will come from Inner Asia sooner or later, over and over again, in an historical rhythm, shifting the ethnic border further outwards over the coming generations and, in the end, merely taking back that which our Germanic forefathers once possessed as their Reich and their land. We, however, who must live in this time, wish to prove ourselves worthy, every day and every hour, of the gifts which Fate has given us, through the fact that it sent us the Führer, to start with, and after two thousand years, who was, we might say, sent by God. As German men and German women, we wish to be thankful that we were born in precisely this age, that we are able to live in this age.

We want everyone to do his duty at his post, to help lighten the tasks of the Führer and his assistants, wherever we can, and we wish never to give in, when daily life or when the enemy in the war is putting pressure on us at some position, when Fate is repeatedly weighing and testing us on its scales, month after month. One day, these months will be over and done with long ago, and then only one thing will be important: the goal, that I already showed you verbally, of the Germanic Reich created by the Führer Adolf Hitler, the settlement here in the East, and our faith here – since we are sitting here in the East, conquering the land in the old-fashioned German way, building farms, protecting them with our swords, in order to win new ground, over and over again, time after time, in eternal growth for eternal youth, and for the future of the German, Germanic Reich.

Spreading The Gospel Of Adolf Hitler

The principles of the SS

Himmler summed up the principles which the SS were to apply in Russia speech to SS leaders in Posen on 4 October 1943:

One basic principle must be the absolute rule for the SS man: we must be honest, decent, loyal, and comradely to members of our own blood and to nobody else. What happens: to a Russian or to a Czech does not interest me in the slightest.What the nations can offer in the way of goad blood of our type we will take, if necessary by kidnapping their children and raising them here with us. Whether nations live in prosperity or kick the bucket" interests me only in so far as we need them as slaves for our Kultur; otherwise, it is of no interest to me. Whether 10,000 Russian females fall down from exhaustion while digging an anti-tank ditch interests me only in so far as the anti-tank ditch for Germany is finished. We shall never be rough and heartless when it is not necessary, that is clear. We Germans, who are the only people in the world who have a decent attitude towards animals, will also assume a decent attitude towards these human animals, But it is a crime against our own blood to worry about them and give them ideals, thus causing our sons and grandsons to have a more difficult time with them, When somebody comes to me and says, ‘I cannot use women and children to dig the anti-tank ditch; it is inhuman, it would kill them’, then I have to say, “You are a murderer of your own blood because if the anti-tank ditch is not dug, German soldiers will die, and they are sons of German mothers, They are our own blood.’ ‘That is what I want to instil into the SS and what I believe I have instilled into them as one of the most sacred laws of the future. Our concern, our duty is our people and our blood. It is for them that we must provide and plan, work and fight, nothing else, We can be indifferent to everything else. I wish for the SS to adopt this attitude to the problem of all foreign, non-Germanic peoples, especially Russians. All else is vain, false to our own nation, and an obstacle to the early winning of the war...?

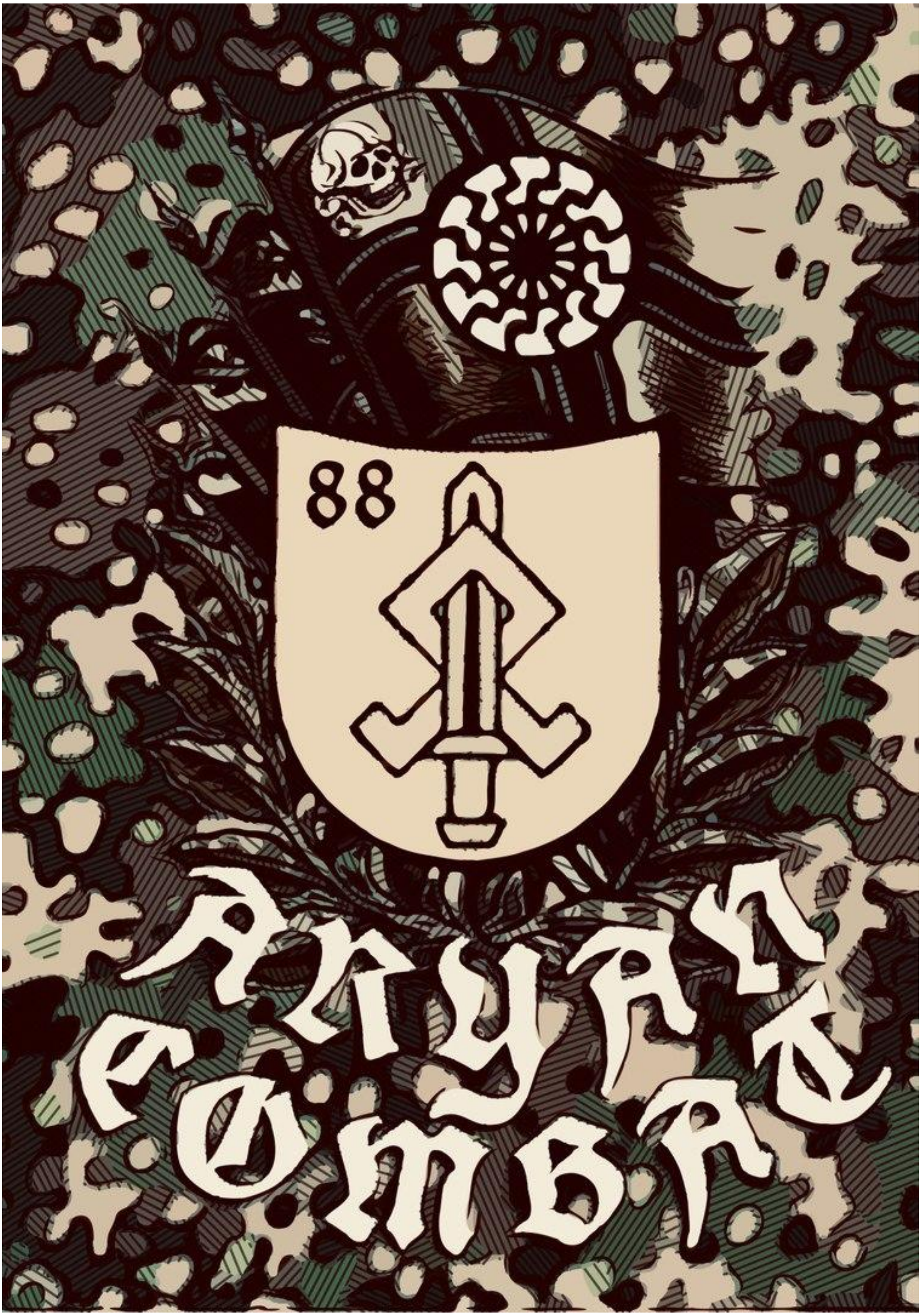
If the peace is a final one, we shall be able to tackle our great work of the future, We shall colonize. We shall indoctrinate our boys with the laws of the SS. I consider it to be absolutely necessary to the life of our peoples that we should not only impart the meaning of ancestry, ¢rand-children and future, but feel these to be part of our being, Without there being any talk about it, without our needing to make use of rewards and similar material things, it must be a matter of course that we have children, It must be a matter of course that the most copious breeding should be from this racial elite of the German people. In twenty to thirty years we must really be able to provide the whole of Europe with its ruling class. If the SS together with the farmers, and we together with our friend Hacke,* then run the colony in the east on a grand scale, without any restraint, without any question of tradition, but with nerve and revolutionary impetus, we shall in twenty years push the national boundary [Folbstamgerenze] 500 kilometres eastwards.

Today I have asked the Fuhrer that the SS, if we have fulfilled our task-and our duty by the end of the war, should have the privilege of holding Germany's most easterly frontier as a defence frontier. I believe this is the only privilege for which we have no competitors. I believe that not a single person will dispute our claim to this privilege. We shall be in a position there to exercise every young age-group in the use of arms. We shall impose our laws on the east. We shall charge ahead and push our way forward little by little to the Urals. I hope that our generation will successfully bring it about that every age-group has fought in the east, and that every one of our divisions spends a winter in the cast every second or third year, Then we shall never grow soft, then we shall never have SS members who come to us only because it is distinguished or because the black coat will naturally be very attractive in peacetime, Everyone will know: ‘If I join the SS, there is the possibility that I may be killed,’ He has contracted in writing that every other year he will not dance in Berlin or attend the carnival in Munich, but that he will be posted to the eastern frontier in an ice-cold winter.

Then we will have a healthy elite for all time. Thus we. will create the necessary conditions for the whole Germanic people and the whole of Europe, controlled, ordered and led by us, the Germanic people, to be able, in generations to come, to stand the testing her battles of destiny against Asia, which will certainly break out again. We do not know when that will be. Then, when the mass of humanity of 1-14 millions lines up against us, the Germanic people, numbering, I hope, 250-300 millions, and the other European peoples, making a total of foo-zoo millions (and with an outpost area stretching as far as the Urals, or in a hundred years beyond the Urals), must stand the test in its vital struggle against Asia. It would be an evil day if the Germanic people did not survive it. I would be the end of beauty and of Avatar, of the creative power of this earth. That is the distant future. It is for that we are fighting, pledged to hand down the heritage of our ancestors.

We see into the distant future, because we know what it will be, That is why we are doing our duty more fanatically than ever, more devoutly than ever, more bravely, more obediently and more thoroughly than ever. We want to be worthy of being permitted to be the first $S-men of the Fuhrer, Adolf Hitler, in the long history of the Germanic people stretching before us. Now let us remember the Fuhrer, Adolf Hitler, who will create the Germanic Reich and will lead us into the Germanic future.

Our Fuhrer Adolf Hitler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ARYAN
COMBAT

Reinhard Heydrich

Born in the German city of Halle, near Leipzig on March 7, 1904, Reinhard Eugen Tristan Heydrich was raised in a cultured, musical environment. His father founded the Halle Conservatory of Music and was a Wagnerian opera singer, while his mother was an accomplished pianist. Young Heydrich trained seriously as a violinist, developing expert skill and a lifelong passion for the violin.

As a boy, he lived in an elegant home with his family enjoying elevated social status. But young Heydrich also suffered as the target of schoolyard bullies, teased about his very high pitched voice and his devout Catholicism in the mostly Protestant town. He was also beaten up by bigger boys and tormented with anti-Jewish slurs amid rumors of Jewish ancestry in his family. At home Heydrich's mother believed in the value of harsh discipline and frequent lashings. As a result, Heydrich was a withdrawn, sullen boy, unhappy, but also intensely self-driven to excel at everything. As he grew he excelled at academics and also displayed natural athletic talent, later becoming an award winning fencer.

Too young to serve in World War One, after the war at age 16 Heydrich teamed up with the local Freikorps, a right-wing, anti-Semitic organization of ex-soldiers involved in violently opposing Communists on the streets. Young Heydrich was also influenced by the racial fanaticism of the German Völk movement and its belief in the supremacy of the blond haired, blue eyed Germanic people which he resembled. He took delight in associating with these violently anti-Semitic groups to disprove the persistent, but false rumors regarding his possible Jewish ancestry. The German defeat in World War One brought social chaos, inflation and economic ruin to most German families including Heydrich's. In March of 1922, at age 18, Heydrich sought the free education, adventure and prestige of a Naval career and became a cadet in the small, elite German Navy. Once again, however, he was teased due to being over six feet tall, a gangly and awkward young man who still had the high, almost falsetto voice. Naval cadets took delight in calling him "Billy Goat" because of his bleating laugh and taunted with "Moses Handel" because of rumored Jewish ancestry and his unusual passion for classical music. But the intense, driven Heydrich persevered and rose by 1926 to the rank of second lieutenant, serving as a signals officer attached to Intelligence under Wilhelm Canaris. The teasing and taunting soon gave way to resentment over the extraordinary arrogance of this young man who was already dreaming of becoming an admiral. but his dream ended suddenly. On December 6, 1930 he met the blond beauty Lina von Osten at a ball in Kiel, they fell in love and secretly engaged on the 18th. Heydrich visited the von Osten's at Christmas and for the first time came in contact with National Socialism. His future brother in law, Jürgen von Osten, having joined the NSDAP, as well as the SA, in 1928. The von Osten family, strictly nationalist, considered Hitler to be the only one who could save Germany. Lina joined the party in 1929, membership number 1,201,380. Heydrich in contrast was not enchanted with Hitler, scorned political parties in general and in reality was politically naïve at that time anyway, according to his widow. On the second day of Christmas (boxing day) they were officially engaged, Heydrich sending the engagement notice also to a former girl friend he had courted. This girl was the daughter of an influential navy official in Berlin who in turn knew Admiral Raeder. Heydrich had visited the girl and she saw herself already at the side of the adored marine officer and was shocked by the notice of his engagement, arriving without any commentary. Her father complained and Heydrich had to appear before a navy honor/disciplinary commission, and considering the whole affair as a nuisance, performed badly. He was suspended from duty during the investigation, at the end the commission only put in question Heydrich's stay in the navy, but send the report to

Raeder. Raeder without hesitation decided against Heydrich and in April 1931 he received notice of his dismissal from the navy, citing ‘behavior not becoming an officer” as the reason. One year before becoming eligible for a pension his career in the navy came to an end.

With his Naval career wrecked, his fiancé, Lina von Osten, an enthusiastic Nazi Party member, suggested he join the NSDAP and look into the SS organization which at that time served mainly as Hitler's personal bodyguard and had about 10,000 members. In 1931, at age 27, Heydrich joined the NSDAP and became a member of the SS (Schutzstaffel), the elite organization of black-coated young men chosen on the basis of their racial characteristics. Himmler, who had received Heydrich’s application including a picture, was impressed by his Nordic appearance. He noticed that Heydrich had served as a Nachrichten officer in the navy (The term Nachrichtenoffizier can mean short wave or intelligence, the BRD equivalent to the CIA called BND – Bundes Nachrichten Dienst). Hitler had just asked Himmler to establish an internal intelligence service because of the many leaks, and Himmler was on the lookout for a suitable person to head the service when he received Heydrich’s application. Himmler was apparently not aware of the different meanings of the term Nachrichtenoffizier, and decided to invite Heydrich for an interview. A further applicant was considered, and Heydrich was told to wait, but he forced the issue and visited Himmler. Only now did Heydrich become aware of the mix-up in terminology, but relied on what he had been taught in the Navy on intelligence matters and was accepted. His co-applicant, police captain Horninger, lost out, a stroke of luck for Himmler, as Horninger had been encouraged by the Munich police to apply, to serve as an informer.

Heydrich’s first office was located in the “Braunen Haus”, the party headquarters in Munich, but he had to share his room with another SS official, Richard Hildebrandt who was on the staff of Sepp Dietrich (later SS general). Heydrich’s office furniture consisted of an old kitchen table and a chair, the typewriter belonged to Hildebrandt but he was able to use it at set times. Himmler placed a stack of folders on the table and Heydrich started to organize the files, using scissors, glue and the borrowed typewriter. Those weeks of late summer 1931 is when the SD was born. For what had been information collected by Himmler at random was transformed by Heydrich into an orderly assembly of files. Doing so gave him a total picture of the puzzle, and he soon discovered that it was not just the obvious adversaries, the communists mainly, that needed observing but that there also existed another, more potent enemy: the international conspirators.

Heydrich categorized the opponents: first those who openly opposed National Socialism, i.e., the KPD (communist party) and the SPD (Socialist party), as well as the other parties to some extend. However, he considered the powers working in the background – trying to prevent the National Socialists from reaching their goals – to be much more dangerous: the political Church, Freemasonry, Jewry and Marxism. Then there was the infighting, the SA having also established an intelligence service, with local party chiefs involved as well: “Everyone considered the other a spy”. With Himmler’s and Heydrich’s organization, the smallest and least recognized, that being somewhat of an advantage because of the little that was known it. But that was about to change. At the beginning of September 1931 an order was issued to expand the SS intelligence service. The pile of folders on Heydrich’s table grew and he was able to influence proceedings by uncovering a mole in the Braunen Haus, an undercover police officer, and succeeding in ‘turning him’. From November on the Bavarian police was blind on the ‘SS eye’, but Heydrich was well informed about police procedures. Himmler was pleased because it had been his intelligence service that had exposed the mole.

At year’s end 1931, Heydrich moved to a new ‘office’, the party had rented two rooms in the flat of a widow, a party member referred to as “Mother Edrich”. He now also had a staff, three unemployed men who were paid whenever any money was available; mother

Edrich helped by providing meals. The office equipment was however still basically the same, and still no typewriter. Heydrich was also poorly paid but Himmler tried to encourage him, promoting him to Hauptsurmführer (captain) and as a wedding present on December 25, 1931 to Sturmbannführer (major). The newlyweds found a flat, "a dump with cracks in the floor a finger wide" as his widow remembered, but "Reinhard had painted the walls". The information collected was filed in cigar boxes, the categories: these were Communists, Marxists, Jewry, political ecclesiae, Freemasonry, the politically unsatisfied (complainers), saboteurs, habitual criminals as well as abortionists and homosexuals, and people engaging in treason. For Heydrich, an enemy of the state was anyone working against the people and the government, anyone opposing the Führer and by it the strong Germany.

Both Hitler and Himmler quickly became aware of the rumors which were spread by Heydrich's enemies within the Nazi Party. Himmler at one point considered expelling Heydrich from the SS. But Hitler, after a long private meeting with Heydrich, described him as *"a highly gifted but also very dangerous man, whose gifts the movement had to retain...extremely useful; for he would eternally be grateful to us that we had kept him and not expelled him and would obey blindly."* Thus Heydrich remained in the elite Aryan order but was haunted by the persistent rumors and as a result developed tremendous hostility toward Jews. Heydrich also suffered great insecurity and some degree of self loathing, exampled by an incident in which he returned home to his apartment after a night of drinking, turned on a light and saw his own reflection in a wall mirror then took out his pistol and fired two shots at himself in the mirror, uttering "filthy Jew!"

Following the Nazi seizure of power in January, 1933, Heydrich and Himmler oversaw the mass arrests of Communists, trade unionists, Catholic politicians and others who had opposed Hitler. The "black duty" attracted renowned intellectuals, Heydrich's SD the "pool of the most intelligent people in National Socialism". Heydrich had them study and investigate potential enemies like those aforementioned. A new definition in regards to police duties emerged, the discussion not initiated by Heydrich but because of his attitude of identifying enemies of the state as part of police duties, it had become a necessity. The police was no longer to be just a protection force, the nation's night watchman of old, when police only acted after the crime had been committed. Attorney Dr. Werner Best, perhaps the most gifted of Heydrich's staff, argued that this new social system/order differed substantially from that of the bourgeois state, but was also not a police state. The prominent jurist Dr. Walter Hamel added that the police now have an additional duty, "to incorporate the individual into society". Whereas, and this was Heydrich's opinion, the liberal "night watchman state" had the police establish order to ensure the liberties of the individual, the police of the new state would not only be responsible for safety, but to also help build the new society according to the guidelines provided by the political leadership.

Heydrich's top jurist Hamel formulated it this way: The police was to gauge the political health of the German population, to identify any virus – be it self inflicted or brought in from the outside – and to eliminate it using appropriate measures. Thus, Heydrich considered himself to be like a doctor, not only intend on healing but also to prevent illnesses from occurring. Professional police officers welcomed this approach – tired of arresting the same criminals repeatedly. However, the more liberal courts did not assist at the beginning, but eventually also came on board. Habitual criminals were identified as those who had been arrested three times and sentenced to prison terms, they were then send to prison camps. Beggars and vagrant's, prostitutes and their pimps, homosexuals, black marketeers', psychopaths and those having turned down work without sufficient reason were considered as antisocial and also ended up in the prison camps. There they met communists, politically engaged clerics, jews, Marxist unionists and journalists who had been agitating against the regime. But, even though Heydrich was legally empowered to send these persons to the camps, this is were his competency ended, Himmler would not allow him to have control over the fate of the interned. That was a concern for Heydrich and he had his people collect material on Eicke, one of the camps inspectors and as a result, Heydrich's people started to criticize the treatment of the prisoners. Nevertheless, Heydrich issued instructions in 1935 to have his officials inform the prosecutor general if the death of a prisoner was not satisfactorily explained. Eicke complained to Himmler about the attitude of the Gestapo who charged that conditions in the prison camps were horrible.

Heydrich's favorite enemy was Rome, i.e., the Vatican, that even though he was raised as a Catholic. "Are these clever attempts of undermining the political will of the German population not infinitely more dangerous as treason – or the actions by a communist, because they are subtle?". Heydrich was however not the first to pick a fight with the Vatican, Bismarck had done so before him. Thus, to Heydrich, his own "Kulturkampf" was justified – never trust the Vatican. And even though Jews and Freemasonry hated anything to do with National Socialism, first on the list of Heydrich's enemies was the political clergy, according to his widow. The Catholic Church stoked the fire, for in 1933-1935 publications they presented St. Francis as the Führer of the youth. Heydrich considered the church to be a rival because it, as well as National Socialism, asked, or better demanded, complete devotion. Then there were the contacts to foreign countries by church officials, and Heydrich ordered the surveillance of all Church emissaries travelling abroad to collect information so as to have it available at the day of reckoning, when he planned to expose the churches as enemies of the Reich.

Heydrich was an active air force pilot, flying reconnaissance missions over England and Scotland but always returning to Berlin between actions to his job as security chief, Hitler and Himmler viewing those activities with mixed feelings. He was also active in sports, fencing his favorite, and made it possible for Paul Sommer, Jew and former German fencing champion, to escape to America. He was always the perfectionist, and what he did, he did meticulously, according to his widow. He did not like to loose, that also true for arguments. But if his counterpart had solid counter-arguments or proposals that differed from his, and if that person stood his ground unwaveringly, Heydrich gave in.

More and more communists, socialists and other enemies of the regime fled to foreign countries, some of them then continuing their subversive work against the Reich from their new domicile. That was a concern for Heydrich, but his jurisdiction ended at Germany's borders, the intelligence service responsible for foreign countries. Heydrich did not have a good working relationship with the head of that service, especially with Conrad Patzig, predecessor of Canaris. Eventually, Patzig was removed – reconnaissance flights over the then friendly Poland the issue – and in December 1934 replaced by Admiral Wilhelm Canaris, picked not lastly because of his good relationship with Heydrich. Canaris promised to work with the SD "in friendship and openness". The two met at the end of January and renewed their friendship, the families visiting regularly. Erika Canaris also played the violin and the evenings were filled with music. However, competencies of the two services was the issue and negotiations to resolve the differences were started, with Canaris representing the intelligence service and Heydrich, with Dr. Best, the SD. A ten-point program was eventually worked out, the "Ten Commandments", but it was not perfect, because the borders of political intelligence and military intelligence overlapped, naturally. Canaris deemed it necessary to spy on enemies inside of Germany, with Heydrich doing the same in foreign countries, a necessity if one hopes to be successful. Thus, a new agreement had been worked out, with Canaris having his competencies curtailed. That agreement was to be signed at Prague in May of 1942, just days before Heydrich was assassinated.

Heydrich considered suspicion to be a virtue, his SD officers called "Oberverdachtsschöpfer", extremely suspicious, and he took this to be a compliment. We need to remember the times here, communists had moved undercover and traitors were present in all spheres of the Reich. As it turned out, he was not suspicious enough, the traitors telling England and Moscow all they needed to know. Heydrich considered multi-national corporations at that time already to be a threat, and placed them under surveillance.

In June 136, Himmler and Heydrich, along with Hermann Göring, successfully removed the powerful SA chief Ernst Röhm by convincing Hitler that Röhm and his four million SA storm troopers intended to seize control of the Reich and conduct a new revolution. During the Night of the Long Knives Röhm and dozens of top SA leaders were arrested and dealt with on Hitler's orders, with the list of those to be executed drawn up by Heydrich. As a result, the SA Brownshirts lost much of their influence and were quickly overtaken in importance by the black-coated SS. In June of 1936, all of the local police forces throughout Germany along with the Gestapo, the SD, and the Criminal Police, were placed under the command of Reichsführer-SS Himmler, who now answered only to Hitler.

In the fall of 1936, Heydrich received a phone call at home from the attorney Bielschowsky, a Jew, but left alone because he was one of Heydrich's friends from his home town of Halle. Bielschowsky asked Heydrich if he knew a party big wig by the name of Martin Bormann, Heydrich answered something like "*unfortunately yes*". This started a five-year investigation and at the end, Heydrich was convinced that Bormann was working for the Soviets. Reinhard Gehlen, an army intelligence officer and later head of the BDR intelligence agency, wrote in his memoirs that Bormann had worked for the Soviets from the start of the war. Others, like Ohlendorf, Schellenberg and Berger also attested to that at the IMT, the latter at the Wilhelmstraße trial. Gehlen, as well as Canaris, investigated and established that Bormann operated the only unobserved short wave transmitter, but neither did anything, claiming that they had been afraid, Bormann then in a powerful position. Heydrich in his investigation found out that Bormann had not mentioned his imprisonment by the Bolsheviks in his personal files, the "Case Bormann" file started to grow. Heydrich collected material on Bormann, probably personally mostly to not arouse any suspicion, and in spring 1942 he was ready to move against Bormann. But before he could do that, he was assassinated. The assassins were not found for weeks, giving rise to speculations that Bormann might have had his hand in it.

All over Germany, Heydrich's SD and Gestapo agents used various methods to crush anti-Nazis and foreign subversive elements who were known to be acting against the will of the Fuhrer. Heydrich would cultivate an aura of fear around himself, with many of the top NSDAP officials even fearing just meeting with Heydrich or being in his presence during the few official gatherings he attended. With his murderous glare, Heydrich could frighten even the most hardened party member. Heydrich preferred to operate behind the scenes, he generally avoided publicity and was rarely seen in public, unlike Himmler. Photos of Heydrich usually show him peering suspiciously into the camera. Heydrich was also a friendless man whose only companions were senior SS subordinates who accompanied him during drinking bouts and womanizing at a few favored night spots.

Heydrich was a master of intrigue and pulling strings behind the scenes, sometimes on an international scale. His exploits included involvement in prodding Soviet leader Stalin into conducting a purge of top Red Army generals in 1937 by supplying evidence to Soviet secret agents of a possible Soviet military coup against Stalin. In Germany, Heydrich had a hand in the downfall of two powerful, traditionalist German Army generals who had expressed opposition to Hitler when he announced his long range war plans in November, 1937. War Minister, Werner von Blomberg and Commander in Chief of the Army, Werner von Fritsch, were disgraced by framed-up attacks on their personal character and forced out, thus eliminating their influence. Following their dismissal, Hitler himself assumed the position of commander in chief of the German Army. Soon afterward, Hitler looked to increase the size of the German Reich at the expense of other nations, first targeting Austria then Czechoslovakia.

In Austria, Himmler and Heydrich worked behind the scenes to encourage pro-National Socialist ideas among the Austrian population. Following the annexation of Austria in March, 1938, the SS rushed in to round up anti-NatSoc elements and the insidious Jews. Heydrich then established the Gestapo Office of Jewish Emigration, headed by Austrian native, Adolf Eichmann. This office had the sole authority to issue permits to Jews wanting to leave Austria. Nearly a hundred thousand Austrian Jews managed to leave with many turning over all their worldly possessions to the SS. A similar office was then set up back in Berlin. As Hitler turned his attention toward Czechoslovakia, Heydrich encouraged the spread of the National Socialist ideology amongst ethnic Germans to spread political unrest in the area bordering Germany (the Sudetenland). On October 1, 1938, under the threat of German invasion, the Czech government gave up the Sudetenland to Hitler. On November 9/10, 1938, Kristallnacht occurred with the first widespread attacks on Jews and mass arrests throughout the Reich.

When the state of Czechoslovakia was created following WWI – from parts of the broken up Austro-Hungarian Empire, part of the plan to render powerless German dominated middle Europe – the large minorities were to be given autonomy. Here is what von Neurath, German foreign minister up to 1938, stated at the IMT:

"The Germans living in the Sudetenland as a compact group had been given the assurance, at the peace negotiations in 1919 when they were attached to the Czechoslovak State, that they would be given autonomy on the model of the Swiss Confederation, as expressly stated by Mr. Lloyd George in the House of Commons in 1940. The Sudeten-German delegation at that time, as well as Austria, had demanded an Anschluss with the Reich."

"The promise of autonomy was not kept by the Czech Government. Instead of autonomy, there was a vehement policy of "Czechification." The Germans were forbidden to use their own German language in the courts, as well as in their dealings with administrative authorities, et cetera, under threat of punishment."

If the Entente powers would have told Czech authorities to adhere to the agreement, there would not have been a Czech crisis. They didn't, and things deteriorated – finally leading to the 1938 Munich Conference when it was agreed that the Sudetenland would become part of Germany. In a speech of September 26, 1938, following that conference, Hitler stated that he had promised Chamberlain that if the Czechs are able to come to terms with their minorities, peacefully, he would no longer be interested in that state. Hitler needed a secure southern border, and was aware of the efforts by the French and Soviets to have Czechoslovakia serve as "Russian aircraft carrier" on that border, be "a dagger in Germanys soft underbelly". Hitler is accused of breaking his word, he did not, the Czechs were unable to settle their differences with the remaining minorities, the Slovaks as well as Hungarians, etc., and as a result Czechoslovakia disintegrated, with Hitler not the instigator of the breakup.

Konstantin von Neurath, a career diplomat, served as first Reichsprotektor, governor, of the new protectorate. During this time, Heydrich's security service filed report after report about strikes and acts of sabotage, instigated by the Benes government in exile in London, and after the start of the Russian campaign, by communists who had up to now been largely inactive because of the Molotov/Ribbentrop pact. Thus the situation deteriorated even further. But Bohemia and Moravia, as it was now referred to, was of vital interest to Germany: due to one third of the tanks were produced there, one quarter of the trucks and about 40% of the light weaponry used by the German military. The western allies, along with their new ally

Russia, were aware of that and jointly organized resistance groups, with the BBC broadcast hourly: “Pomalu pracuj” (work slow). On of September 21 the German intelligence officer and traitor, Paul Thümmel, wired London that the Gestapo had threatened to take draconian measures but von Neurath would not allow it. Production of war material dropped by 18% on an average, 35% in some factories. Neurath did too little to curb the activities, Hitler therefore decided to replace von Neurath and Heydrich was chosen as the new Reichsprotektor. Heydrich arrived in Prague on the early morning of September 27, 1941, according to his widow, who was not in favor of the move, Heydrich was totally neutral to the Czech population. *“You need to understand”*, Heydrich told her, *“that this finally is something positive, I am tired of being the garbage bin of the Reich”*. The Czechs had expected the hated Karl Hermann Frank to replace von Neurath, but were cautiously optimistic re. the appointment of Heydrich. General Alois Eliáš, second only to president Hacha, was arrested due to the Gestapo having collected material about his close collaboration with the resistance, with additional information having been discovered in Paris following the defeat of France. Numerous members of resistance groups were caught, about 90 short wave radio stations silenced and the leaders of the groups executed. All of the verdicts were published. Heydrich not only moved against the resistance but also against all kinds of corruption. Black marketer’s, butcher who sold meat illegally, merchants – no one was save. The Czech population accepted this for the most part, Heydrich had promised them that things will improve, more food and other merchandise will become available when corruption is wiped out. All of the black market food stuff confiscated was made available to the cafeterias in the big factories.

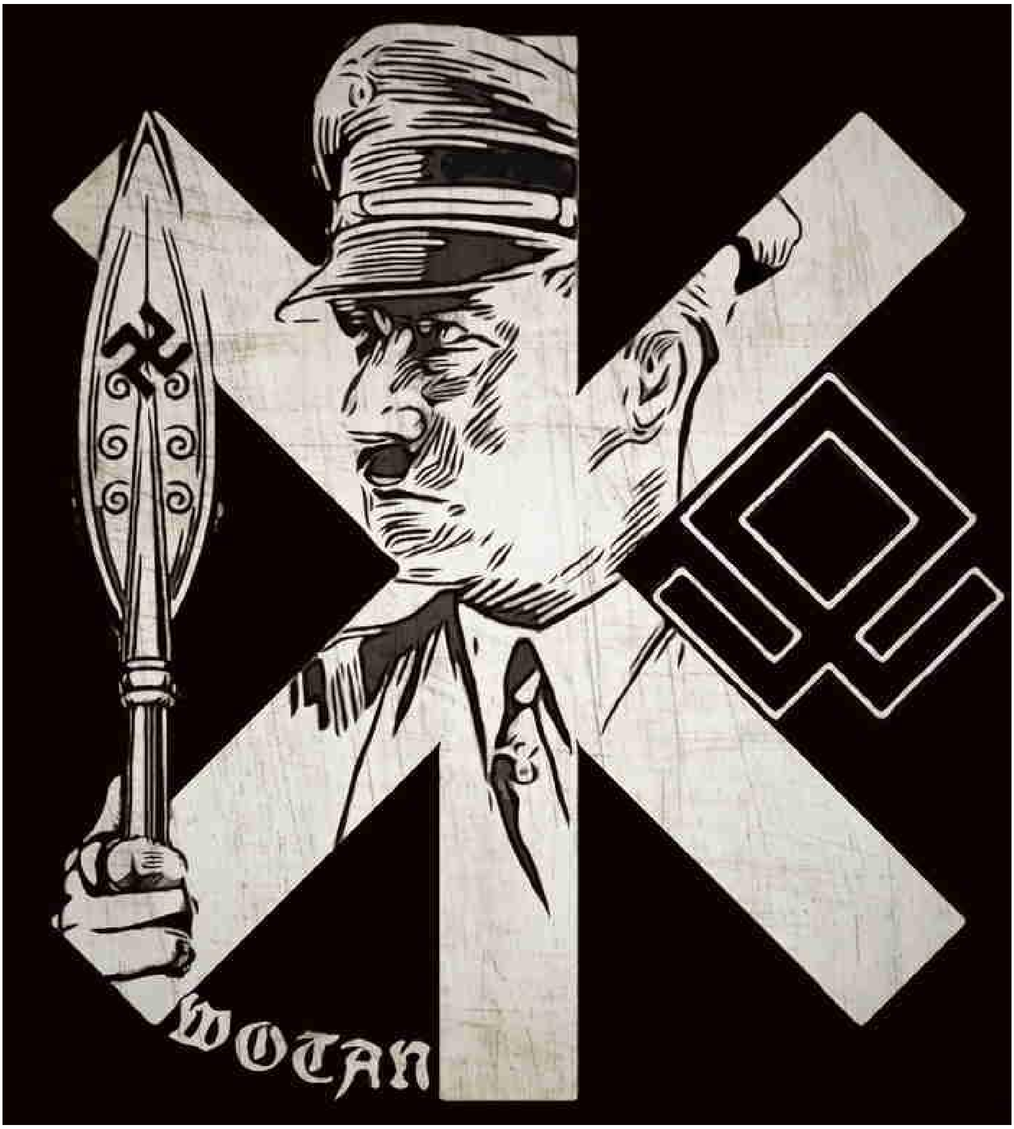
Heydrich expedited the establishment of canteen’s in all big factories, a move welcomed by the workers, because the meals were dispersed free, no ration card required. On October 24th he invited 40 union member to visit him at the Hradčany castle, the seat of the government. This was the first time in Czech history that a workers delegation was welcomed in the Royal hall of the castle. After they had voiced their concerns, Heydrich spoke to them – greeted them as “Comrade workers” – and promised that the food situation will improve further. From the moneys confiscated from black marketers 200,000 pair of work boots were bought and distributed free of charge. Heydrich also improved social conditions, raising pensions and established unemployment insurance. The luxury hotels in the spa town of Luhačovice were turned into workers recreation facilities, three thousand workers were send there free of charge on May 1, 1942, seven thousand in the whole of that year. Heydrich visited the workers in the factories, shook hands with them, to the dismay of his security staff. Slowly but surely the situation changed, production increased and Heydrich accepted as a friend of the workers, the little people. His wife joined him, they moved into an estate only 20km (12 miles) from Prague. He travelled in an open car, even when it was rainy or cold, telling his driver: “This helps us to keep a clear head, Klein”. Himmler insisted on a guard for his house, Heydrich complained, convinced that “his” Czechs would not harm him, but Himmler insisted. He worked long hours, some days 20, but tried to make it home whenever possible. His wife later saying that this was the happiest time for her.

Heydrich’s next task was the building of a new government, a government that would be accepted by the Czech people but of course also loyal to Germany and so made concessions whenever necessary and on January 19, 1942 the government was formed. To give this government a good start, Heydrich lifted all remaining restrictions the same day, and also released a number of prisoners, along with pointed out that now a new course will be taken, and that the attempts by local and foreign bodies to subvert will be combated, ending the event by thanking all for their cooperation.

Heydrich’s success had become a concern to the Brits and their allies, as well as to the Benes Czech government in exile in London and so plans were made to assassinate Heydrich. It was hoped that the Germans would react harshly and that the countermeasures taken would incite the Czech public, the operation being codenamed “Anthropoid”. A large number of Czech soldiers fled and eventually made it to England where they were incorporated into the Czech legion, the army of Benes. On December 29, 1941, 2 agents were dropped from a “Halifax” of the Royal Air Force near Plzen, three others near Kolin. Their assignment: The assassination of Heydrich and the blowing up of the Skoda factory in Plzen. 2 of them eventually made it to Prague and started to plan the assassination. By this time, the Heydrich’s had moved into a mansion in the village of Panenske Brezany, 20km from Prague. And, Heydrich was a creature of habit, travelling to Berlin often, either by plane or train, but always following the same routine. His driver would take him in the open Mercedes, the same route was taken and when he went to work he travelled at the same time. All of those strictly against all regulations, some of them devised by Heydrich. He had ordered that the backrests of the car seats used by officials be reinforced with steel plates, his Mercedes did not have them. Heydrich had done his job in the Protectorate, Hitler was impressed by Heydrich’s success and so was instructed to come to Berlin on May 27, 1942 to receive his new orders since Belgium and Northern-France had become somewhat of a problem, London organized acts of sabotage in the countries.

The morning of May 27th was a bright and sunny. The plane that he was to pilot to Berlin himself stood at the ready at the airport, but Heydrich took his time getting started on that day. He counted on a longer stay in Berlin and the good-byes stretched out, he played with his kids, but finally, at 10:00am, he left. The car approached, Klein at the wheel with Heydrich sitting beside him, and getting close to the hair-pin Klein slowed the car and shifted down. When they were right beside 1 terrorist brought the gun out from under his coat, pointed it and pressed the trigger, but nothing happened. Heydrich of course noticed the would be assassin and ordered Klein to stop. A fatal mistake and against his own instructions, which stated that if an event as this occurs, the driver should try and get away as fast as possible. As the car slowed down, another terrorist threw his grenade, it exploded just ahead of the right rear wheel, the grenade shrapnel piercing the backrest of Heydrich’s seat and wounding him. When the car had come to a stop both jumped out to pursue the assassins. A third terrorist tried to flee but bystanders blocked his way, he fired his colt pistol and they dispersed. Heydrich had pulled a pistol out of the door side pocket, aimed at Jan but the gun did not fire, Heydrich had forgotten to work the slide. Klein in the meantime had set out after a terrorist called Josef, but his pistol also did not fire, he had inadvertently pushed the knob to release the magazine. Josef fired at him, wounding him in the knee and Klein went down. Heydrich had in the meantime given up pursuit and returned to the car. There he stood, bend over in pain, completely helpless and alone. Did the people around him take advantage of the situation, did they settle their scores with “The butcher of Prague”? No, a woman approached him to help, a van was flagged down, Heydrich loaded into it and was transported to the hospital. In the morning of June 4th, Reinhard Tristan Eugen Heydrich died of blood poisoning, in spite of the best care possible.

Heydrich was the impersonation of National Socialism as a new ideal/model. If National Socialism could look into the mirror, the image of Heydrich would have looked back. Heydrich was able to assemble the most intelligent NS people around him, he was unburdened by party politics and realized that for a revolution to be successful in an highly advanced industrialized nation as Germany – that it would be necessary to have people of intelligence and conviction in all important positions. Traitors and enemies of this new ideal had to be removed. “*Two Vatican’s are issuing encyclicals today”*, he told his officers, *“one is located in Rome and the other in Moscow, and we are the heretics of both religions”*. He was committed to NS ideology as well as to his conviction that a new order must be created.


WOTAN

The Transformation of Our Struggle

The text that follows is a pamphlet written by Reinhard Heydrich and published in Munich in 1935. The pamphlet, entitled *Wandlungen unseres Kampfes*, was intended for SS personnel and members of the German police. In it Heydrich describes the critical turning point that Germany had reached in 1935. After being in power for two years, Heydrich argues that Nazi Germany's struggle against its domestic ideological enemies is beginning a new phase. By 1935 all of the official organizations of non-National Socialist groups had been outlawed. New racial legislation had also been published. Within this context, Heydrich states, the SS and police must focus its attention on rooting out and destroying those enemies of the National Socialist state and German people who remained in Germany. He particularly discusses the concept of the "hidden enemy", people who professed loyalty to the state but were secretly pursuing ideas hostile to the state. The section on the churches is relevant. Theoretically, only politically "misguided" Christians are the problem. However, behind this veil stood Himmler's intense dislike of Christianity and his desire to revive ancient forms of German paganism.

Heydrich's pamphlet appeared at an important time in the history of the SS. Its ranks swelling with new recruits in 1935, the SS was expanding its reach throughout German society. Newcomers to the SS required a guide to the ideological goals of the organization. Heydrich's pamphlet was intended to be this guide.

1. Changing the Way We Lead Our Struggle

As everywhere in the life of nature, so also the life of the people consists of eternal struggle between the stronger, the noble, the racially superior and the inferior, the subhuman. However, the way in which this struggle is conducted is constantly subject to change. This form of struggle depends mainly on who has the upper hand at the moment.

The struggle of our leader and the movement began at a time of camouflaged domination of subhumans, which was on its way to open, brutally all-destroying domination through Bolshevism. This opponent could not be defeated from outside the state. From the outside, an internal reconstruction of state and people was hardly possible. Thus the Fuehrer set for his followers as the first immediate goal to be striven for: "The attainment of external state power."

The means to this end were therefore inevitably those of the opponent and therefore initially relatively external: elections, assemblies, organizing the masses, and organizing them more tightly than the opponent did.

The party itself, as the motor of this electoral following, was a faithful community of like-minded people. The faith was in the achievement of the near goal set by the leader and the associated smashing of the visible parts of the opponent, his organizational work, party, trade unions, etc.

Since the pace of the struggle with this well-prepared opponent was tremendously fast, the fighting community of the party had only little time to grasp the principles of the world outlook proclaimed by the leader in all their depth and to make them clear to the ever newly arriving fellow fighters.

When suddenly the near goal was reached, most of the fellow fighters felt that with the destruction of the opposing organizations the enemy had disappeared altogether. They looked for him and did not find him any more, since he had mostly become the same. There came the condition, which unfortunately still continues with many today: Unable to find the opponent in his new positions, they dissipate their energies in senseless, irrational personal illegalities. In this way they harm the idea of the leader and at the same time show that they are still far away from grasping the immense size of the idea itself and the tasks connected with it.

Unfortunately, in reality they have only seen and fought the opposing parties. They do not realize that these parties were only the outward manifestation, most favorable to the situation at the time, of spiritual forces which in the Führer and the N.S.D.A.P. are fighting Germany, which want to exterminate Germany with all its strong forces of blood, spirit and soil.

The same fighters of the movement, in the years of struggle before the seizure of power, naturally remained loyal to the Führer and faithfully followed him, in spite of, or precisely because, the opponent dissolved the National Socialist organizations, banned the newspapers and took off the uniforms. They all unconsciously felt that the power of the state leadership of that time was ineffective against their faith and ideological attitude. And now, when the form of the struggle is changing, when the organizations of the enemy are broken, they no longer remember their own experiences.

The organization is nothing without the forces that inspire it ideologically. If the enemy's organizations have been smashed or are in the process of being transformed, this means for us that only the form of the struggle has changed. The driving forces of the enemy remain eternally the same: World Jewry, World Freemasonry and a largely political priesthood which abuses the religious creeds. In their manifold ramifications and forms they persist in their aim of destroying our people with its blood, spiritual and soil forces.

It is necessary that we recognize that the struggle has become deeper. It can no longer be waged only by technical means. We must learn to recognize the enemy from the history of the last millennia. We will then suddenly see that today, for the first time, we are grabbing the opponent at the roots of his power. Is it any wonder that he fights back more fiercely? that he tries to play his centuries of experience of fighting with all registers?

We must recognize that these opponents cannot be eliminated merely by external takeover of the state apparatus, for they are seated with their cross connections in all branches of our people's life and of the state fabric. We must calmly note that up to the last few years the enemy was well on the way to systematically undermining the character and spirit of the German people, to poisoning them and leaving them only the Nordic face.

We fighters must find our way through this realization: We need years of bitter struggle in order to finally push back the enemy in all areas, to destroy him and to secure Germany bloodily and spiritually against new incursions by the enemy.

Unfortunately, there are also with us, the S.S., some who are often not aware of this great distant goal. When after the seizure of power everything securely adversarial had disappeared, when the fight of the spirits began, then they lacked with the realization of the comprehensive greatness of the adversary the armament.

It will be explained to them here in further episodes that the prerequisite for the successful continuation and completion of the struggle are two things:

The correct recognition of the opponent in his deepest and the unified seeing of one's own tasks, but also of one's own mistakes, with all prerequisites and consequences.

As in any true struggle, there are clearly only two possibilities: "Either we overcome the opponent for good, or we perish."

2. The visible opponent

It must be said in advance that the enemy cannot be treated exhaustively here. It can only be suggestions and hints to sharpen the view of the enemy.

In order to be able to overcome him, one must learn to recognize his changing manifestations and his means of struggle. In order to assess it accurately, we must not be deceived by the multiplicity of apparently feuding groups with their divergent programs. They are all only skilful subdivisions and side-links of the great opponents. They are meant to serve as outposts or catch-all organizations. Therefore, if Freemasonry was mentioned alongside Judaism, it was only for better understanding. In truth, Freemasonry is an expedient organization of Judaism, so that in the last analysis we can regard as the basis of all groups of opponents the Jew and the political clergyman (in its most pronounced form called Jesuit).

These opponents wage their struggle on the one hand in a visible, graspable form and on the other hand in a camouflaged and not immediately visible form. Let us first try to deal in broad strokes with the discernible doings of the adversary.

a) The Political Misuse of the Churches

Above all, we must recognize in time the anti-state and anti-people intentions and effects of the confessional struggles of which Germany is once again the scene. Originally, the churches were to be servant mediators between God and man. As their founders proclaimed, the kingdom of the churches was to be "not of this world."

However, a completely political and worldly ambitious priesthood has bent the teachings of their founder. They all claim that they and only their church have the general authority of God for this mediator role. Regardless of whether they are justified in making this claim or not, they all derive their worldly political actions from this authority. Not enough that through centuries they have tried to destroy blood and spiritual values of our people, they pretended the preservation of these values by adopting the external forms and today they claim to be the guardians of these values. Instead of being true selfless mediators, they conquered one worldly position of power after another under the protection of ecclesiastical things.

But in order to secure and underpin these worldly positions, the followers of the churches were organized politically. Before the takeover of power, the politically secular character was clearly expressed in the pure form of the party (Zentrum, Bayrische Volkspartei). Today, even earlier associations founded in wise foresight as catch-all organizations, etc., have become the successors of the parties (Katholische Aktion, etc.) In ecclesiastical dressing up, the political penetration of all areas of our national life is demanded and striven for here. While the ecclesiastical press of Germany denies the political character of these associations, the foreign voices of the same churches openly admit it. The best example of this presumption of a secular nature is probably the statement of the churches and their attempt to sabotage the sterilization law and the racial legislation. In order to expand their secular sphere of influence, after the seizure of power, the ecclesiastical training of the non-priestly auxiliaries, the so-called laity, began in tremendous strength. In hundreds of retreat houses they are "exercised", as the name characteristically says. I.e., everything must be mechanized as much as possible, so that those concerned do not notice how all inherited strengths of blood and spirit are systematically bent or killed off.

In National Socialism, the Fuehrer has finally created, after centuries, the unification in one great community. This was only possible because in National Socialism he resurrected the inherited foundations of our people. Now the secular ambition of the political clergy had not taken this into account. However, since openly political or social division was not possible to save the position, suddenly the old church dispute had to revive under the motto: "The confessions are in danger." Thus today distrust and doubt are carried into the community of the people united by the leader and attempts are made to sow discord in party and state.

This fight is supposedly waged against godlessness for the salvation of Christian virtues and the preservation of "German" culture. But if one looks at the political leader corps of clergymen, from whom the devout follower of his church takes for granted the past life in these "endangered" virtues, one has to realize with disappointment that these preconditions are not given.

On the contrary, mountains of documents show how mendacious in many cases is the moral and cultural basis of this corps of leaders and also the slogan of their struggle. In truth, they are not fighting positively for the preservation of religious and cultural values (which are not in danger at all), but they are continuing their old bitter struggle for the secular domination of Germany.

b) Judaism (The Jews)

The Jew has always been the mortal enemy of all Nordic-led and racially healthy peoples. His aim was and remains the domination of the world by a more or less visible Jewish upper class. For the achievement of this goal every means and every form of organization is right for it, may it look outwardly still so stupid and ridiculous. The way always remains the same.

Every nation, which in times of political and bloody weakness allowed the immigration and above all a later bloody mixture of the Jews, was systematically decomposed. The decomposition of the blood, in addition to the racial bastardization, resulted in a slow blurring of the distinct racial thought of the "host people." With it also a creeping penetration of all areas of the people's life and a systematic mental poisoning became possible. Thus, for example, in the Middle Ages in England and in our country, the guild and building trade was turned into purely Jewish Freemasonry through complete penetration with Jewish customs and Jewish basic elements.

While in earlier centuries Jewry conquered the key positions at the courts of princes, such as treasurers and political advisors (who were often disguised as court jesters), the aristocratic German upper class, which was for the most part on good racial footing, was disintegrated until the World War. Clever money marriages and the nobility unfortunately lent by many princes to their Jewish backers so bastardized the upper class, which had not yet been completely ousted from leadership, that the Marxist and Bolshevik revolts, again developed and led by Jews, could easily overcome them.

After the seizure of power, the racial legislation did, within certain limits, severely restrict the direct influence of Jewry. But the Jew, in his tenacity and single-mindedness, sees it only as a limitation. At first, for him there are only the questions: How can the old position be regained, and how can I work to the detriment of Germany?!

In judging the struggle of Jewry, one must distinguish between the Jewish organizations which work openly as Jews, and between the auxiliary and special-purpose organizations led by the Jewish world organization.

The Jews living in Germany are divided into two groups, the Zionists and the Assimilantes (who characteristically call themselves Deutsch-Juden). Although the Zionists hold a strong racial viewpoint and strive to create their own Jewish state by emigrating to Palestine, they must not be taken in by the fundamentally anti-people position of the Jews. The assimilationists deny their Jewish race either by claiming to be Germans, insisting on their long-standing residency, or by claiming to be Christians after having been baptized. It is these assimilationists above all who, with all kinds of declarations of loyalty and with the intrusiveness peculiar to their race, try to overthrow the National Socialist principles.

They also tried to take advantage of the proclamation of general conscription. After the promulgation of the law, the blinders (Reichsbund jüdischer Frontsoldaten and Verband nationaldeutscher Juden), led by former officers of the Beurlaubtenstand, had left no stone unturned to achieve the inclusion of Jews in the Wehrmacht.

Although the individual Jew, who is not at all interested in German conscription, shows no particular inclination to take upon himself voluntarily the demands of soldiering, he was urged to enlist voluntarily by the sharp action of the Verband leaders for the sake of political goals.

While here, in order to break the Aryan law, the Jew is behaving in a tremendously patriotic manner, the wave of Jewish boycotts and the foreign press led by Jewish emigrants continues to roll against Germany without restriction.

The Masonic lodges and the organizations related to them, which are likewise under Jewish supreme leadership, have only the purpose of organizing people in apparently harmless social form and making them useful for the purposes of Judaism. for all forms of government and occupational strata there are the corresponding organizations. No matter who rules, a form of their lodge always fits the momentary form of the state. In the times of liberalism and democracy the humanitarian lodges were in the foreground, at the time of national governments the so-called national lodges. If Bolshevism had broken through, the workers' lodges would have been in the lead.

The methods of stultification and domination of people are peculiarly similar to those used in the retreat houses of the political priesthood. Through the most diverse exercises of this mechanization, one blood German and spiritual characteristic after another is tried to be killed and turned aside. In case of admission to higher degrees, a blind incomprehensibility, not disturbed by any racial instinct, is thus guaranteed.

Moreover, this blind subservience to unknown and secret superiors is demanded in the Lodge in stark contrast to the self-evident principles of a healthy national and state life. This obedience is confirmed by an oath framed with gruesome Jewish customs.

That Bolshevism is one of the most important creations of Judaism will hopefully be understood by the most forgetful fellow citizens on the basis of the experiences of the last years and decades. A discussion of its danger is superfluous here.

With the Aryan Law, the danger of Jewry for Germany has not been banished.

The Jewish purpose organizations with all connections to their international leadership are still working on the destruction of our people with all its values. All the branches of our national life, such as art, science, economy, etc., which the Jew has almost completely permeated with his ideas, are by no means free of the enemy, as a result of the fulfillment of more necessary close tasks. Here are the surreptitious ways by which he tries to extend his spheres of influence step by step through millions of channels.

His work is made easier by the fact that there are still people (the churches even demand this attitude) who recognize the Aryan legislation only forcedly and do not want to grasp the racial foundations.

While apart of the German people is already beginning to become indifferent to the Jew after two years of the National Socialist revolution, we see on the part of the Jew a tenacious, eternally unchanging striving for his goal, which is always only: the domination of the world and the destruction of Nordic peoples.

3. The Hidden Enemy

Unlike the visible enemy, the camouflaged enemy is not organizationally tangible. He works illegally, perhaps we can call him the invisible apparatus of the already mentioned great enemies. Its goal is to destroy the unity of the leadership in the state and the party in order to make it impossible to achieve the ideological tasks of National Socialism. The people are to become reserved and uncertain towards the leadership, the leaders are to become nervous and distrustful of each other.

To this end, there is a network of cross-connections with almost all agencies of the state apparatus, public life and the movement. On the one hand, this system of channels informs the enemy of the danger ahead. He thus learns in good time of all prepared state measures, orders and laws. On the other hand, the same channel system serves the purpose of preparing the countermeasures that are important for the enemy.

The organs of this channel system work partly consciously treacherously, partly their personal weaknesses are abused unconsciously.

The mainstays of this opposing consciously treacherous work are some hostile elements remaining in the state apparatus, who, behaving one hundred and ten percent, immediately switched themselves into line. The civil service law passed them by. Believing in the authenticity of their declarations of loyalty made in a tone of conviction, they were left in their positions as professionals.

While we National Socialists understand by bureaucracy in a good sense the concept of the perfect exactness of the excellent and smooth working of a created and administrative apparatus, these soulless and hostile elements abuse the same bureaucracy for hindering, obstructing and bending our National Socialist tasks.

The ramifications of this network are monstrous. A complete enumeration is impossible here. The layman can recognize the ramifications only by their effect: Here, attempts are made to turn away legislative measures.

There, attempts are made to throttle funding for areas of responsibility that are vital to the fair movement and the state. At the universities, attempts are made to bend National Socialist ideas in favor of liberalism through "purely scientific and objective" treatment.

In prehistoric research, attempts are made to play into the hands of one-sided, unpopular elements the leadership of the excavations, so that the assertion of the "lack of culture" of our ancestors can continue to be maintained without danger.

Through the attempt of an anti-national-socialist personnel policy, the aim is to get important Schfissel positions in the state back into the hand so that, if a national-socialist law goes through, the execution can be sabotaged and back doors can be opened by implementing regulations. In the case of National Socialist well-meaning men, an attempt is made to gain influence on them as well through social entanglements (invitations, clubs, etc.). The hot will of National Socialist superiors to adapt German legislation and German administration to the nature and feeling of the people, they twist in execution and thus try to bring these National Socialist men into opposition to the movement.

In order to bend a measure of the Fuehrer or one of his agents, or to bring down inconvenient and dangerous organizations of the movement and the state, they use the means of systematic rumor-mongering and press agitation. Through thousands of channels it is whispered to the authoritative bodies what "dangers" the leader's policy is allegedly threatened by these measures or these organizations, and at the same time a wave of complaints sets in. The versatility of these complaints often reveals in a flash the channel system of the adversary.

At the command of usually one of the Masonic Swiss or "German" émigré newspapers, the attack is completed by a systematic series of articles of the vilest lies. At the same moment the apparatus for exploiting the weaknesses of character of individuals is now set in motion. Man is only so easily inclined to believe untrue and unbelievable rumors more than factual facts. Knowing these weaknesses and the gossip addiction of humans the rumors are brought to personalities, who have certain sympathy or antipathy for these organizations and provide thus of itself again in positive or negative sense for the further spreading.

Only too fast a preconceived opinion is produced, which then forms the soil for the fulfillment of the momentary goals of the opponents.

Thus, all forms of subversion attempts to disintegrate the fabric of the state and to drive a wedge between leadership and followers. In the underlining of the tasks not yet fulfilled, the deeds and achievements of the first two years are to be made forgotten and the ground of any positive work, the trust of the people, is to be gradually pulled from the leader and his faithful.

We must see this work and tactics of the enemy to be able to counter him.

How the enemy wants to see the situation in Germany and which way seems right to him may be shown by the following sentence from an enemy secret report: "The situation in Germany is marked by the attempt to bring the N.S.D.A.P. into line by bureaucracy and other clandestine opponents of National Socialism."

4. Our task

Recognition of the enemy has been discussed as a great prerequisite of the struggle. We now know his aim, his changing methods and his new manifestations.

Now, what are the necessities for us, the movement, to meet the transformations of the struggle?

First of all, we must be clear that the state apparatus, the state police in particular, cannot lead this struggle alone. The police can only meet the outwardly legally tangible anti-state attitude of the opponent and is therefore more an organ of defense and defense. Weltanschauliche opponents can decisively defeat the Weltanschauung only in the spiritual struggle. After the first months of the revolutionary conquest of the state power, therefore, the equalization was stopped. When many fellow fighters did not recognize the necessary transformation of the struggle, the word was coined from revolution to evolution, from the outwardly conquered position of power to the spiritual and ideological winning of all.

What demand does this new stage of struggle make on us, the S.S.?

We must work on ourselves. In unheard-of self chastisement we must anchor in ourselves and adhere to the eternal principles of the world view given to us by the Führer. First of all, we must make ourselves spiritually equal, so that everyone thinks about every opponent equally, rejects him equally in principle, without making personally egoistic and pitiful exceptions. In order to preserve our nation, we must be tough with the opponent, even at the risk of hurting the individual opponent humanly and possibly also of being called uncontrolled brutes by some certainly well-meaning people. If we as National Socialists do not fulfill our historical task because we were too objective and human, we will not be credited with extenuating circumstances. It will simply be said: before history they did not fulfill their task. If someone is our conscious opponent, he is only subjectively and without exception to be wrested down as an opponent. If, for example, every German, out of false pity, would exclude from the fight only the "one decent" Jew or Freemason of his circle of acquaintances, then these were just 60 million exceptions. The work on ourselves must be done in terms of character and performance. We must deepen the good elements of our German heritage. With all harshness we must be just, we must be the most loyal, and there must be no better comradeship than ours. But we must also, with as much harshness as possible, root out the shields and shortcomings in our own ranks. To prove the correctness of the principles of our community and our selection, we must gradually become the best in all fields. We must provide the best recruits to the nation's armaments carrier within the framework of compulsory military service, we should always be among the first in sports. In the professions, too, it must become the rule that the consciously political S.S. man is also the best specialist, both in the examinations and in practice. We must make the pure "non-political" only specialist dispensable by our performance. We have to expand the knowledge of our ancestors or even acquire it in the first place. It is the knowledge of all the values that God has given to our people: Our blood, our kind, our true historical past. This also includes our ancient folklore, which has its roots in times that, contrary to the assertion of many, lie far before the turn of time and further before the 8th century, which is so significant for Germanicism. We must exemplify the eternal principles given by the Fuehrer and try to win over in a positive way the people who in the first months did not want to go along with an outward conformity out of characteristic attitude. All these people, who could not find the content of the idea above formal errors, we must personally conquer man by man by our achievements and the strength of the belief that we as a National Socialist movement may be the smallest link between the high cultural past of our people to further millennia of German national history. And we, the S.S., want to be the ideological shock troop and the protective squadron of the idea of the Fuehrer and at the same time, in the fulfillment of the tasks of the State Police, as far as we are on duty in it, an inner-political protective corps of the National Socialist state.

fighting the enemieſ of the ſtate

When, in spite of the excellent election results and the German people's vote of confidence in the Führer, there is talk here about the reason why it is spoken of as enemies of the state is that experience teaches us that the old great opponents, who, as is well known, are or were not only in the German people, will now redouble and triple their efforts in order to destroy or at least hinder the work of the Fuehrer as far as possible. For it is precisely the election result that has shown them that their previous work among the people has not had the success they had hoped for. National Socialism, seen in historical time, can only assert itself completely and secure and maintain the National Socialist idea among the entire people if the fight against the enemies of the state is successful. A battle is successful only if the enemy becomes and remains permanently incapable of fighting. In war it is not the number of battles won that is decisive, but the outcome of the war. Whether the battle or the war ends successfully, however, depends on whether the enemy is correctly recognized in his methods, his means, his mental and physical condition, and whether he is correctly fought accordingly

Therefore, if we are to speak intelligibly about the struggle against enemies of the state, we must consider the means and methods of the enemy and our own resistance.

1. The Public Enemy

The liberalist past started from the state and not from the people. It thought of the state as a separate entity, detached from the people. If it then wanted to determine the enemy of the state in concrete terms, it appeared as the enemy of those who controlled the state apparatus at any given time. The enemy of the state changed, depending on whether the government was German nationalist, centrist or Marxist.

National Socialism no longer emanates from the state, but from the people. The Fuehrer has already said this in "Mein Kampf" in a guiding way. He calls the state "means to an end", as *"an institution for the particular people in question" for the preservation and promotion of a "community of physically and mentally similar living beings".*

Accordingly, we National Socialists know only the enemy of the people. He is always the same, he remains eternally the same. It is the enemy of the racial, popular and spiritual substance of our people. Enemies of the people were those forces which in the past led the State and fought us National Socialists as enemies of the State. Thus we experienced the curiosity that we were branded enemies of the state while the enemies of the people sat in government. The then owners of the state power apparatus, enemies of the people in the truest sense of the word, were able to deprive the German people of its völkisch power in all spheres of life, and in the process fight us National Socialists, who fought for the preservation of our people and made the greatest sacrifices, apparently formally in the right, as enemies of the state. We,however, finished off this system by its own means. We adjusted ourselves to its rules of the game, we were "legal" as the Constitution wanted us to be, and with the constitutional means we legally destroyed a system that, without inner substance, was ready to give itself up at any time, if only it was done legally.

Because of our world view, it is clear to us, and we have learned from our struggles for power, that only the leadership of a state is right for which enemies of the state and enemies of the people are the same. This is the case today. Thus we understand by the enemies of the State in the National Socialist State the enemies of the people. That the enemies of the people are at the same time the fiercest opponents of the state apparatus occupied by National Socialism, that both, enemy of the state and enemy of the people, can no longer fall apart, results from the fact that the state is indeed the instrument of the people under its noblest representation, the movement, is that, according to the words of the leader, it is not the State that commands us, but we the State.

National Socialism, which as the spirit of the movement waged the struggle for power from the ground of world outlook, also breaks with the liberalist fight against the enemy of the state. According to liberalist thinking, only the act hostile to the state and the organization of the enemy of the state as the bearer of this act were fought.National Socialism is concerned with the spiritual forces of these opponents. It wants to recognize and hit them. We know today, they are the eternal same: The Jew, the Freemason and the political clergyman. Their aims are the same, their forms of organization adapt themselves to the respective legal possibility. Their struggle is directed against our state form and party form and against the spiritual foundations of the idea. The details of the tactics of the enemy have been discussed at length elsewhere. The effective fight against the enemy must be based on the realization that all visibly appearing opponents are only the outer feelers of the eternally same, dangerous spiritual forces. They are sent forward to probe the terrain, they are guided according to uniform points of view. From the experience that the adversary always proceeds very cleverly, it can be assumed that he will try by all means to penetrate into the key position of the state apparatus. From here he can better pursue his aims; he then knows the strength and the weak points of the apparatus fighting him and is above all in a position to bend measures against himself.

2. The bearers of the fight against the enemy of the state

Knowledge of the enemy leads to very definite conclusions as to the organization, methods and choice of men of the institution which must undertake the fight against the enemies of the state.

- The structure of the State Police must be such that, on the one hand, it does not break up the large administration that sustains the State. This implies a certain connection of the State Police with the general administration. On the other hand, it must be a self-contained organization which contains within itself the possibility of a direct line of command and reporting. This is necessary in the event that the enemy should succeed in penetrating the administrative apparatus in a skilful manner. In addition, it is necessary that for special tasks (e.g. defense) the working group be kept as small as possible, in order to prevent that the forces which are to be secrets which must be preserved become known. These necessities are currently fulfilled for Prussia by the law of 10 February 1936.

● The human material for this fighting state police must be of a special kind. The very necessary administrative and criminalistic training in itself is not enough. The best specialist in burglary, with years of practice, need never become a suitable fighter against Communism. Purely technical ability may suffice to apprehend an illegal functionary of the KPD, to establish the objective facts of the case. To fight the enemies of the state, moreover, belongs the unconditional grasp of the National Socialist idea and the comprehensive knowledge of the enemy in his foundations. The men of the State Police must therefore be absolutely like-minded in their mental attitude. They must feel themselves to be a fighting corps. This is doubly necessary, for experience teaches that the individual man is no match for this great, uniformly led adversary, and the constant preoccupation with only negative things can be sustained in the long run only if the positive counter-values bring a balance through a corps-like community. This is also the reason why very many officers of the State Police are at the same time SS-leaders or SS-men.

● The following results for the way of fighting the opponent:

a) The ideological struggle against the foundations of the enemy can only be waged by the National Socialist idea and thus by the National Socialist movement

b) The state police must recognize the organizational forms and the strategic and tactical intentions of the overall enemy on the basis of ideological knowledge:

- to teach the bearers of the war of ideas,

- in order to create the tactical basis for the tactical and criminalistic apprehension and combating of the individual enemy of the state and the individual anti-state organizations.

3.The Security Service

The State Police is assisted in its duties by the Party intelligence organization, the Security Service of the Reichsführer-SS, which is not vested with executive authority. This Sicherheitsdienst is a branch of the Gesamt-SS, to which the Reich leadership of the NSDAP assigns intelligence research and surveillance of the ideological opponents of National Socialism. Naturally, the structure of the Security Service corresponds geographically to the structure of the general SS. The men of this Security Service are SS-leaders and SS-men of the total-SS who alternately have their commands with the Security Service and in the general SS. While on the one hand the State Police tasks are of a tactical and executive nature, on the other hand the Security Service has the intelligence and research task of providing strategic bases for the leadership of the movement and thus of the State. The necessary close cooperation between the Security Service of the Movement and the State Police of the State is ensured by the fact that the Reichsführer-SS as such is the supreme chief of the Security Service and at the same time the deputy chief of the Secret State Police, and that the head of the Secret State Police Office under him is at the same time the chief of the Main Security Office.

In summary, the following can be said: National Socialism sees the enemy of the people in the enemy of the state. All expressions of anti-state forces lead back again and again to the enemy of the people, are supported, directed and determined in their actions from here. The enemy of the people can be fought properly only when he is recognized spiritually in his methods and means. This task is fulfilled by the Secret State Police and the Security Service of the SS, which thus set an example of unity between party and state in exemplary cooperation.

The ſpeecheſ of Reinhard Heydrich

On the Day of the German Police 1941

Secret State Police, Criminal Investigation Department, and Security Service are still shrouded in the murmuring and whispering mystery of the political detective novel. In a mixture of dread and horror, and yet at home with a certain sense of security as to their existence, the men of this work abroad are fond of speaking brutally, to sadistic inhumanity and callousness. At home and supports one understanding our task. Here there is nothing, down to the smallest egoistic wish, which one does not believe can be solved by the Secret State Police. So we are, to put it jokingly, variable from "girl for everything" to the "trash can of the empire". But whoever takes the trouble to see the real work and to look for the human beings in the men who are on duty here, will be amazed to find that here, after the most painstaking, protracted and difficult training, stand ideologically clear National Socialists who, in a happy union of life-experienced practitioners, painstakingly and logically working scientists, fighting political soldiers and decent, understanding people, are mastering their task in ardent love for the Führer and for Germany. In addition to the delivery of many people to pure front-line military service of the Wehrmacht, there is also the security police deployment within the framework of the army, in small part as secret field police, but for the most part as special security police task forces with the goal of political security of the occupied territories. Here, of course, all tasks are multiplied many times over by the fact that there is not a positively cooperating people, but a population that is at least uninvolved or - depending on the attitude of the country - hostile. All this means an infinite diminution of the available manpower in the territory of the Reich and an unimaginably increased demand on individual performance. The work of the man of the Secret State Police and the Security Service is a qualitatively conditioned, constant, silent individual effort with an almost unbelievable small number of outstanding men. Always on outstanding quality is demanded here, but also achieved.Here, of course, all the tasks are multiplied many times over by the fact that there is not a positively cooperating people, but a population which is at least uninvolved or - depending on the attitude of the country - hostile. All this means an infinite diminution of the available manpower in the territory of the Reich and an inconceivably increased demand on individual effort. The Work of the Man of the Secret State Police

One important fact makes it difficult for our men - in contrast to the comrades at the front in the Wehrmacht - apart from the good fortune of being allowed to be on front-line duty at all: the soldierly manhood of the front-line soldiers The soldierly manhood of the front-line soldiers can, in view of the rapidity of the operational can very quickly be crowned by public recognition, distinction and success. success. The political soldier of the "secret front," on the other hand, must be silent, outrageously patient, often serving only other political factors, creating in the certainty that his deed may be appreciated very late, often never publicly. Thus, security police and security service stand their ground according to the instructions of the Führer, under the command of their Reichsführer-SS. They want only one thing: to create and fight for Germany.

Declaration to the newly installed Protectorate Government

The historical mis-development towards statehood and the period of the republic itself have made the population of of Bohemia and Moravia from the the organic geopolitical and historically evolved affiliation with the away. The political and intellectual masterminds of the West, the plutocratic powers and - in the the Bolshevik powers in the guise of a so-called pan-Slavism have promoted this misguided education by all means and have encouraged the formation of a recently recently developed, much too numerous in percentage, egoistic and ambitious intelligent stratum. While in the world, particularly in Central Europe, already While in the world, especially in Central Europe, the struggle for the basic elements of the world views was already breaking out, while the Reich was already in the decisive struggle to shake off the same forces, the aforementioned development made the area of Bohemia and Moravia one of the bastions most endangering Europe against the Reich. The Fuehrer, who - in his visionary foresight - tried to mobilize all forces for the decisive struggle, therefore had to take a front in the interest of Europe against the forces and states which, out of a wrong view of their own history, endangered the liberation of Europe and thus their own freedom.

While these forces in Bohemia and Moravia, on the one hand, carried out an unheard-of material rearmament and a spiritual whipping up of the population within the scope of their within the scope of their leadership responsibility, they were, on the other hand, too cowardly to draw the military consequences from their previous behavior, namely: to fight in the fall of 1938. Whereas the President of the Republic, Dr. Hácha, in his the historical events, he returned to the Reich in terms of constitutional law and for his own the government appointed by him, with a few changes in the person, also the last government with some personal changes, the last government as well, did not have that consequence. that had to be drawn internally from this external act. Thus, under the eyes of this government, a not insignificant resistance movement could arise, which was able to disappoint the Reich, but to endanger Bohemia and Moravia in its entirety. The last government, in spite of an otherwise excellent knowledge of the news in the area, did not fight this development out of incompetence or negligence or - as some prominent examples show - deliberately.…

Thus, after my appointment as Deputy Reich Protector, it was up to me to inform the the President of the Republic and to make up with a firm hand for what the Czech what the Czech government had failed to do in two and a half years. You, gentlemen, have a great, albeit difficult, task ahead of you. Your government rally shows that you have recognized the problems in their full and are willing to do fundamental work. This work will take place on on two levels: on the one hand, you will work in close contact with me and the Secretary of State. and the Secretary of State, you will form a management and working group based on mutual trust. working group for the solution of all tasks in this area. On the other On the other hand, you will have the difficult task of fundamentally changing the criminal development in the education and leadership of the Czech population and certainly, often in the face of ignorance and rejection, to lead the Czech population to its best. The emphasis will be on a correct and clear education of the youth. The time of parliamentary Council of Ministers decisions that prevent practical, active government and leadership work has finally come to an end. The task of the chairman will be, above all, to keep the unity and the thrust of the new government always equally strong in the important work of enlightenment and education. The smaller the ministries are in their leadership apparatus, the more active, the more successful the work will be. The preconditions of mutual trust are that all moments of tactics must be refrained from in this narrower circle of trust; tactics are used only against opponents.

On the occaſion of the ceremonial reopening of the Rudolfinum in Prague aſ a German art inſtitution

16 October 1941

As Deputy Reichsprotector, I have the honor today to complete in a ceremonial act of state the structural renovation of the Rudolfinum, which was ordered by the ill Reichsprotector, Reich Minister Freiherr von Neurath, on April 11, 1940, and which was announced in a party ceremony on June 30 of the same year.

First of all, let me soberly outline in data the history of this cultural site. It conveys to us, without romantic embellishment, the fateful development of this space in recent decades.

In 1872, on the occasion of its 50th anniversary, the Bohemian Savings Bank - at that time a completely German institution - decided to erect a building "dedicated to the art of sound, the fine arts and the decorative arts".

Built from 1876 to 1884, this house of art was named "Rudolfinum" after the then Crown Prince Rudolf on February 7, 1885, and was ceremonially opened. For 33 years, the

Rudolfinum served its original purpose: to host German concert events: Men, such as Karl Muck, and the still living opera composer Emil Nikolaus von Rezniczek took their way from here.

The organ installed in the large concert hall was taken over by the greatest composer of those days, Anton Bruckner.

It served as a home for the Prague Conservatory founded in 1911 by the „Association for the Promotion of Musical Art in Bohemia", one of the oldest German music educational institutions of this kind. The exhibition and collection of works of art of the "Society of patriotic art lovers" founded in 1796.

In 1918, in October, immediately after the foundation of the former Czechoslovak Republic, the "Association for the Promotion of Musical Art" was forced to dissolve. The Prague Conservatory was Czechized and taken over by the state.

26 by the state. The "Society of Patriotic Friends of Art" also had to leave with its art collections. In 1919, in April, the Rudolfinum was seized and designated as the House of Deputies. On May 26, 1920, the first session of the Czech Parliament was held. In 1921, on December 15, the "Bohemian Savings Bank" had to sell the building to the Czech state. The large concert hall was converted into the Chamber of Deputies, and the organ located there was moved to the Stadium Hall in Brno. The organ's console, where an Anton Bruckner had sat, was "smashed with an axe" to make way for a bust of Masaryk.

In 1938, the last session of the Parliament took place on December 16. And today we are solemnly united to now finally consecrate this place of German art. At this moment, I am linking with this the obligations: for the artists to always be German artists in the sense of the Reich, for us leaders: to pave the way for the creators and creators of art, to give them ideally and materially the conditions for a creative work detached from the day. In this sense, tomorrow at the castle I will present the "Prize of the Reich Protector 1941" to three German artists as a reward, incentive and help. And now please delve with me briefly into the principles of the life of peoples in view of the interaction anchored in them: especially of art to politics, to race, but also to the character, soul and heart of the people of our nation.

Historical times of true greatness and true inner content were always followed by times of flowering of true art and genuine skill. Historically and politically weak times let the peoples draw from the art of the greats of their time and give themselves the strength to overcome the political decline. At the same time, some geniuses fought their way through and also strengthened the impetus for new political life. Political illusory blossoms, such as those of the late 19th century, usually have an illusory blossom in art as well, because they transfer the deceitfulness and superficiality of the political gears to art. In times of cultural and ideological decline and rapid political change, it is all too easy for the artist to take refuge in the superficial form: The poet into the overtones of the elegance of language, the musician into the strictness of the laws of composition or into comfortable light music, the master builder, sculptor and painter into expressionism.

Unfortunately, out of material need they very often slip into the dependence of the constantly changing political parties. The Jew has now recognized this danger in his own sense. He has intensified it and made more and more art and culture alien to the folklore, the race, the heart and the soul of the people. In this region of Bohemia and Moravia, which is fatefully bound to the Reich, the Jew added a completely false tribal hatred to the de-politicization of art. He inculcated the Czech nation with the madness of statehood and blinded it to centuries of political experience with its natural integration into the empire. Finally, he tried to make King Wenceslas, who in truth always recognized and represented the great sense of belonging to the empire, a holy symbol against the empire and against the culture of the empire. When I, as the Deputy Reich Protector, reproduce this place of cultivation of the art of German culture, then I address with it very seriously to all artists and creators the admonition that they create their works as Germans, out of innermost ideological faith, with their whole heart and pure character. The masters with their works are not individual figures without blood and homeland, but people who consciously or unconsciously draw their strength from the feeling of their people and the fate of their area. An eternal example be to you all the greatest artist and designer, the greatest German: Adolf Hitler!

RETURN TO HYPERBOREA

Wenceſlaſ tradition

On November 19, 1941, during the solemn the ceremonial viewing of the coronation jewels in the Wenceslas Chapel, President Dr. Hácha handed over the seven keys and received three of the seven keys in trustful hands. This symbolic act put an end to centuries of doubts and once again marked the consistency of the decisive act of the Fuehrer on March 16, 1939.

This celebration gives reason to remember the Wenceslas tradition in all its depth and to point out its historical importance for the relationship of this area to the empire in the past, present and future. After the migration of a large part of the Germanic population, other peoples entered this area from the east, from which - in the course of the centuries, in a strong mixture with the Germanic elements - the present population grew. In its spirit as well as in its political conception this advance was an east-west movement. In the course of political and ethnic development, the need to find a clear relationship with the western and eastern neighbors arose very soon. This was initially followed by the striving for independence and autonomy and led to a number of self-assertion struggles against the neighboring peoples.

Culturally, a detachment from the East and a rapprochement to Western concepts had emerged in the meantime. The geopolitical conditions forced, in different periods of time, to take the help of the empire against eastern and southeastern neighbors, and resulted in a rational subordination and insertion into the empire. From that time on, the population of Bohemia and Moravia lived for centuries (also in terms of attitude) in the dichotomy between East and West, the political conditionality of belonging to the Empire and the striving for independence. Again and again in the history of Bohemia and Moravia and its inhabitants, phenomena played a role that we have also seen fatefully emerge in the last decades, even in the last weeks and months.

Indeed, it was unfortunately a bad habit of these people to bow their heads and pledge allegiance after martial or political defeats, but to go the old way, breaking their word, when the leadership of the empire to which one had pledged oneself, retreated militarily, trusting in this word. In history, sometimes it is the kings and rulers themselves who commit treason, sometimes it is vassals of those who rule here who call for rebellion and treason even against their own ruler who was loyal to the leadership of the empire. In this sense, the fate of St. Wenceslas and his following brother Boleslaus is the tragic example of this overall development, but also the historical symbol of the clear political consequences of the present and future. Wenceslas, recognizing the historical necessity, had finally joined the Empire and thus for the first time took a stand against the East. The rebels who, under the leadership of his brother Boleslaus, fought against this statesmanlike attitude of Wenceslas, even at that time, misjudging the historical destiny of this area and its eternal interrelation with the Empire, overthrew Wenceslas and his idea in good faith, murdered him themselves and, under Boleslaus, tried again to be a bastion against the West. Fate and space were stronger even then. Boleslaus himself - in the course of his experiences and adventures - found his way back to the Empire after battles against the East.

The decision of Hácha in March 1939, which enabled the historically final decision of the leader, corresponds to the spirit of the real Wenceslas tradition. The rebels against the

Reich from the September-October days of that year were judged because they not only did not grasp this Wenceslas tradition, but also because in breaking through old Eastern habits, practicing disloyalty, they stabbed the Reich in the back in order to create, in turn, from the bastion against the East one against the West. They forgot that the leadership of the Empire had to be warned by the experience of history and prepared for the recurrence of these phenomena. The Wenceslas tradition holds the realization that Bohemia and Moravia will be great only with the Empire and always weak without the Empire. But it also shows us that the population - considering the existence of many German ancestors as well - finally sees the obligation to draw the consequences from this historical experience internally in terms of attitude and in the education of their youth. Thus, the initially external aspect of this solemn act in the Coronation Chapel becomes a binding guideline for the population of Bohemia and Moravia in the spirit of true Wenceslas tradition.

Speech at the German rally in the Prague Opera House

Today's ceremony has united us for two thoughts. To remember the historically decisive act of the Führer for the Reich and Bohemia-Moravia three years ago - and to express our gratitude to the fallen heroes.

Especially in difficult times of sacrifice, German history and the heroism of those who shaped it demand that we do not celebrate such commemorative days in a narrow and small way, but always prove ourselves worthy of true greatness. In this sense, this celebration is an hour for us to look back, to reflect, to gather and to look forward, both historically and humanly. Historically, we want to look back to the recent past of the decline and discord of the Empire, which as always - even in the long term - means times of hardship and weakness for this space with its people. We want to look back further, but always and again recall the successes and the mistakes from the never-ending history of our empire and keep them alive in us as an eternal reminder for the future.

Whether it was the time of the gathering of Germanism, or in the struggle of the emperors and popes, or the time when, supposedly for the good of faith, the German people almost bled to death in the Thirty Years' War, or whether it was the last world war or the time of the struggle of the National-Socialist movement, Germany was always in danger when it was disunited, seduced by foreigners, tearing itself apart. But always Germany was victorious and great when it found faith in itself, its strength, its superiority - without losing the clear sense of reality and the recognition and elimination of its own mistakes. The holy faith in the providentially given strength of our people has always overcome difficult times, the cool mind and the irrepressible will have thereby enabled the leadership to master the dangers soberly.

March 15, 1939 is, historically speaking, not only the fulfillment of the wishes of the German heart, but soberly rationally the real completion of a political necessity.

The great war we are now experiencing is the life-deciding struggle for the existence of Greater Germany and Europe. Thus, politically, economically and humanly, precisely because of its necessary sacrifices and burdens, it will contribute as a crucible to deepen and complete the final growing into the Reich of this area. Thus, from a political point of view, today is a day of grateful and respectful remembrance of that March 15, 1939, which created the foundation and the beginning, in terms of state policy and law, for that development and those tasks which we, together with the inhabitants of Bohemia and Moravia, are willing to advance in the sense of the Reich and to complete according to the instructions of the Führer.

Looking ahead, however, this day, especially in its connection with the commemoration of heroes, bears a human obligation for each and every one of us. Those fallen comrades, through the sacrifice of their lives, have directed an obligatory reminder to us living to tirelessly stand our ground especially in the moments and times of fighting and mental stress and to bravely overcome the small burdens of everyday life at home. Pusillanimity creeps into the hearts of many people. It is precisely then that we must, in thoughts of our heroes and in faith in our beloved Fuehrer, again and again find the inner strength within ourselves to use all our strength, alive and fighting, for victory, for the Fuehrer and for Germany.

Reichsnährstand
Blut und Boden

Richard Walther Darré

Richard Walther Darré, the son of German parents, was born in Buenos Aires, Argentina, on 14th July, 1895. Educated in Germany and England, Darré joined the German Army and fought as an artillery officer on the Western Front during the First World War.

After the war he joined the Freikorps in Berlin. He then finished his studies and qualified as a agronomist in 1922. A close friend of Heinrich Himmler he joined the National Socialist German Workers Party (NSDAP). Darré became the main figure in the Nazi Party interested in agriculture and was very successful in recruiting farmers into the party. When Adolf Hitler gained power in 1933 he appointed Darré as Reich Minister for Food and Agriculture.

Darré was given the rank of SS-Gruppenführer and appointed to the SS Race and Settlement Main Office (Rasse- und Siedlungshauptamt or RuSHA) which was a department which implemented racial policies and was concerned with the racial integrity of the members of the SS. In his religious views, Dárre would belong to the Pagan occult faction within the NSDAP. Darré's works were primarily concerned with the ancient and present Nordic peasantry - the ideology of 'Blut uind Boden' (Blood and Soil): within this context, he made an explicit attack against Christianity. In his two main works ('Das Bauerntum als Lebensquell der Nordischen Rasse', (Peasants as the Source of Nordic Nobility) Munich, 1927 and 'Neuadel aus Blut und Boden' (The New Nobility of Blood and Soil), Munich, 1930), Darré accused Christianity, with its "teaching of the equality of men before God," of having "deprived the Teutonic nobility of its moral foundations", the "innate sense of superiority over the nomadic tribes". In 1933, Darré became Reich Minister of Food and Agriculture succeeding resigned DNVP leader Alfred Hugenberg, and Reichsbauernführer (usually translated as Reich Peasant Leader, though the word Bauer also denotes Farmer), serving from June 1933 to May 1942. He was instrumental in founding the Nazi Reichsnährstand corporation as part of the Gleichschaltung process. Darré campaigned for big landowners to part with some of their land to create new farms, and promoted the controversial Reichserbhofgesetz. He developed a plan for "Rasse und Raum" ("race and space", or territory) which provided the ideological background for the Nazi expansive policy on behalf of the "Drang nach Osten" ("Drive to the east") and of the "Lebensraum" ("Living space") theory expounded in Mein Kampf.

The Rasse- und Siedlungshauptamt-SS (SS Race and Settlement Main Office), (RuSHA), was the organization responsible for "safeguarding the racial 'purity' of the SS" within the Third Reich. One of its duties was to oversee the marriages of SS personnel in accordance with the Aryan ideology of the NSDAP. The RuSHA would only issue a permit to marry once detailed background investigations into the racial fitness of both prospective parents had been completed. The RuSHA was founded in 1931 by Reichsführer-SS Heinrich Himmler and Richard Walther Darré, who later rose to the rank of SS-Obergruppenführer. It was an SS office. In 1935, it was upgraded to an SS Main Office. Under its first director, Darré, it propagated the Völkisch ideology of 'Blut und Boden' (Blood and Soil). Darré was dismissed by Himmler in 1938, and he was succeeded by SS-Gruppenführer Günther Pancke, SS-Gruppenführer Otto Hofmann in 1940, and SA-Gruppenführer Richard Hildebrandt in 1943. The RuSHA was created to monitor Himmler's 1931 order that the marital decisions of unmarried SS men should be supervised by the Nazi state. SS men would thereafter have to apply for a marriage permit three months before getting married so that the parents of the fiancée could be investigated to ensure her racial purity. Books that he wrote at this time reflected the influence of Nazi views on race: Das Bauerntum als Lebensquell der Nordischen Rasse (1928), Um Blut und Boden (1929) and Neuadel aus Blut and Boden (1930). In his books Darré claimed it was the Nordic race that had been the true creators of European culture. He advocated the creation of what he called a "Germanic aristocracy of the soil" as a new ruling class.

Darré's influence began to wane as Hitler and Himmler both came to feel that he was too much of a theoretician and an incompetent administrator. By September 1938, Himmler demanded that Darré step down as leader of the SS Race and Settlement Main Office and was later placed on an extended leave of absence as Reich Minister on 23 May 1942, ostensibly on health grounds, effectively sidelined from thereafter and retired to his hunting lodge in the Schorfheide forest outside Berlin until the end of the Hitler’s Germany.

Blood and Soil: a Fundamental Idea of National Socialiſm

From the doctrine of the law of the state, as it has been taught hitherto, the conventional view is well known: To a state belong:

1. a Volk,
2. a national territory on which the people live,
3. a state power.

It has long been recognized that these three basic components of the state: "Volk", "It is precisely this inner connection of a people with its territory and with its state order that makes a state unique and gives it its living character, i.e., makes a problem of organization a living organism. It is precisely this inner connection of a people with its territory and with its state order that first constitutes the peculiarity of a state and first gives it its living character, i.e. makes a vital organism out of a problem of organization. Thus it is no accident what kind of people lives on its soil and what kind of state authority is established by this people on its territory. From this alone it is evident that the State - at least according to our conception - is not characterized by the idea of an unlimited perfection of power over its people and in its territory, but that the power of the State is exhausted from the special kind of interaction in which the life-legal forces of the people, the formation of its soil, the willpower of its leaders, and the nature of the State's structure interpenetrate each other and are united into a unity. It should not be overlooked that the State is also conditioned by the manifold forces acting outside its borders, and that even in peace it must assert itself against these external influences. In particular, we wish to emphasize that the character of our State is not determined by foreign territories, as is characteristic of the great colonial empires, nor by a foreign population which is only subject to the power of the State, but that our State has its centre of gravity in its own life and in its own people, and that it must develop its concept of the State on this basis. This soil and this people provide our State with its tasks; at the same time, they offer the natural forces which make possible and limit the development of State power and determine its nature.

The special relationship of the people to the State has always been the subject of scientific and constitutional consideration, and today it has gained increased importance in the cooperation between the Party and the authorities, and in the division of public administration into State administration and the tasks to be left to self-administration. As an example of such self-administration, I will cite here only the corporatist structure of the National Socialist food industry. Here the markets for agricultural products were organized for the sake of the public necessity of a secure state food basis with the help of a self-governing association under public law.In such self-administration the interplay of state objectives, necessary for the sake of the whole, and state outlook on the one hand, and an orderly self-administration of the economic forces on the other, is shown - a practical example of the interlocking of the forces of the people and the state. The inner connection between the formation of the state and the people in the sense of blood-related connections between the people has also been recognized and appreciated for a long time - especially thanks to Romanticism and philosophical German idealism. National Socialism was able to build on these intellectual traditions with its concept of people and state. In our time, the connection between state and territory has also been scientifically clarified; I recall only the work in the field of geopolitics, which examined the influences of space on historical processes and in many cases uncovered connections that are worthy of serving in the future as prerequisites for a statesman's store of knowledge. On the other hand, it seems to me that up to now science has not paid sufficient attention to the relationship of the people to the soil, at least not in the sense of the life-legal effects of the land on the people and the life-legal community of destiny existing between the two. The connection between the people and the soil on which they live is not exhausted by the fact that the condition of the soil, the yield of the soil, and the mineral resources have a natural influence on the economy and the material conditions of the culture of this people. Early historical research and modern racial research have already pointed out the importance of the type of soil and the formation of the terrain for the settlement history of the people.But if we go beyond the general influence of the soil on the conditions of life for a certain race and a certain national life, and if we ask about the particular way in which a people itself forms its relationship to the soil, in what form it owns and administers the native land, this question can only be answered by the law of the soil. Land law determines how the land is assigned to the life-legal forces of the people. Thus, in practice, land law at the same time decides the internal structure of the state. This basic truth can also be extended to say that land law inevitably determines the future of a state. I even maintain that there is no Germanic or Indo-European state which did not undergo a transformation of its land law before it became extinct in history. The decline of these states is always preceded by a revolution of their land law, often unconscious to themselves and very seldom noticed by our historians, which in the first place creates the preconditions for bringing the vitality of their statesmanlike blood to a standstill. In this respect the conditions in Sparta are most clearly shown, where the fate of the hereditary courts of the Spartiates, created by Lycurgas, and the fate of the Spartan state quite clearly go hand in hand. We have such excellent clarity about these connections in Sparta because Busolt, who unfortunately died too early, investigated them in detail and brought them into the light of judgment. We do not yet possess very many similar investigations of other states of Indo-Germanic and Germanic type. But these few investigations already clearly show that the assertion I have just made is justified, as soon as one approaches the problem of the rise and fall of states of Indo-Germanic and Germanic nature from the point of view of the relation of their land law to these events. I consider these connections to be so decisive and significant that, in my opinion, they would justify the establishment of a chair at every German university.

The political effect of the current law on land is conditioned in particular by the fact that land and the work on it have always had a persistent, constant character. The arable land does not yield a quick profit - as, for example, a block of shares does in times of rising economic activity or as other movable assets do - but the arable land requires constant care, which is determined by the nature of the soil. This peculiarity of land cultivation has always resisted a rapidly changing right of ownership and has favoured a consolidation of land rights, such as is known in legal history under the word of the transformation of personal property rights into urgent and hereditary rights to the land. Especially the actual cultivation of the soil forces the peasant family into the service of the field and the farm, and thereby connects the generation growing up on it so firmly with the soil that the subordination of the family to the laws of the field is felt to be the natural thing and a self-evident commandment. From this, in turn, springs the custom or law that only one of the blood heirs should later carry on the business, lest the law of the farm and field should suffer by division of the inheritance. Let us compare this bound property, which requires of the owner a certain way of life and daily work, with a banked estate.This contrast may make it clear that such a movable capital cannot point the way to the work of the next generation and cannot form an obligatory tradition as, for instance, the ownership of a farm can. That is why the arable land is the place of firm tradition and constant custom. This is what gives land law its political significance. For the viability of every state leadership is conditioned by certain basic laws of constancy, and these character traits necessary for this develop more easily or more exclusively in the rural population than in the structuring mass of a non-rural population driven by aspects of economic conjuncture.According to this it is to be understood that, as far as the historical tradition reaches, the right to the soil has formed a core question for the building up and downfall of states, and that especially in our time, in the revolutionary transformation of the neighbouring regions to the east, the agrarian reforms there are at the centre of events. I may point out that the Russian state to this day sees in its agrarian constitution the core of its internal political power. According to this alone, it would be clear that a lasting agrarian constitution pointing to the future was a fundamental necessity for the construction of the Third Reich. Instead of this, under the influence of the BGB. all rural steadiness threatened to flow away completely and thus to achieve the opposite of what the value of a rural population is. The possibilities of indebtedness, and with it the burden of interest, as well as the dependence on an immense, unregulated market, which was dominated by foreign influences, brought the peasant holdings more and more under the dominion of a foreign creditor capital. And while the BGB protected this creditor capital and its creditors to the greatest possible extent, it had not even included the word "peasant," this primal concept of all steadfastness, in its vocabulary, let alone bothered about a peasant right. From this arose the task of the National Socialist legislation to re-establish a firm land law and to secure the economic existence of the peasant farms through orderly sales on the markets.But if we want to fully grasp this significance of land law in the German state of today, we must go deeper and ask, beyond the value of an enduring firm agrarian constitution, what the peasantry means to our people. And here the peculiarity of National Socialist agrarian policy becomes apparent in comparison with the agrarian policy of other states. For us, too, it is indispensable to link the holders of the right to the soil firmly to the structure of the State, i.e., to do justice to the political significance of land ownership; and we have therefore united all peasants and farmers in a public-law organization, the Reichsnährstand, which is closely linked to the State and the Party in terms of personnel and administration. It is also our duty to create the economic prerequisites not only to maintain domestic agriculture, but also to enable it to achieve the best possible increase in output. Only a few years ago, the future of German agriculture was envisaged as being based on the American model of farming, i.e. an agricultural economy geared to maximum profits, dependent on the economic cycle and calculated on the basis of stock market capitalist profitability. As we know, farming has collapsed in the United States today. If our peasantry had really adapted to this farm economy, most farms would be at a standstill today, the country would be desolate, and we would probably not be able to fight a battle of production. Instead of this, the German rural economy is today in the midst of the battle of production, in order to secure freedom of nutrition, i.e., the minimum requirements of the people from their own soil, thus relieving our foreign trade balance and freeing up means of payment for the import of industrial raw materials.

The National Socialist agricultural policy shares this objective with the nationalist agricultural policy of other countries, for example, of the fascist Italy. The peculiarity of our method, however, lies in the fact that we combine the economic policy goals with the population and cultural policy necessities and, in short, bring politics and economics into harmony in the sense of the one summarizing and dominating idea of National Socialism. National Socialist agricultural policy is concerned not only with the food economy, but at the same time with the preservation of the peasantry as the blood source of the people. And this last circumstance is very decisive and fundamental. For it is the first time that the conclusion has been drawn from the fact that in a state of a Germanic nature blood is preserved and multiplied in generations only in the countryside, but that the turning away from rural life causes a strong attrition of the sexes. If we may use the comparative image, we may say that the blood of a people bubbles up, as it were, like a spring on its farms, only to dry up sooner or later in the city. For peoples whose basic character is nomadic, for example for the Jewish people, this law does not apply; on the other hand, it applies absolutely to Germanic blood and can be called the iron law of fate of Germanic humanity. National Socialist agricultural policy has conceived its task in the light of these fundamental ideas: by means of the same measures it attempts at the same time to secure the nourishment of the whole people and to guarantee the preservation of farms and farming families in their capacity as the blood source of the people. We know that the number of births in the countryside is greater in proportion to the number of the population than in the cities. In 1927 the average birth rate in the Reich was 10% lower than the birth rate needed to maintain the population: in the country, on the other hand, there was a birth surplus of 13%! In 1933 the birth rate, calculated per 1000 of the resident population, was 18 live births per 1000 in the municipalities with less than 2000 inhabitants, i.e. in the rural municipalities, in the middle group of municipalities from 2000 to 400,000 inhabitants only 14.5 per 1000, and in the large cities only 11.2 live births per 1000 inhabitants. But it is not only a question of the numerical existence of our people, but also of the preservation of the hereditary factors to which we owe all the efficiency and all the achievements of our people. Here the one-sided movement of the aspiring forces from the countryside to the cities in connection with the development of metropolitan civilization means a danger. The Swedish population politician Professor Lundborg, Upsala, once described the cities as a "traps", which he'd use to describe the places from which the bearers of good hereditary traits are lured and where their hereditary traits are wiped out in a few generations. It is necessary to realize clearly the whole dreadful implications of this realization. Everything that has ever been accomplished in the German people has been accomplished out of its hereditary stock, which, in accordance with the circumstances, knew how to master the tasks that presented themselves. The liberal-democratic delusion that talent can be replaced by education is today recognized in all its hollowness. But talent depends on heredity, as we know. But if this is so, then our people has only one absolute asset, namely the hereditary values of German blood, which it possesses and which will continue to give it, centuries from now, the leaders and inventors it needs to prove itself equal to the tasks of those centuries and thus to be able to assert itself as a people among other peoples. No material economic prosperity, no treasures of the world will secure the future of the German people as much as the germs of valuable hereditary material which it possesses today. Today we make balance sheets and statistics about all areas of our national existence, but unfortunately none about the biological foundations of our national life. And we are still further away from being able, on the basis of an impeccable biological balance sheet of our national body, to also to draw up a biological budget for once. Like a parvenu who has become rich overnight, we do not yet have any relationship to what has made us rich and, like him, waste his money on our precious blood. With cold hearts we watch our most precious blood lying idle or wasting away, and in this respect we act like a fool who throws precious stones with full hands into the sea where it is deepest and no soul will ever see them again. In this connection I am reminded of a truly revolutionary word by Gustav Frenssen, who once related in "Seagulls and Mice" (page 247): A clever man told me that, travelling in Thuringia, he had seen in the train a young man who had been similar to Goethe in his whole appearance, and thought that there was probably more than one of Goethe's blood living in Thuringia and around there. I think that this is indeed the case and said: "It is a pity that there are not more. The time will come when, in the name of religion and morality, they will emasculate those of bad heritage and demand many children from a man like Goethe."So much for Frenssen! And if we are not yet able to accept this last mental demand of a thinking poet because of its novelty, we must be fools if we do not want to do something against the fact that our rural source of blood is drying up as a result of the law hitherto in force and is wasting itself uselessly in the non-rural sector of our national existence. And all this after all history proves to us that our culture is conditioned by Germanic blood and that this, in turn, depends for its viability on the land law under which it must live.The basis for the rural exodus of the enterprising and capable in the course of the last century was the spirit of liberal capitalism and its liberal land law. Liberal capitalism impelled man to follow only the pursuit of profit; as a result of the economic opening up of the world that began through it and with it, it brought high prospects of profit in urban industrial occupations. The peasant, however, was plunged into uncertainty as to whether he would find any market at all for the yield of his land and his labor, and what fluctuating price he could expect. The land law of liberalism valued the possession of farm and field no differently from the possession of movable property embodied in papers, and allowed the same legal transactions and the same right of inheritance for both. The BGB. stabilized liberalism legally and thus broke the baton over every German peasantry that stood on the soil, but with it it also broke the baton over every affirmation of the laws of blood in the German people.This dangerous gap in our legislation, which was in the offing in the 19th century, was correctly recognized from the outset by Ernst Moritz Arndt, the farmer's son and scholar. I quote from his writing "On the Care and Preservation of Forests and Peasants in the Sense of a Higher, i.e. Human, Legislation", published in 1820: "Persons must be free, but when sticks and stones and forests and mountains pass from one hand to another like feathers in the wind, when even the most solid things become mobile and fleeting, then nothing remains solid in people, even in that which should make the laws unshakeable in the mind. But the two classes of men who preserve this core strength of a people most simple mindedly and intimately are the peasants in the country and the craftsmen in the cities. But these lose all their solidity and all their moral conduct when, in the country, the farms and estates of the peasants are made easily alienable and when, by dissolving the guilds and introducing the praised general freedom of trade, the last old strictness and discipline of the trades is broken through. It cannot be said enough to an age staggering along in the deluded fraud of liberty, that all is not liberty which has the appearance and name of it."And elsewhere:"This few have considered, that if everything is left free, nothing remains free, but a state of dissolution and debauchery must necessarily arise, which kills freedom in its germs. This is the secret of true liberty, that by many material bonds, by institutions which relate first to things apart from him, and only in the third and fourth instance to him, man is kept and urged to discipline and order, and to that sacred sense of the steady and abiding, without which no good citizens can be." So much for Ernst Moritz Arndt. For the National Socialist agrarian policy the tasks arose from this insight: On the one hand, the liberal-capitalist attitude in the peasantry had to be eliminated, and the conditions must be created so that the farmer and his children, instead of being guided by a capitalist striving for economic growth, once again become proud of their own kind and remain faithful to the law of life of the peasantry. Only by cultivating the peasant spirit can we hope to keep precisely the valuable peasant children as peasants in the countryside, and that on the old and on the new settlement farms. In this way we are already directly preventing the extinction of the best hereditary stock. The prerequisite for this change of attitude among the rural population was, however, the detachment of agriculture from the capitalist cyclical economy and the establishment of a steady economic form corresponding to the natural conditions of arable farming. On the other hand, it was necessary to create the land law corresponding to the peasant law of life. For a peasant attitude cannot be maintained in the long run if the law denies it recognition, i.e., in our case, if the development and continuity of a peasant attitude is counteracted in the law of succession by the legal equalization of arable land and pecuniary property. The National Socialist agrarian legislation serves both tasks, a down-to-earth economy and a land law affirming the peasantry.The market system creates fixed prices and secure sales for all agricultural products. It thus re-establishes a down-to-earth economic form for the farms, makes the farmer independent of the influences of the stock exchange and fluctuating economic cycles, and frees him to serve the people's nutrition. It is not the striving for temporary maximum profits through a one sided increase in this or that branch of production, but the striving for a general increase in yield through the most versatile possible cultivation of all the forces of the peasant enterprise that becomes the driving demand for the peasant. This also corresponds to the life-law of the farm and the best traditions of German peasantry.The rural form of economy is legally secured by the corresponding land law, which is also linked to the rural tradition of Germany. It corresponds to the peasant thinking of the Germanic people that the farm and the field are not a capital arbitrarily available for the purposes of one generation, but an inheritance handed down from ancestors and to be passed on to the descendants. It is an ancient German legal tradition that land and soil are not to be counted among the landed property.

The living generation has to administer and maintain the inheritance, and for its needs it is entitled to the income it earns from it. The peasant custom brought this view to bear even at the time when the law had alienated itself from peasant thought and regarded the property of a peasant in inheritance as divisible as a sum of money. Here the custom of transfer contracts practically preserved in large areas an undivided inheritance of the farm. But the conflict between the legal possibility of division and the peasant custom of undivided inheritance endangered peasant customs and attitudes. This can be seen in particular in the numerous state laws on inheritance of the 19th century. Although they were aimed at transferring the farm to an heir, the calculation of most of these laws on inheritance, the settlement shows that they basically count the farm as part of the mass to be divided and calculate the rights of the individual co-heirs from this mass according to head shares; the farm is here already regarded as capital, the value of which - even if after deduction of a so-called "advance" for the an heir - is to be distributed. If the peasant tradition were to be restored, that the farm serves the clan, the coming generations no less than the present and the past, then the farm had clearly to be taken out of this capitalistic calculation of inheritances or settlements. This cleared the way in the law of hereditary farms, in accordance with ancient custom and law, to use the proceeds of the farm for the needs of the living generation, and to enshrine this purpose in the law itself. Now the descendants of the farmer, who are soft heirs, have again been given the right to equipment and vocational training in accordance with the proceeds, and for emergencies the right of home refuge on the farm. Thus the rights of the clan at the farm are preserved. Thus a new, but very old German legal concept of property has come into effect in the farm and the connection between old custom and valid law has been restored. The influence of custom and of the peasant's own outlook on the shaping of law in individual cases is secured by the fact that the terms of the law of inheritance correspond to peasant and National Socialist thinking itself: Ackernahrung, Bauernfähigkeit, peasant honor are the prerequisites for the Erbhof. The interpretation and application of these terms is placed in the hands of courts in which peasants participate alongside judges. Thus, as far as this is legally possible, a guarantee is given for the harmony of law and custom, and a legal basis is created for the peasant way of thinking. One is generally less aware of the fact that an old peasant demand from the time of the peasant wars has finally been heeded.As a people becomes conscious of its own values in its law, so does the individual estate become conscious of itself in its law. This is why the right of inheritance is the basis for a peasant's own self-awareness and thus for the strengthening and purification of the peasant's conception of marriage. I have emphasized the connection which links all the measures of National Socialist agricultural policy. We have seen the questions of the food economy in their connection with the questions of the peasantry, and we have regarded the peasantry at the same time as the nutrient state and the blood source of the people. The unified approach, which brings together the economic, legal and political tasks of the population and integrates them into the overall task, is rooted in the National Socialist view of the vital unity of the farmer and the farm, the people and the soil.

This brings me back to my starting point. The connection of our people with its soil can neither be grasped only economically, nor is it a mere question of the distribution of power in the state. The connection of our people with its soil is rooted in the peasant character of our people and in the indissoluble unity of life of the peasantry in the Germanic-Germanic sense with its arable soil. The field can bring a steady yield and enables the generation that tills it to last forever, as far as we can see. The sex that cultivates the field can attain such duration if it maintains the field and itself on it in a form of law and economy corresponding to arable farming. The agrarian legislation has nothing else to do than to give validity to this vital law of the peasantry of our people under the present conditions of our national economy and to secure it in the form necessary today. The National Socialist land law and the land-based economic system with its market order are based on this. It is on this that the population and food security of the State is based. In this sense, the law of unity of blood and soil is a fundamental idea of the National Socialist concept of the state. And this concept of the state of blood and soil differs fundamentally from all merely nationalistic concepts of the state in that it makes blood, i.e. race, the axis of its world view and of all political considerations, whereas the purely nationalistic concept of the state is also possible without the concept of blood; in this connection I recall the concept of the state of the Soviets, which is hostile to the peasantry and negates race, but is by all means nationalistic, and the fascist concept of the state, which affirms the rural population but negates the question of blood. It would be wrong to extract individual elements from the uniform and unique whole of the agrarian constitution and to transfer them to completely different subject areas without the same natural and moral conditions being present there. It must therefore be rejected when, in the controversy of opinions about the structure of the industrial economy, the catchword "hereditary courts of the economy" is coined. For the peasant hereditary farm was not created in order to stabilize, in the liberal-economic sense, an economic form which, for nationalistic reasons, was somehow in need of protection, but which was worthy of preservation, namely the peasant. Rather, the Erbhof was created solely to preserve our blood for centuries to come. It is the preservation of the blood, of the race, that is important, not the economic form. And this blood, according to all the experiences of our history, can be preserved through generations only on peasant soil, not on urban soil. In addition, however, the farmer must also enjoy economic protection because he must always reckon with the uncertainties of weather and weather conditions, which can be reduced to almost nothing in the city, because there one can make oneself independent of them in the buildings. It is therefore, in my view, a distortion of the National Socialist idea of peasants and hereditary farms to speak of "hereditary farms of the economy" in the commercial sector of the economy. If there are enterprises in the commercial sector of the economy which are to be preserved from being broken up by inheritance, or if, for reasons of a healthy middle-class policy, it is desired that they be preserved in a family, then a right of inheritance would suffice for this purpose, which would ensure the transfer of the enterprise to a child. For this purpose, however, it is not necessary to water down, so to speak, the peasant concept of the hereditary farm of National Socialism and to turn it into the opposite, so that one no longer mentions or foregrounds its actual task, the preservation of the blood for generations to come, but does foreground the preservation of the economic form of the farm, and in this way achieves a quite skewed representation ofthings.The situation is similar with the concept of the entail, which is discussed again and again in certain circles in public. In itself, from a purely legislative point of view, there is no fundamental difference between the old entail and the present National Socialist Erbhofgesetz,not even a difference in degree: only the preconditions from which they were created and the objectives they serve are different in the two institutions. In the Reichserbhof Law the German people want to secure their existence for centuries to come, after experience has taught them that they must look to the peasantry as the source of their blood. The German peasantry has secured the existence of the people through the centuries up to the present day, and from this realization the legislator has drawn the logical conclusion. In the Fideikommiß, on the other hand, a territorial principality wanted to stabilize a family that was valuable to it and supported its rule, and it did so by protecting this family from the increasingly noticeablemobilization of land as a result of the spread of capitalism.Thus both institutions have in this acommon fundamental idea, that they preserve a race, that is, the blood, from economic accidents, and thus protect it want to stabilize. While the Reichserbhof Law, however, was created out of a national spirit and refers to the preservation of the German people as a whole,and is therefore socialist, the idea of the entail presupposes a territorial principality, for the stabilization of which the families devoted to it are privileged. The Reichserbhofgesetz thus has a socialist portent, the Fideikommißrecht presupposes the return of territorial princely feudality.

Today, the Reichserbh of Law is sufficient to link a family of great value to the German people to the Scholle, even in the case of large landholdings, just as the Fideikommiß did in the past. If, in spite of this, the question arises again and again whether it would not be possible to create a right of entail in addition to the Reichserbhof Law, this can only be explained by the fact that certain circles still hope to be able to occupy a special position in National Socialist Germany in the future because they once did so under other conditions of constitutional law. Such circles completely forget that this question can be answered in the affirmative for them only if their services to the National Socialist State are as extraordinary as those to their former territorial rule, so that they could also be extraordinarily rewarded. That the National Socialist State is prepared to take such an attitude it has proved in the case of the family estate of the von Hindenburgs. It is also no secret when I declare that the National Socialist Government is quite prepared to proceed along this path and to reward extraordinary services to the State and the people in an extraordinary way. This is quite in accordance with the National Socialist principle that whoever assumes increased obligations in the service of the German people may also enjoy corresponding privileges, but it is senseless to demand from the present State privileges of past times without at least presenting present services to this State as compensation. This is especially true when one takes into account that the memory of the German people is not so bad as to forget that the catastrophe of 1918 was due to a failure of its then ruling class and that - what is perhaps even more significant here - the names of this responsible and privileged ruling class, especially of the former owners of the entailed estates, do not appear among the dead of Adolf Hitler's freedom movement, those dead who washed away with their blood a disgrace which the political failure of those responsible at that time, after all, helped to bring about. It should also be borne in mind that it was only through the sacrifice of hundreds of dead under Adolf Hitler's banner that it was possible to re-establish legal conditions which today make it possible for us to have an orderly constitutional state and protect us from Bolshevism. I therefore have no understanding for today's discussions on entailment, which lack any prerequisite in terms of merit or blood in the National Socialist sense. The Reichserbhofgesetz certainly gives the possibility of binding even large estates, so to speak, in a fideicommiss like manner, if they meet the requirements of § 5. However, this presupposes proof of the value of the lineage in hereditary value or in its performance for the present State of Adolf Hitler, for it is on the quality of the blood and its preservation that we are concerned. In this sense we have also already made a number of larger estates, which met the requirements of the Reichserbhof Law, into hereditary estates. However, the Erbhof Law has no room for persons with a Jewish weaving defect in their genealogical table, no matter how nice-sounding their names may be and how well-sounding they may be in history. For this would be a contradiction in terms, since the Erbhof Law, with a view to the German future, seeks to preserve the blood source of the people, and that also means to keep it pure. Unfortunately, practice proves that the resistance to the Reich Hereditary Court Law on the part of individual large landowners must often be attributed to the fact that the families concerned are afraid to correct a hitherto carefully concealed defect in their genealogical table due to Jewish blood by applying for recognition of their hereditary court. The only thing I can recommend today, based on rich experience, is to always obtain a picture of the pedigree of such opponents of the Reichserbhofgesetz, if possible back to all greatgrandparents. Today, on the basis of rich experience, I can only recommend that in the case of such opponents of the Reichserbhof Law, one should always first obtain a picture of their genealogical table, if possible back to all great-grandparents, before one takes their opposition seriously from a factual point of view.With this I may come to the conclusion: When the Deputy of the Fuehrer, Party Comrade Rudolf Hess, said at the Reich Party Congress of the NSDAP. in Nuremberg in 1933 that National Socialism meant nothing other than applied race science, he was saying at the same time that for National Socialism the race question is not only the key to understanding world history, as a witty Jew who knew something about politics expressed it in one of his novels, but also that the race question represents the axis of all political considerations of National Socialism. But since no statesmanship in the world can disregard the earthly conditions of the territory in which the people live, it is evident from this that the concepts of "blood" and "soil" become the decisive fundamental idea of National Socialism.

Goal and path
# of the National Socialist
Agricultural policy

Richard Walther Darré

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First of all, I would like to express my pleasure at having the privilege of presenting to you, gentlemen, the aim and path of National Socialist agricultural policy. From the interest shown in the measures taken by the National Government in the field of agricultural policy, it is evident that these questions of agricultural policy are today not only questions of agricultural policy, but that they are regarded as general economic questions, and that accordingly interest is shown not so much in agricultural policy as such, but rather in the effects of this agricultural policy on the whole of economic life. I therefore take the liberty today of explaining not only the nature of German agricultural policy, but in particular its effects on the German economy and, beyond that, on the economy of Europe as a whole.

First of all, I would like to anticipate an often-heard objection which you can still hear very often in German economic circles. The objection is that the difficult situation in which the German economy finds itself, like the economy of all countries, is directly and indirectly linked to the measures we have taken in the field of agricultural policy. The mistake is being made here of not considering the following: Of all economic processes outside of agriculture it can be said that the methods of dealing with these economic problems were not much different in Germany before January 30, 1933, than they were after January 30, 1933. What has changed since then in these fields is in many cases the economic ethics, but less so the actual economic methods. In the field of agricultural policy things are completely different. Here it can be said that January 30, 1933, was an unheard-of turning point. Whereas previously, since 1918, nothing, absolutely nothing, had been done for the protection of German agriculture, after January 30, 1933, such absolute protection of German agriculture and the German peasantry set in that it aroused the interest of all those peoples who, for their part, were somehow facing agricultural difficulties. From this fact it is now possible to draw the very simple conclusion and to derive the knowledge that the economic difficulties of our present day are somehow to be traced back in their root to events which lie before the day Adolf Hitler came to power. For since the economy of the German people, and also the world economy as a whole, was already sick before that day, it is impossible that the German Government should have had any part in the fact of this sickness and these agrarian measures. This realization is so important because it makes it possible from the very beginning to keep one's thinking and judgment free from the idea that somehow earlier concepts of a contradiction between agricultural protection and the management of interstate economic relations had anything to do with the problem of the present economic method.

I may therefore begin my reflections with a reference to the overall situation of the world economy, in order to proceed from here to the special field of German agricultural policy, and in particular to show that this German agricultural policy is suitable for promoting a healthy relationship between the peoples, and not for standing in the way of this development. There are an infinite number of theories about the cause of the world economic crisis and about the cause of agricultural distress. And when one surveys all these theories, one would like to despair in the hope that some clear insight would be able to help us out of this chaos. In fact, however, things are essentially infinitely simple, and it is only a question of keeping cause and effect exactly apart in order to recognize the source of the disease. But if I know the source of the disease, I will also be able to overcome the disease as such. It is claimed that the world economic crisis of today is a direct effect of the World War I maintain that this is not true, but that the root of the world economic crisis goes back to the time before the world war. The world war only fostered the disease condition, and after the world war, in world economic fever, this disease made its appearance.In order to explain the cause of the world economic crisis pictorially, allow me to show an example from history. Three hundred years ago it was still customary in all the countries of Europe for princes, when they wanted to wage war, to make use of officers who were financially strong enough to train a troop on their own account and then to go to war with this troop. In other words, at that time one had mercenary leaders working on one's own account.

Since these in turn only put their troops at the disposal of those who paid them accordingly, the form of warfare at that time was thus definitely based on the private initiative of such well-funded officers, who thus set up an economic enterprise. It must be noted, however, that ethical or national considerations were not at all decisive, but that the commanders of the troops and the waging of war represented a purely economic activity on the part of those who could afford these things. It is undoubted that this free play of forces in the field of private initiative in warfare has produced exceptionally great soldiers. I think I can say that all the countries of Europe can, to a greater or lesser extent, point with pride to one or other of these great soldiers. There is no doubt, then, that this system gave the able an extraordinary opportunity to develop his abilities freely and unhampered by governmental or other restraints. On the whole, however, the situation for the people as such was such that these conditions, while benefiting the individual, turned the whole into chaos. The time of the economic private initiatives of great agrarian mercenary leaders is characterized on the one hand by the appearance of important generals, but on the other hand is characterized in Germany by the ruins and rubble of the Thirty Years' War. So it was natural to me that the only thing that was done was to bring the interest of the general welfare into harmony with these previous methods of warfare. From this arose a phenomenon which has proceeded uniformly throughout Europe, namely, that war and the conduct of war became the business of the people, and in this respect the officer, the commander of the troops, conducted the war as the servant of his people or of his prince. Thus, from the necessity of the fact, the result was reached of curtailing the economic freedom of the private initiative of the individual mercenary leader, in order thereby to elevate the good of the whole. What thus became a restriction of the freedom of the individual was converted into the freedom of the whole to which the individual had hitherto belonged.

This reference to the development of the mercenary leader of 300 to 400 years ago into the officer of the present day who serves his people faithfully is particularly instructive because, in the final analysis, the entire world economic crisis can be traced back to precisely the same phenomenon that we have just outlined. There is no doubt that we owe to liberalism the detachment of the individual from ties that have become unrelated. The only thing that should have been done was not to satisfy oneself in the breaking down of barriers, but to take over in a planned way the good of the old ties for the shaping of a new economic order. But this did not happen; so it could come about that the individual, freed from all ties, could turn to could live out his inclinations economically. If Europe had been closed off from the rest of the world at that time, i.e. if America, Africa, Asia, Australia had not yet been discovered at that time, then this haphazard living out of the individual in the field of economy would have triggered in a short time exactly the same thing as was outlined above for the mercenary leaders, namely the struggle of all against all and thus chaos. If this did not occur, it was not because the law I have just outlined had no validity, but because an unheard-of sales market in overseas countries, in areas not yet economically developed, offered itself to the individual's need for private economic activity; these undeveloped countries were in any case ready to accept any commodity, so that the question of selling the commodity did not enter the sphere of thought of the European producers of commodities at all. If, however, the spirit of the creator was allowed to prevail and the organizational skills of the leader were added to it, if diligence and granted credit were further added to it, then it was basically easy to attain economic prestige, for one was sure to get rid of one's goods somewhere in the world. The demand for goods in the undeveloped parts of the world was so incredibly strong that the European countries hardly competed with each other in terms of their industrial production. It was possible for anyone, whether he be an industrialist in France, in England, or in Germany, to sell his goods anywhere in the world, provided he only took the trouble to look for outlets.

This fact has had quite a devastating influence on the thinking of our economic leaders and of all economic theorists in general, for it completely weaned people from the fact that the old principle still holds good that the sales market is the motor of all production. Because the sales market constantly and naturally absorbed every quantity of commodities, people became weaned on thinking in terms of its laws and got used to looking at everything always from the laws of production alone. - But not only did this happen, but employer and employee both did not come to think that their existence was economically justified only as long as their commodity was taken, but both began to determine their relation to each other exclusively from the standpoint of production. The profit of an enterprise was so self-evident a matter that employer and employee were concerned exclusively with the question of how much share of this profit should be granted to the employer or the employee. And since the employers' desire for profit was apparently not amenable to reason, they began to organize the employees so that one day, through the state, they might be able to force the employer to hand over a suitable percentage of their profits. As astounding and basically shameful as the fact is, there is no doubt that the economic theories and the struggle of the last 100 years have been exclusively concerned with how to distribute the profit from production properly, but that not a word has been said about what is actually to happen when production as such is no longer possible. So much has one become entangled in this false doctrine that employers and business entrepreneurs have striven with all their energy to get free from any interference in the possibilities of economic activity which present themselves to them, while workers have seen in the organizational control of these entrepreneurs exclusively the purpose of their existence. Whether democracy in this sense, Marxism, Bolshevism in another sense, in both cases the whole conceptual world goes back to the cardinal error of thought that production is eternal, while no one thought about the fact that production depends on sales.In the course of the 19th century, however, it became clear that certain basic laws of economics could not be denied with impunity. Before the world war, only a keen observer was able to recognize this. It announced that our European industrial groups were getting into certain difficulties, which they initially thought they could solve through cartel agreements and the like. But already clearly in the background it became apparent that new economic producers in overseas countries were entering the competition as competitors. This phenomenon, which was thought to have its origins in the world war, actually began much earlier. It was triggered by competitive difficulties, as certain production companies decided to save on the transport costs of goods in order to reduce the cost price in absolute terms. Thus the idea was conceived of creating industrial subsidiaries in the world's major consumer countries, without considering that these subsidiaries might one day become competitors of the mother country. But since, until then, all new establishments had always been a matter of personal credit, this question was considered only from the point of view of credit, and not from the point of view of the effect on the sales market.

Since all things in economic life have a certain law of persistence, i.e. that new knowledge and ideas have difficulty in gaining acceptance, this narrowing of the economic outlet of European industry was apparent to very few people. On the contrary, many companies were undoubtedly gaining dividends by the new method of establishing subsidiary branches, and it seemed as if an extraordinary advance were basically connected with this step. But when the pressure of competition between the European countries began to become more and more palpable and finally broke out in the World War, the extraordinary power of resistance of the German people forced its opponents to mobilize all means to end this war in their interest, i.e. to win it. With the unheard-of deployment of people from all over the world on the fronts in Europe, the industry of the Entente countries, which had been spared by the war, was not in a position to secure on its own the production of the things needed at the front. Thus the subsidiary industries of young countries or of colonies suddenly found themselves having to step in to help, which of course led directly again to a strong stimulation of industrial production in these countries. This is the real reason why the World War led to an unheard-of stimulation of industries of all kinds in the overseas countries. When the world war was over, a peace was concluded which did not logically proceed from the lines of thought just developed here, but which took other points of view into account on the part of the victorious states. I do not have to speak about this in particular and in detail. But I must point out that, logically, the end of the war did not mean the end of the question of existence for the newly created industries in all parts of the world, but rather that these industries wanted to live, and since they were able to use the shorter route between production and consumer, they slowly but surely beat the European competition out of the field. Then there was a second factor. Namely, that the overseas countries were faced with a completely different problem than the economic leaders in Europe with regard to the question of production costs in relation to workers' wages. For the labour force available in the overseas countries was accustomed by special circumstances to a much lower standard of living than the industrial workers of European industry. This was practically expressed in the fact that the industrial workers of the overseas countries were very considerably cheaper wages than the white workers. As a result of these wages, overseas industry became competitive with European industry, because the costs of production were lower, and thus, in the period after the World War, industries sprang up like mushrooms after a rainy night in all overseas countries. These industries were now naturally looking for a way of life and so a wild competition arose on the sales market of the world economy, which finally degenerated into a fight of all against all. These things developed relatively quickly, and at first triggered the phenomenon of the aggrieved countries coming together in the form of conferences to deliberate on the common distress. But since the distress did not have its cause in these things

If the economic egoism of the individual was not to be restricted, but only in the possibility that everyone could do what he wanted in economic life, then, from the point of view of the world economy, no result was reached. It is true that strong countries tried to limit the economic egoism of the individual by deciding on a kind of national economic structure, that is, by trying to mobilize the economic egoism of the individual in the interest of the national economy of the people. Here we have the key to understanding the things which have inevitably brought into being a kind of national economy among most of the great states of the world. But in fact, in principle, this has not solved the problem. For all that has been achieved is that the economic struggle of all against all does not burst one's own national borders. But one has not been able to prevent the struggle of all against all from continuing within the borders. This attempt to paralyze economic liberalism in its harmfulness by allowing it to run riot, so to speak, within the limits of the state, has stopped the problem, but it has not changed the situation on the world economic market, and not because a whole series of domestic industries, as well as all foreign trade, cannot do much with autarky on a liberal basis, and now the relations of nations with one another are a necessity in economic terms.

From this realization, we National Socialists now came to the conviction that if the economy was to be rebuilt, it must attempt to do so in a fundamentally new way. If it had been forgotten for centuries, as I mentioned at the beginning, that the sales market is the motor for production, then there could be no purpose whatsoever to promote the flagging production by means of production-increasing means or by problems of granting credit, but there could only be one way, that one made the attempt to replace the chaos on the sales market by a planned reorganization. If one takes this standpoint, then the first question that confronts the logically thinking person is how the relations of the peoples among themselves should then take place economically. And there it was quite clear that, so to speak, each country was trying to pull the wool over the other's eyes, but one had to make the attempt to ascertain between two countries which economic exchange relations between them were necessary and advisable, and then on the basis of this knowledge one had to attempt the reorganization of the sales markets. For it is quite clear that a country can import only as much raw material, for example, as it exports goods for. It is not a question of what raw materials a country needs in order to build up this or that industry, but of how many goods another country will take from me so that I can exchange goods for it. This is basically an eternal law of the economic relationship between nations. The fact of this law is not shaken by the fact that a grant of credit by the state temporarily enables a commodity-importing industry to import more commodities than the people then export in goods. For this method of a state is only possible when there is sufficient capital, formed by the labor of other industries of the people, to be made available as credit, and thus enable that industry to maintain its strong importation of raw materials.If, however, one first starts from the problem of the natural economic relations of peoples to one another, one soon comes to the conclusion that a truly good balance can only be achieved if the economy of the people is healthy in itself. But a national economy is healthy only if it is built on a healthy agriculture, possesses an economically necessary industry, and now carries out and introduces those branches of production which arise according to the state of things, i.e. on the basis of the needs of the peoples among themselves. Only when such a national economy, founded in itself and resting in one centre of gravity, exists, will an honest exchange of goods among the peoples of the world be possible.

National Socialism started from this thought when it decided to overcome the chaos of the world economy by a new principle. This principle could only take shape if it was possible first of all to put agriculture in order and from there to build up the foundation of the national economy. From this point of view I must ask you to try to understand the agricultural policy of the German Reich Government. For us it is not a question of giving special advantages to one sector of the German economy, namely German agriculture, but for us it is a question of finding, on the basis of healthy agriculture, the ground for a new German national economy, which for its part will then be able to enter into relations with the other nations.Previous liberal thought could not free itself from the idea that the unrestrained private initiatives of the individual had to operate in the economy if production as such was to be stimulated. From this consideration a genuine liberal way out was arrived at, namely, by believing that if the inner market were kept free from foreign goods by high tariff walls, this inner market could gain most by the free play of forces. However, it was overlooked that such tariff walls only serve to be built on principles, i.e. that what was refused to one country must logically also be refused to the other country. With this method, from the point of view of the internal market, the liberal economic leader is safe from the competition of the foreign market, but this does not exclude internal chaos, but above all it does not prevent this method from not reaching a harmonious confrontation with the economic interests of the other peoples and states. On the contrary, this system was bound to create all the more tension within a country, for now an industry interested in exports had no interest in the customs duties required by agriculture producing for domestic needs, and conversely agriculture saw in industry interested in exports its natural opponent. Thus it came about that liberalism in economics, which was developing into national liberalism, invented the thesis of the fundamental opposition between national industrial production and national agricultural production, without realizing that its entire doctrinal edifice was already wrong in its presupposition.

This consideration led us National Socialists to spend months thinking whether there might not be a way out of the chaos of these contradictions.We saw clearly that, in some form or other, customs as such are one of the most obstructive phenomena in the relations of countries with one another, and that it must somehow be possible to build up a national economy in which customs duties play a thoroughly secondary role. Here we were helped by the consideration that the problem 300 years ago was the same with regard to the free economic initiative of the mercenary leaders as it is today with regard to the free economic initiative in the economy as such. That is to say, we came to the conclusion that the only way to find a way out of the chaos was to decide to depart fundamentally from liberalism in economic thought and to decide to integrate the individual as a part of the economy and to make the law of the whole economy the standard for the economic freedom of the individual. That is to say, we decided to follow the same path that has led today to the formation of officer corps who, for their part, did not even think that their existence meant a confinement of the individual officer, since they have learned today that the curtailment of their free initiative has been to the blessing of their people and also of their State.

But we could only bring about the recovery of the economy in agricultural terms if we established firm relations on the internal market. Thus, we came up with the idea of guaranteeing the stability of the internal market by uniting producers, traders and consumers of agricultural products, and of securing the internal market without, however, in any way jeopardizing relations with foreign countries. What we have done, therefore, has nothing to do with a problem of the estates, although we have called it the law of the Reichsnährstand. What we wanted to do was to establish a clear relationship between the needs of consumers of agricultural products and domestic agricultural production, and to get an overview of where overproduction of agricultural products on the domestic market was occurring. In this way, it should be possible to quota, so to speak, agricultural overproduction with a view to the internal market, if it appears that the needs of the internal market are capable of absorbing agricultural production. On the other hand, it is possible to import from other countries only that production which their own agricultural production is no longer capable of producing. We have freed ourselves from the idea of a planned or compulsory economy. So we left it up to the individual farmer to produce what he wanted. We just do not take away his entire harvest if the internal market suffers from overproduction of these products. This is not the place to talk about how we achieve the original key for the individual producer. All that is essential is that, if you want that, you must have the internal market so securely in hand that none of the producers can break out of that structure. For it is clear that if a farmer can somehow sell a percentage of the grain not taken from him under the table, the whole system will be ineffective. But, on the other hand, it is clear that when the agricultural producer and the agricultural consumer are united in such a form in a national economy, the interest of both the agricultural producer and the agricultural consumer can be guaranteed by the state or by that body which has to determine the prices. Thus we move from the liberal Marxist fiction of the free price to the National Socialist realization of the economically justified price.If an internal market is organized in this way in agricultural terms, then customs duties are, in principle, superfluous. After all, in such an economy, which is controlled by the internal market, foreign countries can only sell their products if the state in question feels the need for these products. Since the markets are subject to supervision, it is impossible to bring goods onto the market that escape the supervision of the market authority.

At first, one may think that the lines of thought developed here are bold and complicated.In fact, however, its effect on the relationship of peoples to each other is quite different. For it is quite clear that one now finds with each country that form of mutual exchange of goods which is most agreeable to both countries. If one knows that the market can easily absorb this or that agricultural product, then it is not difficult to enter into mutual exchange with another country and to offset it with a consideration, for I know that the market needs this commodity, and so it is in the national economic interest if a trade agreement is then concluded with the country that wants to export goods, in which the country then accepts other commodity products in return.

Although these ideas may have originally been regarded as bold theories, the trade treaties with Holland and Denmark have proved that they are not just theories. For both treaties were concluded by my Ministry in a leading economic capacity, and it can well be said that without this new economic conception this would not have been possible at all. Although the Reich Food Law has only been in force in Germany for seven months, the two trade treaties with Holland and Denmark have already proved that a new way has been opened up to regulate the economic relations of the nations among themselves.

To sum up, I would like to say that the way is now clear to get free from the liberal presuppositions of the world economic crisis and to make possible, only here in Europe, a new economic order in the relations of the peoples among themselves. Paradoxical as it may sound, I must say that on the basis of this path the peasantry becomes the pioneer of an organic exchange of goods. And this is because in this way an honest exchange of goods between peoples is carried out, and the exchange of goods is not the result of wild economic struggles between countries. If liberalism, on the basis of its false premise, saw in the peasantry the stumbling block to international understanding among the peoples, National Socialism has proved that the peasantry of Europe is called upon, while fully preserving its national characteristics and national self-assertion, to reorganize the economic relations of the peoples among themselves and thus to develop an entirely new basis for an organic world economy. And the importance of this is because this kind of economic relations among the peoples is a much more honest one than has hitherto been possible on the basis of liberalism. It is only a matter of bringing one's own affairs in this field to the realization that liberalism has played out in the world and that a new field of economic relations among peoples must take hold. And with this there is nothing to prevent us from looking confidently to the future. I have placed this one aspect of German agricultural policy in the foreground exclusively because it is ultimately the most important. I know that in many foreign countries the first question is always directed to the Reichserbhofgesetz. I think it is more correct to point out that the Reichserbhof Law is only the logical continuation of the basic idea of order and binding within the agricultural sphere. For it is only the Reichserbhofgesetz which secures the final attachment of the peasant to the soil as the eternal basis of all agricultural production. However, I would like to be allowed to speak about this in more detail on another occasion. I wanted to say today that the German peasantry is the guarantor of peaceful understanding among the peoples, and that it is from this peasantry that the impulses emanate to advance through internal market organization to freedom of foreign trade.

Reordering our thinking

Richard Walther Darre

Rarely has a century been so clear about its fundamental task from the very beginning as our century has been. In the year 1900 three scholars independently of each other found the scientific proof of the law of life fact of the inheritance of characteristics; these were the Germans v. Tschermak and Correns and the Dutchman de Vries. These discoveries were made independently and also uninfluenced by each other. The whole scientific world took part in these discoveries at that time. But only a few scholars already suspected the spiritual upheavals which they would trigger off; even the boldest minds among them could hardly have dreamed of the extent to which these spiritual upheavals would assume. The scientific world had not yet recovered from its surprise when another piece of news of an equally surprising nature reached it, namely the fact that the discoveries of the year 1900 were not so new at all, but had already been found before, only they had never been taken seriously before. Already 25 years earlier another German, the Augustinian prelate Gregor (Johann) Mendel, had come in quiet scholarly work to the same research results as the above-mentioned three scholars, but without meeting with understanding from his contemporaries. Whereas it had hitherto been impossible to agree which of the three scholars should be accorded the honour of the first discovery of the law-of-life fact of the inheritance of characteristics, this embarrassment was now removed. It was clear that this honour must go to the Augustinian prelate at Brno in Moravia, Gregory Mendel. It was therefore agreed that in future the process of the inheritance of properties should be called "Mendelism", in order to link the fame of the discovery of this fact with the name of Mendel for all time. But these discoveries might only have caused a sensation in the scientific world of scholars, had not an event of the same direction immediately before the turn of the century stirred the spirits of Germany. An Englishman who had chosen Germany as his adopted country had delivered in German a scathing reckoning with the intellectual currents of the closing century, and had proved the fact of race as the shaping principle of history, if not yet scientifically, at least historically. Houston Stewart Chamberlain in his work, "The Foundations of the 19th Century." His work shook the spirits to an extent that we can hardly imagine, called for a decision, swept away traditional concepts and thus actually prepared the ground for the new thoughts of race and blood to germinate and take root. For many years his work became virtually the bible of all völkisch Germans.

Both events, although born on different spiritual planes and proceeding from different premises, have initiated and begun a triumphant march of race and blood thought through the spiritual life of our people to a previously unimaginable degree, interacting and mutually stimulating each other. While "Mendelism" conquered the world of natural science in an unbelievably short time, Chamberlain revolutionized the world of science with his "Mendelian" ideas. "Fundamentals" the whole edifice of thought of the educated world. Even before the World War of 1914, both events, which began abruptly at the turn of the century, had shaken up our people and are still in the process of literally turning our world view and our thinking upside down and reshaping them. The speed with which this spiritual development is proceeding is perhaps best illustrated by the fact that only 35 years later we in Germany had legislation designed to eradicate Jewish blood from our national body and to prevent hereditary offspring. In order to be able to judge the miracle of this spiritual process of rethinking at least to a certain extent, one should bear in mind that today only 40 years have passed since the turn of the century, 20 years of which were actually not conducive to a calm spiritual development because of the world war and internal political turmoil. It is good and necessary to remember these facts occasionally. For the extraordinary speed with which the effects of this new knowledge of the heredity of qualities are spreading among our people means that it still often catches the individual unprepared and therefore makes him head-shy. Even where one knows, or at least begins to suspect, that the new knowledge of heredity places one in the midst of the spiritual upheaval of the time, it is difficult to save oneself in the whirl of these spiritual conflicts on a well-considered standpoint. The author of these lines confesses that he too felt this way at first; he has not yet met anyone who would have felt differently. Certainly, it is relatively easy to understand that the Jewish question is no longer a question of religion, but a question of blood. The whole Jewish question is thus abruptly answered, because, while one can still discuss how the Jews are to be treated, there is no longer any need to argue about whether they can be made Germanic by some environmental influence, a controversial question which has agitated our people throughout the nineteenth century. It is also still easy to see, for example, that the whole question of criminals is put into a new light by the new doctrine of heredity; the real criminal is hereditary, and the extension of prisons and penitentiaries is in the future only proof for a state that its statesmen are not capable of distinguishing the herb from the tares and also - of weeding the tares. Much more exciting than all these mental conclusions, which lead, so to speak, to purification processes within our national body, is the realization that the talents of our people, its great men in state and army, in economy and art, in trade and in the civil service, have also inherited their talents. What is so shocking about this realization is the mental conclusion that must be drawn from it. We do not, then, owe our great men to chance or to some special grace of Providence. Rather, our great men are part of the heritage of our people in the household of its blood.

We do not deny the grace of God in the life of the individual citizen of the earth, which protects and conditions his destiny. Nor do we imagine that we can explain the miracle of genius by looking for it in the inheritance of the qualities of his ancestors alone. We do not deny the fact of a divine power superior to man. But we must nevertheless state that no genius of our people has yet been found who has not expressed his genius in qualities and dispositions which can also be found in his ancestors. In other words: We do not deny that genius owes its existence to special divine grace, but we maintain that genius is always able to work itself out only within the framework of those qualities which its ancestors have bequeathed to it. This realization is both exciting and exhilarating. For it makes us aware that we ourselves, but also our people, go back to the fact of qualities which we owe to the blood of our ancestors. Thus all things around us, our public life as well as our own, receive an entirely new illumination and evaluation. For the achievements of our German people in modern times cannot then be separated from its achievements in its history. This means, taken to its logical conclusion, that the whole idea of the nineteenth century of the eternal progress of mankind is correct in all things that we human beings are capable of inventing and shaping, but that this idea of progress does not apply to our blood, but that it determines the talent budget of our people as a fixed quantity. If we as a people still accomplish something today, we owe it to streams of blood that have been active throughout German history. And in the future we will only be able to accomplish and shape as much as we will still have this German blood at our disposal through our children and grandchildren. The decisive insight: **Volksgemeinschaft is a blood community.**

This raises the decisive question: What are we actually doing in order to preserve and increase this irreplaceable and precious national treasure, which is bound to this German blood or to its kindred blood, of our völkisch vitality? For this is clear: If all qualities are so much conditioned by the ancestors, then we can indeed ponder about the divine grace to which our ancestors once owed these qualities in the dim and distant past. But we cannot well doubt that it is not in our power to preserve and increase hereditary qualities otherwise than by the process of procreation and birth, which is governed by the laws of life. Above all, however, it can no longer be doubted or disputed that any artificial generation of human hereditary qualities which might supplement the endowment of our blood belongs to the fabulous realm of fools who are out of touch with reality. What we are and what we can still become as a people is determined by our blood.

Such considerations and insights are only the mental conclusion of given scientific facts which the turn of the century has allowed us to find; they seem simple and almost self-evident, but they are nevertheless of stirring force when one thinks them through and realizes the consequences. Consider for a moment: the precious and essential hereditary qualities of our people, its blood, are a national treasure which is unique and cannot be created anew. What is not preserved by procreation and birth is irrevocably gone: it is as if one thoughtlessly threw a precious treasure or the preciousness of jewels into the ocean, where it is deepest. No power in the world can bring these jewels back to the light of day: they are gone forever and irrevocably. It is exactly the same with the hereditary traits of our people when they die off without progeny. A man or woman who would throw their treasures or jewels into the sea without sense or reason, so that they are gone for ever, might justly be called insane or stupid: of this there would be no doubt at all! And whoever would do the same with the imperial jewels or other treasures of a unique kind of our national wealth would, if the madhouse did not take pity on him, be sure of an embarrassing trial for conduct injurious to the people. But how do we deal with the much, much more precious hereditary property of our ancestors? But what do we do with this unique and unparalleled preciousness, which our ancestors in our hereditary properties, in our blood, have handed over to us in faithful hands? Let each one ask himself; let each one look around in his own environment; the answer will generally be shameful enough. Man cannot be produced in retorts. Before the mystery of the origin of life God has spread a veil which man's hand will never draw away, even though man may investigate the processes of life himself in every detail. This denial of the ultimate knowledge of the origin of life itself is a fundamental law of human life par excellence and a part of the order of existence as God has placed it in this world. There are many people today who do not want to think through to the end such questions about the value and loss of hereditary genetic material. They say: "We are inventing so much, things are progressing so wonderfully in all fields, why shouldn't a genius succeed for once in the chemical laboratory? "Hereditary plants" to be invented, just as airplanes and railroads, telephones and radios have been invented! He who asks such questions forgets that we can invent an infinite number of things concerning the material goods of this world, but that we cannot discover the secret of life. Our language, by the way, also tells us that we only "discover" or "invent" what was somehow already there before, for one time we "uncover it" and the other time we "find it"; it is therefore already there, only not yet known to us and not first created by us. Our great natural scientists, our physicists and chemists, also know this perfectly well. Here limits are drawn for us, which we humans are not able to cross.

That is a fact with which we must come to terms. No matter how enthusiastic we may be about all inventions and how intoxicated we may be by the technical progress of the time. In questions of blood, in so far as we understand human hereditary characteristics by it, all frenzy of progress ceases. In questions of blood, only the given is valid, the hereditary property of our ancestors, which has been handed over to us by God in faithful hands. The only and true wealth of our people is its good blood. We can lose the material goods of this world as a people and as individuals; that is not so bad as long as the old German blood is still present, because it can recreate them at any time. This was the fundamental miscalculation of the scornful victors of Versailles; they allowed their peoples, first and foremost the Jews, to plunder us and thus believed that they had struck us to the core. But they forgot our blood and overlooked the fact that this blood knew how to recreate what their feelings of envy and inferiority had robbed us of. More dangerous and truly characteristic of the nature of things was Clemenceau's harsh word: "There are 20 million Germans too many in the world!" It is only when the life-source of valuable blood begins to dry up in our people that our nation is really devalued and becomes in truth poor and inferior. What the peace treaties of Münster in 1648 and of Versailles did not achieve, namely, the elimination of our people from the history of Europe, an indifference on our part to our blood values might well achieve. Again and again one encounters people who would like to evade this last rethinking of our national conditions of existence and blood-value realities. Out of an often unconscious mental comfort, one would like to persist in cherished ideas: After all, everything went well until 1940, why should it not continue to go well in the future. What is the point of these uncomfortablenesses, these references to nationally responsible thoughts about the future! One simply does not want to look responsibly into the future; one wants to become intoxicated with contemporary progress and success and believes that one can disregard the laws of life of one's blood with a wave of the hand. We have today the concept of the people's property. We have the concept of the people's pest. We have fast-working special courts to strike at the people's pest who attacks the people's property. But these measures serve only the material values of our national property or its mental health, but they do not yet serve its precious blood. Certainly, since the "Nuremberg Laws" we have taken a step forward in the field of blood, in that we are now trying to keep away from our people the blood that is most dangerous to our blood, the blood of the Jewish people. This is undoubtedly already an enormous step forward in this new territory of blood questions and an extraordinary revolutionary deed in our time. But the Nuremberg Laws are only a preventive measure and not yet a constructive measure in the sense of increasing the good blood of the German kind.

We ask not to be misunderstood: It is always the case, after all, that the best soil will allow even the horniest weeds to proliferate if the farmer's precautionary measures do not weed them or otherwise destroy them. The yield of a field presupposes the destruction and keeping away of the weeds just as much as it is conditioned by the careful care of the field and its fruit. In this peasant sense, our Jewish laws are a prerequisite for making the field of German blood ready for sowing by ridding us of the weeds of Jewish blood. But we still have the task of cultivating and caring for our blood in order to cultivate the field of the German way of life and thus bring about fruit and harvest for our people. In these matters of nurturing and caring for the German blood, we are still at the beginning. It has already been mentioned at the beginning that this is essentially connected with the extraordinary rapidity of the development of all the questions which play a part in this new field. Since the turn of the century the new insights have been rushing along as if in giant strides. We must first grasp in our souls, and above all learn to come to terms with it in our souls, that a complete revaluation of all values has begun through the discovery of the inheritance of qualities, in short, from the idea of blood, before we can come to a clear affirmation of these questions. We are slow to grasp, just as one who, still drowsy between sleep and the beginning of awakening, begins to find himself again and is slow to grasp and comprehend his surroundings, that we have entered a new world of knowledge and with it also a world full of new standards. It is a new world of thoughts that almost confuses and dazes us. And yet we recognize with a sense of foreboding and knowing that it is the world of our new reality, to which we must take a stand inwardly and outwardly, and which fate has somehow charged us to master. Out of the dance of death of the ideas of a perishing world of thought rises anew the world view of the value and eternity of blood and its sanctity for our people.

Blood is our people's only wealth.

That is a terrible sentence, but also a fruitful one at the same time. Like a thunderclap, this realization jolts us. What are laws, what is the meaning of economy, what are inventions, if they cannot be preserved in generations or developed further by the blood that once created them! Nothing is eternal in this world that is formed from the stuff of this world. But the blood of a people can be preserved eternally if the people profess and serve the life-laws of their blood, i.e. consecrate their lives to them. We, as the only people of Europe, have a history of thousands of years, tangible and continuous, since the time of the migration of peoples. What legal institution, what form of government, what type of economy could boast of having been decisive in this thousand-year process of the life of our people! What still gives us existence and life today as a people and as an empire is eternally the same blood that built up the state of the Middle Ages just as it is now preparing to build up Adolf Hitler's

Third Reich and lead it toward a new millennium. The institutions of our national life are nothing, the blood of our people is everything.

We could lose everything in the Peace of Münster in 1648 and in the Peace of Versailles in 1919, we could be humiliated as a people, we could be plundered, in short, we could become a laughing stock to the nations of the world. We could fall so low that the German would be ashamed of himself. All this was not decisive. For we were able to rise again because we still had a core of good blood at our disposal, which was sufficient to initiate and enforce the rise of our people again. But: Germany's future now also depends on this core of good blood. And this realization of the unconditionality of this single value of our national treasure touches the heart and for a moment makes one hold one's breath: The moment of realization of the unalterable fatefulness of this fact shakes every thinking member of the people. But what about us? Are we aware of our present condition and of all the consequences? The answer is quickly given; undoubtedly: no! Certainly, some individuals are already aware of the facts and are striving for ways and means to master the tasks given to us in view of our nation's future. But these individuals within our people are like the peaks of the mountains at the rising of the dawn: they may be the first to sense the sun and the first to be illuminated by the sun, but the night is only slowly receding from the valleys. If we were to draw up a budget today for our blood-value heritage, we would be frightened. We would not be frightened because this budget would no longer open up any prospects of being able to keep our people alive in the future. Oh no! On the contrary! We still have generations and blood values such as hardly any other people can even present to us. But we must be appalled at the thoughtlessness and the bottomless recklessness with which still wide circles of our people allow the precious heritage of our people, the precious blood of our ancestors, to dissipate without preserving this valuable national heritage in descendants. We preach in all things of our national existence that the common good must take precedence over self-interest. But we are only very slowly beginning to realize the application of this principle to the really only valuable stock of our people, its blood, and are scarcely getting beyond the discussion of this question. In matters of blood, unfortunately, it is still true, and in part even legally valid, that self-interest can take precedence over the common good. Only slowly is the National Socialist idea of Adolf Hitler able to assert itself here. Where we have at least managed to do some weeding (e.g. Law for the Prevention of Hereditary Diseases, Nuremberg Laws, etc.), the German people in their broad masses still approach such questions very timidly. Legislation is still lacking, at any rate, which would direct the care and increase of the valuable bloodlines of our people according to the principle that the common good must take precedence over self-interest. The transformation of our existing law according to this point of view would be a revolutionary step of the first order.

We Germans cannot avoid the affirmation of the question of blood and the mastery of the task of preserving the precious blood. But we will first have to come to the spiritual realization of the importance of blood before we can one day summon up the strength to bring this realization to life in our people through appropriate measures in the field of legislation. Only when we make blood the prerequisite, the basis and the axis of all our considerations, can the turning point in our people occur and the time of the negation of the idea of blood be turned into a time of the affirmation of the idea of blood. Only then will the reorganization of our thinking have begun, and our world-view will have been reoriented from the life-law of the blood to the life-law of the blood. Then we will understand that this century will be a century of blood thought, i.e. that it is a century of rediscovery of the laws of life of our nation. If we are asked how this reorganization of our thinking should begin, we answer: We will not do justice to this new task of our ideological thinking by intellectually stimulating discussions about the pros and cons. We must begin with the reorganization of thought within ourselves. For only when we attain complete clarity within ourselves can this inner clarity about our will be translated into appropriate action. Only then will all discussions about the measures to be taken fall on fertile ground. We must free ourselves in our world of ideas from all the dross of

a traditional education and schooling which allows us to think past the idea of blood. In the sphere of our public life, in the field of legislation, in the field of economics, of art, of science, etc., our conceptions must receive their value from blood, i.e. exclusively from the German people. But whoever denies the idea of blood is in the future an enemy of the German people. We must place the German man in the foreground of all our considerations. For this German man is, after all, the bearer of German blood. Seemingly a simple demand. To many this demand may seem self-evident. And yet it is a demand which introduces and conditions the greatest spiritual upheaval in all fields of our public life, especially in constitutional law, in public and private law, in economic law, in social legislation, in short, in almost all fields of our national life, and since 1933 has already begun to be realized in some areas. The effects of this spiritual upheaval, however, are so extensive that, although we have an inkling of them, we cannot imagine them in their full extent. In particular, we do not believe that this reorganization of our thinking from the idea of blood will soon find expression in corresponding measures. The revolution of all traditional spiritual foundations from the blood idea is far too tremendous for that. Our century will perhaps only suffice to work out the spiritual foundations on which our children and grandchildren will be able to build and justify their state measures for the preservation and increase of our precious blood.
But what we today can already begin to work out these spiritual foundations is already twofold:

First:

We will develop a new relationship to our ancestors. For what we bring with us into this world in the way of dispositions, what qualities we are able to demonstrate in the struggle for life, we owe to our ancestors, who have bequeathed them to us. Certainly it is that which we acquire by virtue of knowledge and will in the struggle with the environment around us that finally makes us a personality. The extent of our consciousness, i.e. our capacity for cognition and our will, determines our destiny. But the hereditary dispositions which influence our cognitive faculty and whose framework even the hardest will is not able to break in order to become a personality in this world, are nevertheless the prerequisites of our existence and are born with us: we owe our hereditary dispositions to our ancestors.

One can also express this insight in the sentence:

Remember that you owe the conditions of your existence to your ancestors!

Certainly, we can squander the patrimony of our ancestors irresponsibly or use it responsibly in the struggle for life; we can desecrate it or honour it! In this respect we are undoubtedly masters of our will! In this we have been given the confidence by God to be masters of our destiny and to be able to let our will prevail. In this, God has clearly raised us far above the beast. The will is the divine spark in us to develop powers and to have a formative effect in our environment. But this will is bound in two ways: on the one hand to the set order of God in this world and on the other hand to the hereditary abilities of the acting personalities. We cannot get out of the framework which the hereditary dispositions of our ancestors have set for us. And this should never be forgotten, if we are not to be denied success in life. One should neither overestimate nor underestimate both the will and the hereditary dispositions; only the interaction of the two elevates man to a personality. But we can only honor our ancestors if we keep them alive in our consciousness and in the consciousness of our descendants. If we do not know who and what our ancestors were, we cannot visualize them and therefore cannot honor their memory.

It has become customary today to take the final stanza of the old morality poem from the "Edda" (67-69) to cite:

Property dies,
clans die,
You yourself die like them;
one thing I know,
that lives forever:
the glory of the dead.

Here one always wants to ask: with respect: when and by whom? For if the heroes forgot to beget offspring, no one can testify to their fame. The Teutons at the time of the Edda knew this very well. And therefore the moral poem begins significantly with the following stanza:

A son is better,
whether born late
after the host's entrance: not a
memorial stone stands
on the roadside edge,
if a kinsman does not bet him.

One should no longer mention the final stanza of the old moral poem from the Edda without also mentioning its premise, namely the opening stanza. It is only since 1933 that some people have become aware of who they actually descended from, due to the obligation to provide proof of their ancestry under the Reich's law; some people have thus gained a completely new relationship to the past, but also to the present. Today many people look back with pride on their ancestors and feel again as a link of a chain. People are happy to honour the memory of our ancestors again. But what is still lacking in many cases is the possibility to honour the places where our ancestors are buried. Many burial sites can no longer be found today, many are difficult to reach, many have been leveled in the course of sober considerations of expediency. That is unfortunately a fact. But we have to come to terms with this fact, because it is a given. But he who wants to honor his ancestors will be able to honor them in other ways than just by taking care of the burial places. One can always dedicate a corner in one's home to the memory of one's ancestors. One can keep the ancestral tablet at this place, also one can preserve or hang up the pictures of the ancestors here. In quiet hours one can then have a dialogue with one's ancestors in such places and give account to them. Whoever, in the course of time, makes such a practice an established custom and spends his hours of celebration in this quiet corner of his home, will soon notice what a deep and lasting source of spiritual strength arises from such an account before his ancestors.

Basically, such an inner dialogue with our ancestors is nothing new to us Germans: it was actually always natural for our ancestors to proceed in this way. Our language has also preserved for us the fact of how our ancestors thought of this dialogue with the ancestors. The German language traces everything that we know from within ourselves, without being able to attribute it to external circumstances, back to the voice within us. Our ancestors believed that this inner voice goes back to our ancestors, who thus speak out in us. When our "ancestors" speak up in us, then we "suspect" something and call it a "hunch". Whether we of today want to or are able to recognize such connections is irrelevant in comparison with the fact that our ancestors understood and comprehended the connections in this way, and that our language has preserved these connections for us very clearly. It would be especially beautiful if the custom were to be adopted on our hereditary farms that the farmer and the farmer's wife should once again be laid to rest on their own land. What a source of spiritual strength it must be for the grandchildren when they can approach the graves with reverence and remember those to whom they owe their existence and who worked and farmed in the fields before them. Only then would the idea of blood and soil experience its true consecration, when the farmer's plough once again breaks the soil in the area of his ancestors' graves, when the farmer performs the work on his farm in memory of his ancestors and fulfil in his life in the consciousness that he himself will once again become the ancestor of his soil. What a happy thought to be laid to rest in one's own land, to which one has devoted one's life's work, honored by one's descendants, but also giving one's grandchildren a blessing in their work, which has also been the work of one's own life.

Second:

We will have to see to it that we beget descendants who are worthy of us or surpass us. The sentence: Remember that you have ancestors! has as its consequence the further sentence: Remember that thou shalt be an ancestor! Here we stand at one of the most decisive ideological and spiritual turning points of this century. For: either we take seriously the realization of the importance of blood, and from this we quite coolly and objectively draw the conclusions with regard to the descendants of the German people, and if necessary we do not shrink from entirely new ways and means, or we no longer manage to do this, then the end of the history of the German people has come. Whoever, in this century of hereditary doctrine, is not able to think through to the end such mental conclusions, either does not want to think in terms of the laws of life or, out of mental cowardice, shrinks from mental conclusions which are inconvenient to him; perhaps he shrinks from such thoughts only because they are novel and not conventional. This is also an iron basic law of our people: there is no German history without sufficient German blood!

If the idea of blood is to become the axis of our worldview, the child must again become the meaning and purpose of our existence: It is the children of our blood who matter! For if the blood of our people is the only true wealth, its children are also the only guarantors of its living eternity. And with this statement we are already in the midst of the spiritual upheaval of our time, in an upheaval that can perhaps be called the most revolutionary imaginable. We have become accustomed to speak of the coming into being and passing away of peoples as of something immutable. Since Spengler's "Decline of the West" in particular, a scientific school has been built up on this line of thought, which allows peoples, like individuals, to come into being, to mature, and to perish again. The history of the German Empire alone ought to prove the inadequacy of this school of thought. For if we find ourselves today once more in the midst of a world war, it is not because we are already visibly growing old, but because the world envies us the vitality of our people. But our people is the oldest historical people in Europe, if one takes the introduction of Christianity among the Germanic tribes as a time standard. And the peoples who are fighting us are all historically more recent. Spengler's theory and the popular conditions of this world war contradict each other. But the plain proof against the view that peoples are mortal like individuals is China. This people has lived for thousands of years and will probably live for thousands more. In the case of this very people, however, the cause and effect of this phenomenon are quite obvious. By making the procreation of a large number of offspring for the purpose of securing ancestor veneration the basis and prerequisite of a Chinese world-view, Confucius ensured the living eternity of his people through a large number of children. Therein lies the whole secret of the overflowing vitality of the Chinese people, which multiplies independently of state forms or state shocks and thus easily compensates for all strokes of fate, devastation's and losses. The Chinese people and their moral teachings refute Oswald Spengler. Ancestor veneration in Shintoism has had a similar effect on Japan. The Japanese people, too, have remained alive and energetic for thousands of years as a result of their ancestor worship. The Japanese have families whose recorded family history spans much longer periods of time than we have German historical sources with the entry of the Cimbri and Teutons into history. Imagine, for example, that the descendants of Hermann the Cheruscan were still sitting on their ancestral estate, on which the Cheruscan prince had already been born, and were keeping the diaries of their great ancestor. Judging by such an example, one gets a clue as to the moral force of this Japanese cultivation of the family tradition and its veneration of ancestors.

If we as the German people really want to enter into a new, millennial history, then we must quite decisively relearn in the questions of the preservation of the people - and these are questions about our descendants. We must then, like the Chinese and Japanese, once again firmly incorporate procreation and the result of procreation, the child, into our world view and orient the whole question of the German child towards the living eternity of our people. Today we suffer from the fact that in all questions of the child we value too much the outward appearances connected with the procreation of the child, but do not make the result of the procreation, namely the child, exclusively the standard of value of all our considerations in this question. One will not be able to deny that to-day, according to the general opinion, it is still more important to many people to ascertain under what circumstances a child was born than, for instance, to inquire into the hereditary value of a child. The question "born in wedlock" or "born out of wedlock" plays a role e.g. still play a major role, in many cases even the decisive role. Few people first ask the question of the hereditary value of a child before they subject the circumstances of its birth to judgment. And even though the national community may not and cannot be indifferent to questions of morality and propriety in these matters, the only decisive factor for the national community is the blood value of the child born, since as an adult he will one day become a member of the national community. This is stated here only as a fact and given state of our ideas about questions of the German child. This is in no way intended to blur the concept of marriage or to give the word to illegitimacy. The word "marriage" originally received its essence from the word "eternity." Marriage served our ancestors as a concept and as an institution for carrying on a lineage in eternal sexual succession, i.e. for keeping it alive into eternity. Sense and purpose of the old, German marriage was the child. The old land laws also still express this unequivocally. It was not until the Civil Code, introduced in 1900, with its rational principles of a law alien to the species, that the child was set aside as the meaning and purpose of marriage in favor of the self referentiality of the two spouses. Liberalism as a worldview has re-evaluated everything in this respect too, and has allowed self-interest to take precedence over the common good. In the question of marriage, too, it will be important to make the word "common good comes before self-interest" the guiding principle. In this connection it should be pointed out that the novel literature of today, which makes the ego reference in the relations of the sexes to each other the basis of its considerations, has as its premise the ideological reevaluation of all feelings, as it was brought about by the liberal age. There is a fundamental difference in the way of looking at things whether one sees in marriage a task to which two human beings submit for the procreation of their blood, or whether one sees in marriage an institution which is to serve the ego-related satisfaction of the longings of two human beings, whether in spiritual or in bodily relations. The way for the flood of modern novel literature was only opened when the feelings of the lovers towards each other became the main thing, but the result of their love, the child, became a subordinate or even unimportant question.

Undoubtedly this liberal development of our emotional life has also had its good side; it probably even had to be in order to dissolve rigid forms of our social life within our national community and thus to clear the way for ideas of the law of life within our national community. But there is no doubt that the overvaluing of the "I"-relatedness in all questions of love has in many cases made marriage into what we unfortunately often encounter today. Today's marriages often give the impression that the God-given sexual instinct of the sexes has, so to speak, only been given free rein within a socially possible framework, because no other way out was known. He who professes to be of the blood can only call such a marriage of externality, based on egoistic ideas, immoral, unless it is forced for reasons of health. Such marriages are shameful for our people. If such externalities, which are like a numb nut, are legally recognized in public life - and we are doing so today - then we should not be surprised if the questions of divorce and the aversion to marriage begin to run rampant. The meaning of marriage has been lost and the principles of law have followed. For here it depends more on the ideological presuppositions of our existing law than on the existing legal provisions. If one tolerates that pure ego-reference brings two people together in a marriage, and both people no longer understand marriage as a task to their blood, then it is also impossible to see why such people should not part again when they have satisfied their longing and have nothing new to give each other in this relationship. Thought through to the last, one can then actually no longer condemn it when the coming together of man and woman is sought in ways that are not even burdened with the awkwardness of marriage and divorce. Whoever wants to improve and heal here must go to the root of the evil and must not be content with having clamored over the manifestations of the evil. We must overcome liberalism also in the relations of the sexes to each other and subject marriage to National Socialist principles, i.e., we must bring marriage back to the fore as an institution that is called upon to secure the living eternity of our people and no longer serves selfish interests. Then the esteem in which marriage is held by our people will rise again, and many of today's unpleasant phenomena will disappear of their own accord. If, therefore, marriage today no longer corresponds in many cases to its old German meaning and purpose, then it is not marriage as such that is to blame. We ourselves are to blame for the fact that marriage has begun to lose its meaning and has been degraded to an externality. This disastrous development was initiated by liberalism as a world view, and the law in force has justified this development. Our task now is to restore marriage to its old, German meaning and purpose, i.e., to place it again at the service of the succession of the sexes. The child must again be made the meaning and purpose of marriage, and thus marriage must be restored to its old place in German national life.

Our people are thoroughly imbued with the feeling that things are not right in this respect:

Our people are looking for the child again!

Our people are guided in this by a very sure feeling for life. Our people feel that both their ancient culture and their present achievements are based exclusively on qualities which they owe to their own blood or to blood values which are similar or at least akin to their own species. And our nation feels that it can only maintain its cultural elevation and maintain its position in the centre of Europe if it preserves this creative blood. But this blood is transformed in the existence of our people only through the quantity and goodness of the children born of its blood. One could also express it with an economic term, that such blood-value dispositions of our people, which do not come to fruition in children, can be regarded as investments which do not bear interest. Our people want to become again a people rich in children, because they feel quite sure that the only real and imperishable wealth which they can leave to our descendants is a multitude of high-quality and healthy children and grandchildren, who will then keep our heritage alive by virtue of their endowments. Many different ways are being discussed and recommended today in order to make Germany a child's country again. A large number of people recoil from the confusing novelty of the task and believe that all salvation can be found in a spasmodic adherence to outward appearances in marriage evaluations. People stare at the "good old days" and believe that they have found the panacea in an exaggerated evaluation of the outward appearances of a marriage, in order to be able to return to lucid conditions of happy families with many children. These circles overlook the fact that they sanctify the nutshell and forget that the nut is the essential thing if a nut tree is to grow; what use is the nutshell if the nut is hollow? These circles also forget that the "good old days" could not have been so good, if they have left us as a heritage a condition in which we must first laboriously seek again ways and means to make the rich blessing of children in a marriage the prerequisite of our national consciousness. Clinging to the externals of the forms of marriage will not bring us back a morality that will make German marriages again rich in children. It is not the outward appearance of marriage that is important, but the value of marriage for our people in terms of the law of life. We must give marriage back its old meaning and restore it to its old purpose. From this point of view marriage can be renewed as an institution responsible to the people, and by no other standard can marriage be evaluated. The supreme law must become again:

The purpose of marriage is the child!

Another way, which is also often discussed today, leads to the child in the result, but does not satisfy in its presuppositions. We mean those views which no longer want to condemn an illegitimate mother, if from the standpoint of the people one believes that one can affirm the child born thereby. This is undoubtedly a great advance over the question of the illegitimate child, but it is not yet a clear position on the question of the illegitimate child's mother. This view can easily have a hurtful rather than a spiritually uplifting effect on the illegitimate mother, because one gets stuck - perhaps unconsciously - in the condemnation of the illegitimate mother's deed and, as it were, accepts the illegitimate child's mother only out of a popular sense of responsibility toward the child. Such an attitude is certainly more responsible to the people and, from the point of view of blood, also more justified than that of such people who judge the illegitimate child only from the standpoint of purely external marriage and therefore condemn it wholesale. But this attitude nevertheless remains only a half-measure, because, while it has come to the recognition of the child, it does not take a clear position towards the mother. And this ill-considered half-measure in the conception of the illegitimate child is felt very clearly: rejoicing by those illegitimate child-mothers who have given life to a child only through thoughtless carelessness, bitterly by those German girls of good character who, in full consciousness of the consequences of their step, give life to one or even more children because fate itself denied them the possibility of fulfilling in marriage the meaning of their womanhood and of passing on in children the blood they have inherited.

A third way to make Germany a children's country is also much discussed today. It seems to be very simple, but this way could easily become a disastrous way. What is meant is this: It is said, for instance, that the sexual instinct as such is a fact which to deny is to be unworldly; it is now asserted that sooner or later every healthy girl will somehow find her way to manhood. One reckons with this fact and places oneself, so to speak, on this ground of the given facts. One takes the conditions as they are, so to speak. And now the situation is rightly described to the effect that every one in society knows what is going on and comes to terms with it, but that the whole thing falls into condemnation at the moment when the divinely willed product of such a coming together of man and woman becomes visible in a child. Here it is desired to intervene, but not in such a way as to combat the relations of the sexes, which are to be accepted as a fact, but by working to make this process, which is perhaps to be deplored but not to be denied, useful, so to speak, to the whole of the people by means of births taking place. The most significant thing about this view of things is undoubtedly the courage to make a clear decision which this statement presupposes. For it is beyond all doubt that the present attitude of society, which tacitly tolerates sexual relations between the sexes but condemns the illegitimate child, is repugnant hypocrisy. It is therefore necessary to demand here a clear either-or: either the conditions cease, or the children of these conditions are recognized. But it seems to us that this is not yet the decisive point in the whole question.

It is a law of life par excellence that the more highly developed a species is, the more the young want to be cared for if they are to grow up and flourish. Applied to the high-grade blood of our people, this means that it is not at all primarily a question of discovering, as it were, the free intercourse of the sexes, and of standing on the ground of this fact, asking only in return for the birth of children. Rather, the protection of mother and child until the child matures is the decisive task, the preconditions of which want to be clarified, if one believes to be able to take the above standpoint at all. A German child is not only born and somehow raised to become a German. A German child wants and needs the spiritual care of his parents, if possible, but at least of his mother, in order to mature spiritually into a full-fledged German. The whole thing stands and falls with the will of the national community to recognize the illegitimate child mother and her child or not. If the national community does not find a justified and moral relationship to the illegitimate child mother, then all affirmations of the preconditions are of no use, because then these preconditions are immoral in the imagination of the national community. National Socialism is the nurturing of the blood and thus the nurturing of the child; liberalism is always the self-referential relationship of the sexes to one another. We can only be National Socialists, or we are not National Socialists. If one professes this principle, then there is probably only one way out of the conflict of opinions. We must find a new relationship to the child by reorganizing our thinking. We must take the standpoint that our commitment to the idea of blood implies a commitment to the child, if all talk of the idea of blood is not to remain mere lip service. But - and this thought is decisive - we do not profess the child as such, but in accordance with the insights of this century and in the consciousness of our irreplaceable and precious blood.

To the ancestor-responsible child.

The child born within our national community should be able to answer to the ancestors. This is the moral demand of our time. If the child can be answered for by both parents before the ancestors, then the child and its mother are sacred to us. Under what external circumstances the birth of such a child came about is then a question of second order. Marriages which are deliberately kept childless, unless health circumstances force this, or marriages which give life to children who cannot be called ancestor responsible children, we then judge no differently than the production of a child of inferior or even foreign blood, which has taken place out of irresponsibility. We believe that the concept of the "ancestor-responsible child" can provide a standard for finding a clear standpoint in today's confusion of opinions on the question of the illegitimate child and for creating new foundations which can serve to build up a German morality appropriate to the species and responsible for the species.Ancestor-responsible child means the fundamental recognition of the breeding thought. Because if one wants to answer for a child before the ancestors, it must also be born under conditions which can let it exist before the ancestors.

Breeding is applied knowledge of heredity.

Since we have learned in this century that human qualities are hereditary, it is a consequence of common sense to subject ourselves to the laws of breeding. While a quarter of a century ago, and even into our own time, it may have smacked of devaluation to try to apply the ideas of breeding to human beings, today the new knowledge of heredity, and with it our knowledge of the sanctity of our blood, compel us to elevate breeding to the basis of governmental reason. Breeding as applied knowledge of heredity must become the high goal of striving humanity: That is the task of our time. When Nietzsche demanded: "You should not plant yourself away, but up", his visionary hope now becomes for us a knowing and thus obligatory attitude towards our people and our blood. One can almost predict that the 20th century will not be the century of technology. Rather, the idea of blood and the knowledge of heredity will become the mainstay of our century and will ultimately shape its face. This century will find its expression in the demand for ancestor-responsible breeding and its affirmation within our people. It was ordained by Providence that the seed of man should become a germ in the womb of woman, from which the fruit would develop, and a new man would finally come into being. In the eternal cycle of existence this law is carried out for the preservation of the species. The woman is like the field, which needs the sower in order to make grain grow. And as the field determines the goodness of the fruit, so the woman determines the value of the child. Certainly, even a good field fails if it is badly tended or receives bad seed; but it is also certain that the best seed is of no use if the field is no good. Another parable may be chosen: As a good or bad mirror can reflect the image well or badly, so the blood of the mother determines the nature of the child. The blood of the mother determines how the father finds himself in his son. Where the mother's blood is good, the father will find his essence restored or even enhanced; where the mother's blood was inferior, diseased, or putrid, the son will fail to reach the father or even disgrace him. But because all this is so, the woman of a good nature, the healthy girl of precious blood, must again become for us what she already was for our ancestors: holy! The word "holy" says that it is to bring us "salvation": just as "mighty" brings us "power" and "mighty" brings us "salvation. "angry" brings the "wrath". The well-disposed, healthy girl of our blood is supposed to bring us again "salvation". In her we want to venerate the most beautiful, because most promising expression of our own kind. Whoever irresponsibly offends against her is a pest of the people: this must also be raised to the new law of a new age. All these are entirely new points of view which require a reorganization of our thinking on the widest scale. For example: thought through to the last, the healthy beauty of the female of our blood, which is appropriate to the species, is then no longer only a question of artistic taste or ego-related enjoyment of art, but becomes the expression of our most sacred goods anchored in our blood. Beauty as an expression of the species is thus both a task and an obligation. The education of the people to recognize the beauty appropriate to the species and its recognition in itself thus becomes a noble task of the state, which is all the more comprehensive the more clearly the state professes the blood of its people. We do not want to be misunderstood: We do not deny the soul when we affirm the beauty of our species in accordance with its kind as a question of blood that is obligatory for the people. We only believe that the soul is just as subject to the condition of the species as the body. For how else could it be explained that there are cowards and heroes, fatherless fellows and dutiful national defenders! It is only out of the harmony of body and soul that consciousness arises as the beginning and foundation of human understanding and formative reason. Only out of consciousness does man shape the world around him into that order which his inner voice commands him and which is therefore undoubtedly of soul origin. We do not, therefore, deny the soul when we affirm the body. We do not deny the soul when we affirm the body, but assign to both the body and the soul their respective parts in the making of the perfect man of his kind. A noble soul may illuminate and transfigure an ignoble body; a noble body without a noble soul may seem embarrassing: the former may delight, the latter offend. Such observations may play a great role in the evaluation of individual human fates, indeed they may often be of decisive importance here in the evaluation of a person. Nevertheless, this does not relieve us of the task of considering and evaluating body and soul in questions of species, i.e. in questions of blood. And thus, with all affirmation of the soul, the perfection of the body, if it is an expression of beauty appropriate to the species and the species, becomes the obligatory basic idea of an ancestor-responsible breeding task on our blood. We have said above that it is so ordained by Providence: Man procreates only through woman. The woman, therefore, is decisive for the hereditary level of perfection of the children born of her. Just as the switch determines the direction of the rails on which the train can travel, so the blood of the woman determines the hereditary value and thus the possibilities of development of his children. The woman is the preserver, the multiplier and the keeper of our blood, just as she is able through her blood to determine the direction of the development of a sex to its harm, or at least to narrow down the possibilities of development of a sex.

It is a fundamental law of life that a man should prove himself by performance which corresponds to his innate nature, in order to be able to stand before his nature. The law of man's nature in the struggle of life is called achievement: and not achievement per se, but achievement for his blood and for his people. It always seems ridiculous to a man to refer to ancestors without at the same time showing himself equal to these ancestors by his own achievements. Ancestors are always only a proof of achievements, never a proof of achievements. Only the performance appropriate to the species proves the man. Noble nature and noble form, even noble ancestors may arouse hopes in the man, but proof of his nature always remains only his species appropriate performance. In this thought was originally rooted the meaning of knighthood, which admitted the man born to knighthood among the nobles only on the basis of knightly achievements; the medieval examination for the master craftsman's certificate, which admitted the journeyman among the master craftsmen only after he had proved his craftsmanship and his soul, was also based on such considerations. In the officer corps of our army the principles have been preserved alive to this day. The woman's achievement for her people and her kind are her children. Unless special circumstances make childlessness necessary, this principle applies. Children, however, are linked to conditions which a mature girl can only prove as a wife and mother, but not as a virgin. The woman's noblest achievement, the child, is therefore difficult or even impossible to test before marriage or before any choice of husband, since at best one can only ascertain the pregnancy that has occurred, but with it one knows nothing about the child to be expected. The value of a girl as a mother is at first not directly ascertainable for a man. The man must start from indirect considerations in order to arrive at an evaluation. Beauty and grace, health and nobility of blood are, for example, in the case of the young girl of our species, characteristics of achievement to which a man can refer if he wishes to form a picture of the future mother of his children who will be answerable to his ancestors. The knowledge of the bodily and spiritual values of a young girl is therefore one of the most essential prerequisites for a man not to be stupid in the face of the questions of the procreation of his blood and thus of the questions of the regeneration of our people. The man of our people who wants children will in future have to be trained to recognize and judge the selection example of the female of his kind. This statement also means, in principle, a commitment to the body as the species appropriate expression of our blood. Here the reorganization of our thinking from the idea of blood will have very far-reaching consequences, if we do not want to remain stuck in the realm of purely spiritual disputes. We do not serve the vital laws of our blood if, instead of integrating them into the reality of our environment and classifying them in such a way that they become fruitful for us, we always discuss them mentally from paper to paper. The knowledge of the law of the blood forces us to recognize the body as the expression of our species. If one does not do this, or is not able to do it, or is too cowardly to do it, all talk of blood remains in the end only a half-measure. To know the right and not to do it is cowardice or inferiority. The confession of the body includes the body as a whole. To affirm the visible part of the body in the play of fashionable unveilings or coverings is not yet a confession of the body. Let us be quite clear about this, too. The body as a whole is given to us by God, not only that which the whims of fashion allow to be shown.

It is important to reintegrate the body into the order of our existence, especially our daily life. This means, taken to its ultimate conclusion, to affirm nakedness in principle. But it does not mean affirming nakedness for its own sake; it means affirming nakedness for the sake of the meaning of the blood, and thus making this blood a living reality. Seen in this way, the whole thing then becomes a question of inner attitude towards nakedness, but is thus far from being a matter of action in the field of nakedness. The latter is a question of tact and propriety and does not belong within the scope of these considerations. But this inner decision on this question is necessary because the laws of life of the blood do not tolerate half measures and require a clear statement. The only thing that is certain is that everything is nonsense that simply equates nudity with immorality. Our ancestors were a body-affirming people who thought in these matters without being educated. This attitude was not a barbaric primitiveness, as people like to make it out to be. The custom of our ancestors' unprejudiced affirmation of the body was preserved in Germany until the Thirty Years' War, and in Sweden and Finland until our own time. In this respect we are very well informed about the conditions among our Germanic ancestors. Thus, for example, they say:

Tacitus (20):

"Throughout the bunch naked youth grows to the limb structure, to the bodily form that we marvel at."

Caesar (Gallic War, Book VI):

"From childhood they strive for exercise and hardening. He who abstains the longest from sexual intercourse reaps the greatest praise; this increases the growth, they believe, increases the strength and strengthens the sinews. To have had intercourse with a woman before the age of twenty is among the most opprobrious reproaches; and yet there is no secrecy in these matters, as they bathe together in the rivers, and so clothe themselves that a great part of the body remains naked."

Only the Church intervened in this question in a condemnatory manner, but it never completely penetrated with its view. The Fathers of the Church, for example, state in regard to the bathing of the sexes in common with virgins: "that these expose their bodies, which are consecrated to shamefulness and chastity, to eyes greedy for lust." But only very, very slowly was such a completely un-Germanic conception able to gain a foothold within our people.

The key to understanding this contrast of views in the history of our people can probably only be found in the fact that the education of their youth to impartiality in all matters of the body meant to the Teutons a means of preserving the health of their species and their blood, while the Church, perhaps because it could not reconcile the fact of the different value of the blood with the prerequisites of its doctrine of the equality of all that bears human traits, condemned the body and thus cleared the way for making only the soul the value content of its doctrine. Perhaps it was only the onesided affirmation of the soul that led ecclesiastical circles to the attitude that the body, and in particular everything that one could call the "source of life" with Gustav Frenssen, should only be regarded as a vessel of the instinctual and thus rejected as sin. In any case, it finally came to the point that beautiful and well-behaved girls could virtually become targets and fair game for the persecution based rage of fanatical people. Beauty became a curse. In the most horrible period of German history, in the time of the spiritual plague of the mass persecutions of witches, hundreds, yes, thousands of German girls wasted their lives under scorn and torture, instead of preserving the vitality of their people as mothers. These witch-hunts were undoubtedly at the expense of the servants of the Churches, but it is very doubtful whether they were also at the expense of the teachings of the Church. There can be no doubt today, however, that the cause and execution of this madness are largely at the expense of the people who worship Yahweh and not our God, and who, with these witch-hunts, have carried out a purposeful counter-selection in our blood. Just as bad in its effects has been another waste of the precious hereditary streams of our blood during the last hundred years: the Jewish desecration of the German woman. The Jew knew how to make the German man go astray in himself, to alienate him from his own kind, and by the sexualization of all life to degrade the noble blood of our women and girls to soulless matters of lust. Sexuality received its price and finally became respectable. Nudity, too, was very soon put in the service of Jewish decomposition work. And this very circumstance has done much to confuse the view of our people in this matter, so that even to this day some compulsive ideas in the field of the uncovered body can be traced back to this. While the Church, by means of the persecutions of witches, had withdrawn masses of the most precious blood from its natural destiny, this path of Judaism in the 19th century, especially in the period immediately behind us, was indeed less bloody, but in its effect on our national power by no means less effective. The Jewish desecration of the German woman corresponds to the ecclesiastical persecutions of witches; both have a common spiritual father: Yahweh!

There can be no doubt that what Tacitus and Caesar tell us of our ancestors, and what we have mentioned above, helped to lay the foundations of that irrepressible Germanic strength of the people which has sustained the last millennium of German history, and from which we still draw today. For what we still are and accomplish, we owe only to the Germanic part of our blood. We have every reason to return to similar conceptions of the morality of our Germanic ancestors, as they have been handed down to us, after our century has again made us realize the value and significance of blood. Which way to take in this matter need not be discussed here, and is also irrelevant, since the tact and sense of propriety of our people will already find it, once they have recognized that this is also a task which they must somehow master. We are coming to the end! Our century has opened the door wide for us to see a new area with new knowledge. Largely unexplored, this territory still lies before us. And more foreboding than knowing, we feel the new and great tasks approaching us, which the knowledge of the heredity of blood imparts to us. These tasks want to be mastered and will have to be mastered. German people have rekindled the light of the knowledge of heredity at the threshold of our century. Germany has been chosen by fate as the scene of this realization. The German people will therefore not be able to avoid its task of continuing along this path of knowledge and of preserving the light of the consciousness of the sanctity of the blood and of letting it shine brightly among the peoples of the world. In this way the German people will also one day be able to break the world domination of Jewry: because the domination of Jewry is only possible as long as the Gentile forgets his blood laws. For only when the Gentile forgets the laws of his blood can the Jew bring his blood laws to dominion. But with the rejection of the Jewish blood alone the question of the blood of our kind is not yet answered, let alone the law of life of our blood mastered: just as little is a field tilled by destroying its weeds. The affirmation of the life-laws of our blood, the veneration of the ancestors to whom we owe our blood, and the children born of our blood in ancestor-responsible breeding are the new tablets to a new German age. At the end of this path, which we Germans have trodden on the threshold of this century, will be the noble man of German stock. The task before us is to bring the modern life of our cities and our technology into harmony with the life laws of our blood. Blood without soil flows. We know that. We also know that blood without breeding and ancestral responsibility cannot endure. For us Germans, the law applies that blood without soil cannot keep itself alive in the long run. We must not let our blood seep away in a metropolitan civilization developed by Jewish liberalism. It is not against the city that our slogan is directed, but we seek its incorporation into the life-legal order of our people and the overcoming of its characteristics which are fatal to our blood. Blood and soil will then again become the supporting pillars of a life-legal reality of our people, which will keep the generations of our people alive into eternity. We oppose the boastful ideas of 1789, the ideas of equality, liberty and fraternity, which value the criminal like the noble, and their deification of reason, which is alien to life, which betrays the sanctity of blood, with the law of our blood. On the basis of our blood, handed down from our ancestors, we shall in future understand our people. We will divide this people according to the achievements of each individual and thus give it a just and legal order of life. In the idea of the kingdom we let our people be understood as a whole and bring it to its state effect as a kingdom. Thus, from the idea of blood, we arrive at the reevaluation of all values, a process which, however, gives us new knowledge of the value and essence of the German human being and thus again creates the new basis for letting a new flowering of German nature and German culture arise through this German human being. Here it becomes evident that the idea of blood as such is the fundamental idea of the 20th. All the problems of the 20th century can only be measured by their relation to the idea of blood. The victors in this spiritual confrontation of the 20th century will not be those who, out of everyday convenience, tend to tactical compromise solutions in the questions of the idea of blood, but those who will have the courage to think through and affirm the idea of blood up to the last consequences. At the beginning of all events there is always the will. If only we will first profess our blood and its laws of life unreservedly and unconditionally, then the means and ways will soon be found which are necessary to keep our blood alive into the future. We have to affirm and master our century: Where there's a will, there's a way!

THE NATIONAL FOOD ESTATE

When the National Socialist party acquired power on January 30th, 1933, German agriculture was on the brink of ruin. Some 12,000,000,000 reichsmarks of new debt had been contracted by farmers between 1924 (when the currency was stabilised) and 1932. The area covered by the farmsteads sold by auction during that period was about equal to that of Thuringia. The proceeds derived from the sale of farm produce decreased from some 10,000,000,000 reichsmarks in 1928-9 to 6,400,000,000 reichsmarks in 1932/3 - an amount insufficient to recover the cost of production. On the other hand, farmers had to pay high rates of taxes and interest and heavy social charges. As early as 1930, the National Socialist party directed public attention to the desperate state of the farming industry and asked that the country's agricultural policy should pay increased attention to these matters, more especially by creating new legislation dealing with farm property, by regulating markets and by setting up a corporate system of self administration. These demands have now been satisfied under the National Socialist regime. Some 700,000 hereditary farms (Erbhöfe) have been created and about 40 per cent. of the soil used for agricultural purposes has thus been liberated from the arbitrary interference of professional speculators in real estate. The law enacted to that end has strengthened the farmer's connection with the soil he tills and has secured his rights of possession. Besides, the charges on farm property have been reduced to a reasonable level, partly by lowering the rates of interest and facilitating the repayment of debts and partly by granting tax abatement.

The National Food Estate (Reichsnährstand) was set up by the Act passed on September 13th, 1933. It is the sole organization in the country embracing all persons associated in some way with farming or with the production and distribution of human food. The formerly existing organizations whose objects were similar have either been incorporated with the National Food Estate (N.F.E.) or have been dissolved. Those now incorporated with it include, among others, the Chambers of Agriculture, the Council of Agriculture, the National Farmers' Association, the German Agricultural Federation, etc. The highly developed system of co-operative societies was likewise made subject to the administration of the N.F.E. Membership of the N.F.E. includes all the owners, lessors and lessees of agricultural land, together with their families, employees and workmen. The term "agriculture" is understood to comprise horticulture, viniculture, and fishery as well. Membership further includes, as has been said, all those connected with the production and distribution of food, e.g., the producers of foodstuffs, millers, bakers, butchers, provision dealers, etc. The extension of membership to so many trades was necessary because, without it, the market organisation could not be controlled to the extent considered desirable in the national interests. Organizations have been created for all the markets here concerned, such as those for cereals, cattle, dairy products, sugar, potatoes, eggs, beer, fish, fruit, vegetables, wine, and others. Each of these separate market organizations is composed of all persons connected with its particular trade, thus - for instance - that for cereals consists of all the growers, grain dealers, grain associations, mills, mill-produce dealers, and bakers. The market organizations are partly regional and partly national, i.e., those set up for each part of Germany (the regional ones) are subordinated to one competent for the country as a whole (the national one). Thus, for example, the twenty regional organizations for the grain trade are combined to form the national organization for that trade, and so on. National Socialists have all along realized the importance of farmers as a class and that of farming as an industry. Notwithstanding the industrialization of Germany, agriculture still absorbs almost 30 per cent of all those who work for their living. The greater part of the country's food is produced by the intensive cultivation of the soil, even though there are large districts where the latter is of relatively poor quality. The promotion of farming and food production is therefore one of the most essential objectives at which German agricultural policy must be aimed. The scope of that policy extends, in the first place, to the tillers of the soil, to their families and children, to the preservation of rural traditions and modes of thinking, and to the farmers' views on honour and the interests of his vocation. The N.F.E., therefore, looks upon it as its special function to establish social harmony between employers and employees, to provide the ambitious and efficient farm labourer with facilities for advancement, to strengthen the ties that connect him with the soil he tills, and to accord preference to him when creating new farmsteads and new homesteads. Particular attention is also directed towards the improvement of the conditions of labour, to the housing problem, etc. The educational system is promoted by the establishment of vocational schools for farmers and in other ways. The feeling of solidarity among villagers is encouraged, and it is also intended to cultivate that feeling on a nation-wide basis. Visible expression is given to the last-named object by the National Farmers' Congress (Reichsbauerntag) which is convened at Goslar once a year in the late autumn. The second specific aim of the country's agricultural policy is concerned with the farm as such, more especially with measures likely to increase and improve the output in one form or another (production, stockbreeding, supply of high-grade seeds, soil improvement, etc.). These important tasks can be carried out most conveniently by the close collaboration of the N.F.E. with the competent Government departments. Other matters here concerned are: advice on agricultural matters, vocational instruction, the machinery supply, and the holding of agricultural shows. In this latter respect notable progress has been achieved in recent years; and the National Food Estate's annual show always provides excellent opportunities for studying the work already achieved.

Finally, the N.F.E. is entrusted with the control of the agricultural produce markets. Reference has already been made to the organizations established for that purpose, it being the special task of the N.F.E. to ensure their harmonious co-operation and their conduct along uniform principles. Co-operation between the N.F.E. and the Government departments is very close. Thanks to the valuable work done by the members of the National Labour Service, large districts in the Ems country, along the shores of the North Sea and elsewhere have been opened up for cultivation. The N.F.E. is also connected with such matters as the regional planning of the Reich, the provision of land for public purposes, the creation of national reservations, afforestation schemes, etc.

The N.F.E. comprises 20 regional organizations, divided into about 500 district organisations, which-in turn-are subdivided into a large number of local groups. The "leader" of the National Food Estate is R. Walther Darré, who is also the Reich Farmers' Leader. Each regional organization is presided over by a Regional Farmers' Leader, each district organization by a District Farmers' Leader, and each local organization by a Local Farmers' Leader. The administrative organs of the N.F.E. comprise one central office domiciled in Berlin and 20 regional offices domiciled in the various regional districts. Each administrative office is divided into three departments, one each for the three special functions of the N.F.E. already described (i.e., the human element, the vocational element, and the control of the markets). The N.F.E. is not a department of the Government, even though its Leader is at the same time the National Minister of Food and Agriculture. The ideal of self-administration is realized by the arrangement under which the regional and sub-regional "leaders" assist in an honorary capacity in carrying out the functions of the N.F.E.

Particular interest - not only in Germany, but also elsewhere - is taken in the market control set up by the N.F.E., which is more consistently carried out than any corresponding system introduced in other parts of the world. The successes achieved prove that the fundamental principles underlying the German system are sound. According to the calculations of the Institute for the Study of the Business Cycle, the proceeds derived from the sale of agricultural produce increased in value from 6,400,000,000 to 8,800,000,000 reichsmarks during the three years that have passed since the introduction of the control system, whilst the prices payable by consumers did not undergo a rise in any way comparable to the benefit obtained by the producers.

The special features of the market control system have originated from the following facts: Germany has neither the size and the natural resources of such a country as the United States, nor does she possess an overseas empire, as does, for instance, Great Britain. Although she has become largely industrialized, she has not abandoned her agricultural basis. Her soil is none too rich, and has nevertheless to support a population numbering about 360 to the square mile. Regional differences, especially between the chief centres of food production and food consumption, are very considerable. The number of small and medium-sized agricultural undertakings is also very large, which adds to the difficulty of organizing them. Thus, neither the market policy of the overseas countries with their surplus production nor that of the countries relying upon measures for the protection of the price-level could be adopted. It would have been a mistake to give one-sided assistance to the farmer, whilst leaving the position of the consumer as it was. The method that had to be applied was that of guiding and supervising imports and of regulating the accumulation of stores containing such foodstuffs as cannot be produced at home. Moreover, regard had to be paid to the special social structure of Germany; and this could only be done by making the market organization very comprehensive.

The introduction of that organization presented some considerable difficulties. The various markets were in a condition bordering on chaos. In almost all of them the speculative character of the wholesale trade tended to augment the lack of proper organization. The uncontrolled influence of the prices ruling in the world's markets reduced those obtainable at home to a ruinous level and made production unremunerative. The unscrupulous competition among dealers led to widespread insolvency, the consequences of which were most disastrous to the farmer. Unfair business methods and an excessive number of middlemen helped to aggravate the position still further, more particularly in the "upgrading" industries.

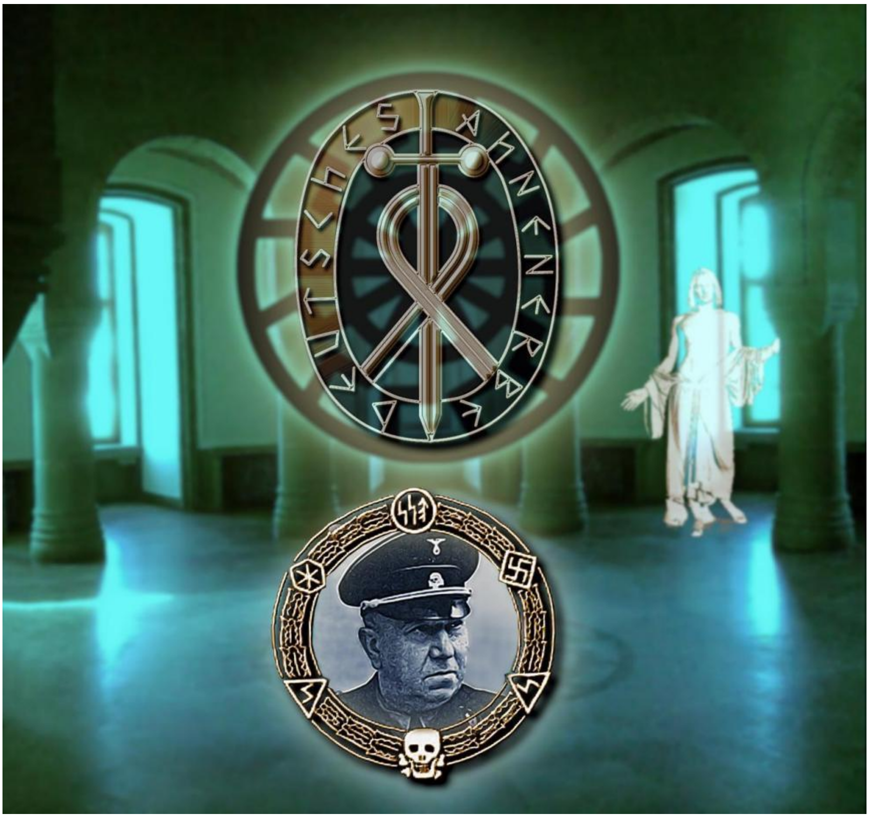
The first step towards the restoration of healthy conditions was the reorganization of the milk market by the National Commissioner for the Milk Trade. The experience thus gained was subsequently utilized when the final regulations were drawn up. It goes without saying that, in doing so, due regard was paid, to the peculiarities of the local markets and of the individual dairy products. The terms of delivery as between the farmers, the dairies and the retail trade were defined. Prices and price margins corresponding to the work done by each section and to the purchasing capacity of the consumers were fixed, and excessive margins were reduced. Unremunerative undertakings were shut down against payment of compensation, and undertakings essentially necessary to the country's economic interests were encouraged. Special importance was attached to the production of high-class goods and to standardization. The recent N.F.E. Show held at Frankfort has furnished convincing evidence of the high degree of efficiency attained by these methods. Prices have now been stabilized, both as regards the farmer and the consumer. What was considered impossible a short while ago has been achieved - the price of butter has, for instance, remained unchanged for two years and a half, and the same remark applies to most of the other kinds of agricultural produce. The interference of speculators and vested interests has been eliminated, notably in the grain trade. Prices no longer fall to pieces when the harvest has been particularly abundant. Neither the quality nor the extent of each farmer's production is subject to any control. He can produce what he likes and as much as he likes. The market regulations will always enable him to sell at adequate prices those commodities for which there is a general demand. The number of middlemen in the process of distribution has been reduced to a minimum. During the preceding economic era, production was rationalized. To-day it has become necessary to organize the distribution-and therefore the supply - of the goods in accordance with the dictates of common sense, without restricting production in any way. This makes it possible to effect enormous savings, which can then be utilized for the benefit of the producer or the consumer. The increase in the yield of agricultural production is mainly due to such savings.

The" leaders" of the market associations, assisted by a committee representing the economic interests involved, are held responsible for the proper application of the market regulations-which, after all, are merely the outcome of considerations governed by common-sense principles. They are intended to serve - and they do serve - the national interests as well as those of the economic groups affected, more especially those of the producers and consumers. The dealers are required to be reliable, to have an expert knowledge of their trade, and to be financially sound. These various requirements are ensured by a system of licensing. The erection of new undertakings and the enlargement of existing ones is subject to the consent of the market associations, so that the interests of the nation as a whole can be properly protected. In this way, misplaced investments are prevented, and the remunerativeness of the undertakings that are of vital importance to the country is promoted.

Considerable value must be ascribed to the system of "compensatory contributions", the origin of which dates back to a time not so very long ago. Deductions were then made from the prices of milk used for drinking purposes, and these amounts were utilized to increase the prices of milk used for manufacturing purposes. The system has proved eminently successful, as it is now possible to induce the producers of milk in remote districts greatly to augment the volume of their production thanks to the millions of reichsmarks diverted towards that end. It should be noted that the money employed for this purpose is not contributed by the taxpayer, but by the industry concerned. In some instances, the system has been used for the introduction of methods tending to cheapen production.

The application of uniform principles to the whole domain of food production and food consumption has provided the agricultural policy of the National Socialist Government with a degree of efficiency hitherto regarded as impossible. This is acknowledged over and over again by the visitors from abroad who have made it a point to study conditions on the spot, no matter whether they have come to investigate the principles underlying the system of market control, the promotion of farming efficiency, the preservation of cultural traditions, or matters of vocational organization. The discussion of the agricultural problems confronting individual countries, the solution of which is taken in hand everywhere, can be made very fruitful. It enables members of the various European nations to realize the fact that all of them have to work shoulder to shoulder in a common task and makes them anxious to contribute their own share for the benefit of all.

Karl Maria Wiligut



Karl Maria Wiligut was born in Vienna, into a military family, and followed his grandfather and father into the Austrian army, joining the 99th Infantry at Mostar, Herzegovina in late 1884 and reaching the rank of captain by the time he was thirty-seven.

Throughout his years in the army, he maintained his interest in literature and folklore, writing poetry with a distinctly nationalistic flavour. In 1903, a book of his poems entitled 'Seyfrieds Runen' was published by Friedrich Schalk, who had also published Guido von List. Although his studies in mythology had led him to join a quasi-Masonic lodge called the Schlarraffia in 1889, Wiligut does not seem to have been active in the völkisch or Pan-German nationalist movements at this time. During the First World War, Wiligut saw action against the Russians in the Carpathians and was later transferred to the Italian front. By the summer of 1917, he had reached the rank of colonel. Decorated for bravery and highly thought of by his superiors, Wiligut was discharged from the army in January 1919, after nearly 35 years of exemplary service. At around this time, Viennese occult groups were filled with rumors concerning Wiligut, and his alleged possession of an 'ancestral memory' that allowed him to recall the history of the Teutonic people all the way back to the year 228,000 BC. According to Wiligut, his astonishing clairvoyant ability was the result of an uninterrupted family lineage, extending thousands of years into the past. He claimed to have been initiated into the secrets of his family by his father in 1890. The source of this information about Wiligut was Theodor Czepl, who knew of Wiligut through his occult connections in Vienna, which included Wiligut's cousin, Willy Thaler, and various members of the Order of the New Templars (ONT). Czepl paid several visits to Wiligut at his Salzburg home in the winter of 1920. According to Wiligut's view of prehistory, the Earth was originally lit by three suns, and was inhabited by various mythological beings, including giants and dwarves. For many tens of thousands of years, the world was convulsed with warfare until Wiligut's ancestors, the Adler-Wiligoten, brought peace with the foundation of the city of Arual- Joruvallas (Goslar, the chief shrine of ancient Germany) in 78,000 BC. The following millennia saw yet more conflicts involving various now-lost civilizations. The Wiligut family itself was originally the result of a mating between the gods of air and water, and in later centuries fled from persecution at the hands of Charlemagne, first to the Faroe Islands and then to Russia. Wiligut claimed that his family line included such heroic Germanic figures as Armin the Cherusker and Wittukind. It will be evident from this epic account of putative genealogy and family history that Wiligut's pre-historical speculations primarily served as a stage upon which he could project the experiences and importance of his own ancestors. In Wiligut's view, the victimization of his family was continuing at the hands of the Catholic Church, the Freemasons and the Jews, all of whom he held responsible for Germany's defeat in the First World War. Wiligut maintained contact with his colleagues in various occult circles, including the ONT and the Edda Society, and after his move to Munich, he was feted by German occultists as a fount of information on the remote and glorious history of the Germanic people. Wiligut's introduction to Heinrich Himmler came about through the former's friend Richard Anders, who had contributed to the Edda Society's 'Hagal' magazine, and who was now an officer in the SS. Himmler was greatly impressed with Wiligut's ancestral memory, which implied a racial purity going back much further than 1750 (the year to which SS recruits had to be able to prove their Aryan family history). Wiligut joined the SS in September 1933, using the name Karl Maria Wiligut. He was made head of the Department for Pre-and-Early History in the SS Race and Settlement Main Office in Munich, where he was charged with the task of recording on paper the events he clairvoyantly recalled. His work evidently met with the satisfaction of the Reichsführer-SS, who promoted him to SS-Oberfuhrer (lieutenant-brigadier) in November 1934. Wiligut introduced Himmler to another occultist, a German historian and List Society member named Gunther Kirchhoff (1892-1975), who believed in the existence of energy lines crossing the face of the Earth.

Wiligut took it upon himself to forward a number of Kirchhoff's essays and dissertations on ancient Germanic tradition to Himmler, who gave instructions to the Ahnenerbe (the SS Association for Research and Teaching on Heredity) to study them. Subsequently, however, the Ahnenerbe rejected Kirchhoff's theories. Wiligut, on the other hand, would make one further important contribution to Himmler's SS. While travelling through Westphalia during the Nazi electoral campaign of January 1933, Himmler was profoundly affected by the atmosphere of the region, with its romantic castles and the mist- (and myth-) shrouded Teutoburger Wald. After deciding to take over a castle for SS use, he returned to Westphalia in November and viewed the Wewelsburg , which he appropriated in August 1934 with the intention of turning it into an ideological-education college for SS officers. Although at first belonging to the Race and Settlement Main Office, the Wewelsburg was placed under the control of Himmler's Personal Staff in February 1935. It is likely that Himmler's view of the Wewelsburg was influenced by Wiliguts assertion that it was destined to become a magical German strong-point in a future conflict between Europe and Asia. Wiligut's inspiration for this prediction was a Westphalian legend regarding a titanic future battle between East and West. Himmler found this particularly interesting, in view of his own conviction that a major confrontation between East and West was inevitable - even if it were still a century or more in the future.

In addition, it was Wiligut who influenced the development of SS ritual, and who designed the SS Totenkopf ring that symbolized membership of the order. The ring design was based on a death's head, and included a swastika, the double sig-rune of the SS and a hagall rune. In 1935, Wiligut moved to Berlin, where he joined the Reichsführer-SS Personal Staff, and continued to advise Himmler. Eyewitnesses recollect that this was a period of great activity, during which Wiligut travelled widely, corresponded extensively and oversaw numerous meetings. Besides his involvement with the Wewelsburg, and his land surveys in the Black Forest and elsewhere, Wiligut continued to produce examples of his family traditions such as the Halgarita mottoes, Germanic mantras designed to stimulate ancestral memory. In recognition of his work, Wiligut was promoted to SS-Brigadefuhrer (brigadier) in Himmler's Personal Staff in September 1936. While in Berlin, Wiligut worked with the author and historian Otto Rahn (1904-1939), who had a profound interest in medieval Grail legends.

In 1933, Rahn published a romantic historical work entitled Kreuzzug gegen den Gral (Crusade Against the Grail), which was a study of the Albigensian Crusade, a war between the Roman Catholic Church and the Cathars (or Albigensians), an ascetic religious sect that flourished in southern France in the twelfth and thirteenth centuries. The Cathars were eventually destroyed by Catholic armies on the orders of Pope Innocent III in the first decade of the thirteenth century. Catharism held a particular fascination and attraction for Himmler and other leading Nazis. This may be partly explained by the fact that the very word 'Cathar' means 'pure',and purity -particularly of the blood as the physical embodiment of spirituality - was an issue of prime importance to the SS. Just as the Cathars had despised the materialism of the Catholic Church, so National Socialists despised Capitalism, which they equated with the 'excesses of the Jewish financiers that had brought the nation to ruin during the First World War and the depression that followed'. The Cathar belief that the evil god, the Demiurge, who had created the material Universe was none other than Jehovah (Yaweh) provided additional common ground with völkisch anti-Semitism - which maintained that the Jews (and other lesser races) were 'the creatures of a lesser god'. The thesis of Rahn's book was that the Cathar heresy and Grail legends constituted an ancient Gnostic religion that had been suppressed by the Catholic Church, beginning with the persecution of the Cathars and ending with the destruction of the Knights Templar a century later.

From 1933, Rahn lived in Berlin and his book and his continued researches into Germanic history came to the attention of Himmler. In May 1935, Rahn joined Wiligut's staff, joining the SS less than a year later. In April 1936, he was promoted to the rank of SS-Unterscharfuhrer (NCO). His second book, Luzifers Hofgesinde (Lucifer's Servants), which was an account of his research trip to Iceland for the SS, was published in 1937. It reads quite differently from Rahn's first book, which was an effort to portray a kind of occult underdog group of purists who held the secret of the ages in their hands if only the rest of us would pay attention. 'Lucifer's Servants', on the other hand, is at least partly a genuine SS tract, and several passages make a good case for the worship of Lucifer, if one follows Rahn's exegesis on several ancient sources including Parzival, and the surviving texts of troubadors, Cathars, and even Persian mystics. Indeed, this idea of Lucifer as a benign or divine being was familiar and congenial to the "white light" Theosophists of the 1920s who, after all, entitled one of their official German publications 'Luzifer'. In February 1939, Rahn resigned from the SS for unknown reasons, and subsequently died from exposure the following month while walking on the mountains in Söll, near Kufstein, Austria. As with Rahn's resignation from the SS, the reasons for Wiligut leaving the organisation are uncertain. One possible reason is that his health was badly failing; although he was given powerful drugs intended to maintain his mental faculties, they had serious side effects. Although Wiligut was supported by the SS during the final years of his life, his influence on the Third Reich was at an end. He was given a home in Aufkirchen, but found it to be too far away from Berlin, and he moved to Goslar in May 1940. When his accommodation was requisitioned for medical research in 1943, he moved again, this time to a small SS house in Carinthia, where he spent the remainder of the war with his housekeeper, Elsa Baltrusch, a member of Himmler's Personal Staff. At the end of the war, he was sent by the British occupying forces to a refugee camp, where he suffered a stroke. After their release, he and Baltrusch went first to his family home at Salzburg, and then to Baltrusch's family home at Arolsen. On 3 January 1946, his health finally gave out and he died in hospital.

Deſcription of the Evolution of Humanity

From the Secret Tradition of our Asa-Uana-Clan of Utligatis

[SS document, 17 fine 1936, marked read by H.H.(Heinrich Himmler)]

‘Terrestrial humanity, the highest expression of creation in intelligence and mental power presently on the earth, breaks down into seven epochs, of which four have been completed, the fifth is present humanity, and the sixth and seventh form the ages of humanity yer to come. Each of these evolutionary epochs which have occurred up to now were, according to the oral secret doctrine, brought about by an enormous world-wide catastrophe culminated by unification of our earth with one of the heavenly bodies attracted onto its orbit. During the millennia-long interregnum of time, the very few surviving remnants of the previous human epoch gradually began to forget all the cultural advances made up to the time as a result of the ice-age that came about in the wake of the cosmic catastrophe and they would often regress as fur as cannibalism in the hard struggle for existence and for food and clothing. During these transitional times (ice-ages) the sparse remnants of humanity gradually accustomed themselves to the new living conditions. In the process, the remnants of humanity which remained on the earth assimilated with those who came “from heaven” (stars) to the “earth,” This assimilation brought about similar intelligence's and thus established a new humanity which instituted new racial types. There were “first” men of these kind present everywhere at different points around the newly forming earth. This is also why there is almost always an “Adam” and “Eve” among all peoples of the earth, particular to their own race.

The secret tradition of the Wiligotis-clan Asa-Uanas is called the “Irminsaga” and it provides the following description of the seven epochs. This saga was recorded on seven Runo-wooden tablets (of oak) in ancient Aryan linear script supplemented by images. These were, however, destroyed along with other family documents of a similar nature in 1848 when three houses belonging to the military retiree K. M. Wiligut were burned, (These houses in Ofen were being defended from Hungarian rebels by General Henzi, who was killed in the effort).

K. Wiligut could therefore only hand these traditions down orally to his descendants (always the oldest son), so that, for example, the question is unresolved as to how the traditions could have been successfully transmitted from one human epoch to another.

1st Human Epoch:

“Aethar-beings,” found themselves in constant struggle with the “water-beings” taking shape in the same period. They were “sexless” and propagated themselves as Hymir-born'—in the beginning Kymir, later called Angles or Angels—by means of “the concentration of their will,” in order, at a later time, to gain “spiritual” union with the water-beings which were developing with the same made of propagation. How this process could be explained in more detail is not addressed in the “Irmin saga” and without the Runo-tablets it remains inexplicable.

2nd Human Epoch:

After the great 1st Cosmic Catastrophe (the crash of a moon into the earth) there occurred an ice-age forming an "air-entity belt" around the earth, The remaining air- and water-entities "solidified" themselves while constantly struggling with each other, into so called "bisexual Angles" (angels), which partly lived on the earth—but also partly lived in the water and could also fly. According to the Irminsaga they propagated themselves—partly by means of incipient mating of "homogeneous souls" among the air-and water-entities, and had already attained to the level of Got—Le., creative consciousness, Consciousness was transmitted by means of a few survivors after their general destruction—these were called "beings of knowledge" [Wissende] from here on. They could be characterized as original-hermaphrodites.

3rd Human Epoch:

The second human epoch had recently been destroyed by a fiery collision with a heavenly body followed by an ice-age. The remnants of the second epoch, who called themselves the "first humans" on earth after the previous Ka-Os,' developed after extremely heavy struggles with those who fell "from Hymil". These were ostensibly beings formed in a way similar to the new humans (battle with the titans and giants?). During this time their bodily structures completed their transition to being "single-sexed." By their wills they generated new entities of their kind in the manner of Aiyart, They could fly and partly lived in the water, partly on land and had three eves. The third one supposedly in the middle of their foreheads. This third eve was probably inherited as a result of their mating with the ones who came "from Hymil." The remnants of the "earth-men" remained as "dwarves and cave dwellers." Still others would have become "giants," we were more similar to the ones who came "from Hymil." A few of them also had relations with animals and generated terrible "beast-men." 'Thus originated "satyrs, fauns, centaurs and bull-men," which were in constant struggle with the remaining well-formed humans. 'This third humanity, however, was destroyed by a collision with a "fiery ball from Hymil"—only a portion were able to flee to the "dwarves" in the caves.

4th Human Epoch:

The remnants of the third epoch of humanity under went the same cultural regression in their struggle for existence as had the earlier epochs of intelligent beings. After a gradual adjustment to the new living conditions on earth this humanity fought its way up to a level of culture, which is characterized as the Uana-culture according to the secret doctrine of the "wise Irmins" (also of the later Armanendam). In this epoch comes about great knowledge of astrology, which has been transmitted to us through the secret sciences. There were 2 main races: red-skins and moors... Besides these there were those with white hair and red eves—albinos—who had great longevity, but who were not very numerous. They are said to have invented pictographs, and together with the red-skins to have originated the Runo-script. Bur all three main races fiercely fought against the "beast-men"—who mainly mated with the moors, Toward the end of the 4th human epoch the third eye began to disappear. Only the "Uana" would have stall had one, and these would have been especially intelligent. The 4th humanity was destroyed by a subsequent collapse of a moon, which the Uana called "dress" [kleid], and which had "illuminated" the earth together with the Su(o)n for a long time. But they were able to prepare themselves for this for many centuries, as they saw the event coming... These are the men who built giant caves in the mountains as a refuge, and who built the great passage-way systems (catacombs) in the hills in order to save themselves. They also made the "Denkstan" (monuments) so that—when their future descendants see them—the "history of the Uana" can be known... and that Got can be known, who is the "Hari of al." And thus the 4th humanity perished, what followed was the

5th Human Epoch:

The period of transition from the 4th to the 5th epoch
lasted for millennia! Few humans survived despite the possibilities for fleeing into the interior spaces of the earth—everywhere where the earth held “fast,” ostensibly only one couple remained... And since they were together, cut off from any news, they thought they were the only ones. But from the moon [Kier] there descended once more human beings with their enormous remnants (see Jacob's Ladder!}, They called themselves Asa anal bad a significantly longer life-span than the Vana. And they oppressed the Uana and robbed them of their women, because they had saved none of their own. The earth once more turned green, the sky blue, the water bright, and Got-Hari’s eye—the sun—once more shone through the clouds and Ka-Os diminished , , , And now gradually they began not having to kill each other in order ta eat, because there were also animals, plants and mos... And the “wise” once more dispensed their “wisdom” and organized the clans... And the Asa established “Eden” with the Uana in Asgard and the “Asa” no longer fought the “Uana,” for Freyr and Faja became one and became Ymir and Freyr and Fraya... And the earth swung out and the Asa-Lana children migrated out upon the Atta-lant and wrote their history and even gave the word to the “wise” in support, so they would never forget, how Got created humanity . . . And the “wise” spoke and “Weiskunig’s” advisor spake to the folk of “Teur’—the great one, who spoke the Runo—the word from Got, and announced when the run of terrestrial Got-man would be completed: Yet to come are the 6th and 7th holy humanity...

And they returned together homeward to the eve of Got, to the Su(o)n, which is eternal from Ur through Re to Ur, as the history of humanity proves! Got grant it!

Germania . . .

[from *Hagal* 11 (1934), Heft 7, p. 1]

Eldritch homeland of Germania
Now it is Northern ice . . .
So the young land of the South became ours
To the honor and praise of Gotos . . .

We bore out of the Northern track
All 'round the whole Earth
The Will of his Ur-Nature
In accord with his "creative band" . . .

He is "Matter" — He is "Spirit"
Moved by His "Energy,"
Eternally praising a creative circulation —
Enclosed as "Gotos-I" . . .

Even we are conscious of His Ego!
We bear through existence
The Will of His desire for creation
In the bright sun-shine! . . .

We are Germania! Full of Energy,
Self-aware of the "Will":
It is He, who creates our essence,
As "Got" — in our breasts! . . .

Whispering of Gotos — Rune-Knowledge

by Jarl Widar

[from *Hagal* 11 (1934), Heft 7, pp. 7–15]

1. Knowledge of the Norns

Out of the Northern soil a strong tree rises up
With an eternally green crown, to the cloud-gate of Aithar*
That is the World-Ash — the World-Tree, Ygdrasil;
It is the Tree of Life, it holds much of Gotos' wonder . . .
Three roots link its power to three well-springs
In the soil of its growth — which shapes the Northern essence.
The roots and the wells are subject to the Norns.
They are the sources of truth, the tree's way of Being . . .

The first — Ur-da the Norn — flows from its generative Energy,
Germination without end in Gotos' greater world.
The eternally young spring — of life's deepest meaning:
The structure can be transformed,
    but not the germination within!

The second, called Werd-An-Di —
    always flows forth from the present,
Which spiritually quickens Energy and Matter
    according to Gotos' Will . . .
She roars, rages and rushes — knows no rest or calm,
Develops, forms and fixes the drive to germination constantly
In the rhythm of steady Becoming —
    unperturbed toward the goal:
So that — completed in Being — seed emerges from growth . . .

The Third flows forth in hiding —
    and rules the power of the stars . . .
What Urd-Werdandi create — is completed by her!
She forms the Energy for change,
    as conditioned by Spirit and Matter
And as the process of things compels by "Need" and "Thorn"
And shelters and measures
    with careful patience whatever is ripe.
And transforms all growth. She flows forth — the Norn Skuld!!

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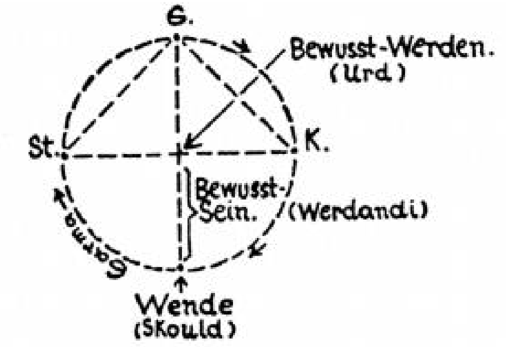
*Aithar is explained further below as "Ur-Matter."

Thus grows the essence of the North —
the Life-tree of the Spirit —
Nourished by spring and roots, in Gotos' world-wide cosmos.
The eternal movement of Spirit in Matter
by means of Energy —
It is this which creates Life according to Gotos' will.
It draws up Energy from Gotos' womb by roots in the well
Becoming fruit from the Life-tree and new seed as well,
Until germination begins once more from seed,
And thus it is recollected in Gotos' governance of the Norns . . .

2. Gotos' Eye — Draugh (:Rotating Eye:)

Who is unaware of this sign — the Triangle-Eye of God?



St. = *Stoff* [matter] G. = *Geist* [spirit] K. = *Kraft* [energy]
Bewusst-Werden = "conscious-becoming" *Bewusst-Sein* = "conscious-existing"
Wende = "change, turning" [Regarding *Garma*, see footnote]

The Ancestors called it — short and sweet: Gotos' Draugh . . .
Got-Spirit, Got-Energy, Got-Creation
(:also called the stuff of Life:)
They are — as points — firmly fixed in Gotos' eye . . .
Spirit is the "point above,"
to the left Matter and to the right Energy.
As Spirit submerges to the depths
it is set free from the restraint of both!
"Life aware of Spirit," mindful of Energy and Matter —
Is awakened to its Garma[1] — in a circular pattern . . .
And becomes a child of Gotos, a Spirit in the son of man . . .

And thus Got himself is able to recognize —
Got-Spirit on the throne . . .
And by Gotos' power
knowledge of the highest wisdom comes to him,
Who allows the Spirit of Gotos to govern his soul's essence . . .

Thus our ancestor — the hero Teut — also viewed Got,
He became knowledgeable of the Runes,
familiar with Gotos' Draugh . . .
He learned that Got-Spirit
steadily brings change in a cyclical way,
When the cross sinks to the depths
between the poles of Energy and Matter . . .
He learned that "Spirit in Matter" powerfully awakens
From the dark of night with consciousness
at the cross-point in the cycle of the Spirit . . .
He learned that the soul — only conscious at the cross-point —
Is fully awakened to Life — and to its suffering and desires . . .

By means of the Runes — by Gotos' original script —
he made known to us
How Got spoke in the cycle of creation — His creative speech!

The children of Teut piously cared for this light
And lived — as it pleased Got — in his presence. —
But there came times of trial; for the dark blood of the South
Spoiled pure customs, and derided Rune-lore . . .
The children of Teut — spoiled, sick in body and soul,
Became the playthings of change,
which forced them to the depths . . .
In rhythmic events of the coursing of this world
Lives, however, the Will of Gotos,
who animates Matter with Energy . . .
Ancestral Energy still pounds in our Teutonic blood —
It commands us to struggle, to fight for our Rune-lore!
We do not want to be without our Teutonic Rune-knowledge,
We want wisdom and knowledge — for our whole earth!
It shall again be proclaimed how Gotos' creative power
Brought the wealth of ideas to the children of Teut!
The Spirit of the eye of Gotos,
full of light and Energy, will then rest
Upon Gotos' folk — the Teutonics — and upon their science!

3. Gotos' Rule

From ancient times our ancestors' kind carried forth
Noble Rune-knowledge right up to the present time.
They did not question their suffering
    through the course of bad times —
They simply stored up their knowledge for better times.
Thus Rune-lore rises up like a granite stone,
As a sign of Teutonic troth right up to our day.
The world may also be surprised
    as to how such a thing was possible —
Got works in the greatest as well as smallest things — wondrously
His Will must be victorious, HE is the Spirit of creation,
That victoriously shows the way to His forces.

Thus you should not be surprised:
    There are still some living mouths,
From which noble Rune-lore is received by word of mouth!

And Gotos' Will proclaims: "Let there be light again!"
And Rune-lore is whispered from Gotos' presence . . .
So 'tis then heard,
    what their mouth has to proclaim to the folk —:
"In the beginning was only Gotos! And Gotos became the deed!"
And Rune-lore is whispered from Gotos' presence . . . :
It proclaims the Will of Gotos — "Let there be light again!"

4. Rune-Whispering . . .

Ur-Runes whisper, speak of the beginning of all time,
Of Gotos' noble essence, of the passage of eternity.
Of the coursing of Got as Spirit, of Ur-Matter, Got as Energy,
How eternal transformation shapes the course of Life,
How Got-Energy permeates form with Spirit
    in what comes to pass,
How coming to be, being, and passing
    always brings new germination —
A well-sheltered spark of becoming fixed in Matter
And thus time and measure acknowledge the light of creation . . .
And so develops the rhythm of Life by cause/effect
The cause once more rhythmically born as an effect —

And so hides creative rule in the Ryta-rule
And Spirit and Energy work as a soul aware of Matter . . .

The past shapes clarity, opens us to perception.
The present experience determines the course of Garma.
Ur-Runes whisper, speak and advise all the time!
They also teach the future — the course of eternity! . . .

5. Ancestral Knowledge

One more thing —
    before the Runes proclaim Gotos' deed to you —
Listen to the mouth of truth, listen to the Irmins' counsel:
The Germanics never had "Gods" as they did in Rome!
They knew only "Gothari"* and his realm of creation!
Of course, Gotos' names are changed, as with "Got, the Lord". . .
But Got remains always
    the essential kernel of creation spiritually . . .
This noble knowledge of Gotos
    was the treasure of the Germanics
And it also lived on in the clanic and ancestral cult.

Thus the pillar of every high-seat was decorated with the image
Of the one from whom the clan descended,
    armed with spear and shield.
So on solemn festivities
    the clan only brought symbolic sacrifices
To their ancestor depicted on the Stabur**
Even the sacrifice of enemies was only atonement for blood,
For the suffering of the clan
    and harm to the people and their property.
And because such thinking
    was unknown to the servant of Rome,
The ancestor was identified by them as a "Roman God";
In mockery, it might have been thought . . .
    but it was not considered,
That such a servant of idols is always a wicked wight . . .
The beast-men avenged themselves
    and wrote lies of the silliest kind;
Now these serve as sources — as "treasures of learning". . .
And in a pious fury of faith what was once recorded

As ancestral spiritual heritage was now destroyed,
Even Rune-lore itself, in these dark times,
Was considered "sorcery" and "heathen" by the pastors,
So it could not bear witness to the ways of our ancestors;
Only servants of Latin and Greek were considered "learnéd"...
Thus "humanism" drove out the light of the tradition
In the gore of the witch-craze with fire and stake.
This is how the oppressors invented "Gods" for us
And deprived us of our ancestral heritage[1]
    and of Got, the Lord ...
And foreign idols were, to our torment,
Placed upon the high-seat pillars in our ancestral halls.
Why even the graves of our ancestors were — outrageously —
Plundered and destroyed by these desecrators of corpses ...
Thus was primordial knowledge — just as well as Rune-lore —
Taken into "high safekeeping"[2]
    passed on from mouth to mouth
And conserved as "secret knowledge"
    by those belonging to loyal clans
For the better times coming in posterity ...
Thus need turns to virtue, for intelligence commands it:
For the preservation of our heritage — the Rune-lore of Teut.
And now shall resound once more — the "high master-word,"
Now shall we once more sing at every Teutonic place
Of our Fathers' knowledge — of Gotos' world of creation
And keep well-hidden what is "whispered" of the Runes ...

6. Runes Speak!

Once the "I" was born, a matter about which the lore is silent,
In humility even creation bows, full of devotion:
The primordial I of light, the lofty one, which as Gotos' Spirit,
Directs the guidance of our thoughts
    in the transformation of all things —
This I — the incomprehensible, was named Got-Hari by Teut
This rulership in creation and His eternity! ...

To create the world out of "Nothing,"
    Matter by primordial light-Energy
In truth — here the science of humanity can go no further ...

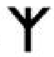
No struggling and no thinking of the human brain comes close
To the creator of all existence. He was and is always there!
Our earthly sphere has borne four epochs of humanity,
Which "secret knowledge" tells us about the cosmos.
And this science only knows that Gotos' light-filled Spirit
Eternally circulates as a stream of Energy in Matter —
in His body . . .

Now, in order to explain Gotos' being to the Asa-children,
Teut carved the Rune X in a soft stone;
And said: "The stones speak" of Gotos' essence.
Out of "Nothing" they came to be — a being by Got's decree . . .
Upon this first sign, symbolically "I," the same as "Is,"
Teut constructed a language,
which was therefore called "Gothic". . .
And the Rune says "Spirit-I," and "is" in northern land,
Thus this sign became known to all the people.

In primordial Matter, with a most mysterious Energy,
there eternally circulates
The Spirit-I, that creates change in the germination of Life.
In order to "interpret" its meaning —
clearly that of primordial Matter,
Teut chose the Rune — and called it Aithar.

It was often called "tel" by the Skopes[1] — and skalds,
Those transmitters of old wisdom
and the customs of our ancestors.
From these two Runes the symbol became clear to us:
Spirit-I is spiritual consciousness in Matter, in the Aithar . . .
From this image of circulation the lofty sign of the cross ⊕
Ascended in luminescence and was elected by "knowledge"
To be the symbol of eternal becoming in Gotos' creative process
And to which henceforth were sung songs of praise on earth,
Glorification without end, as long as the world exists,
Until it — following Gotos' Will — passes away in Aithar . . .

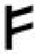
Where Spirit is submerged in circulation in Aithar's Matter
There thought is formed, which now directs its body . . .
The body — formed in Matter — Spirit confined in form —

Bound to the cross-form now — the Rune "man" was named . . .


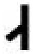
Spirit-I, thought — begins the course of Life,
Awakens "germination" with hands upraised in Matter.
The germinating hand thus lifted to the head.

Teut gave the sign of giving — called the Rune "kaun"

The germ — the thought of light — now resting in Matter,
It now struggles for its essence and becomes a glowing fire . . .
Kindled these flames — into a fire, light of creation

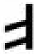
Thus that Rune was called the Rune "fa"


Germination had already split the "I" into Matter and Spirit,
Circulating in the workings of creation
    without beginning or end. . .
Despite discord there was unity — therefore by a wise hand

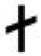
The Rune was called "ans" or "asa" — the "knowing one". . .


Knowledge of discord — only this alone
Provides a wealth of thoughts, "Being" rich in perception.

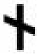
Out of the "fire" Becoming perceived "creative Being" —

This lofty Rune-sign — it was called "os."


Being in creative primordial Matter,
    formed from the Energy of germination
It is that, which creates the soul in Gotos' mutations . . .
"Nothing" — and yet primordial Matter,
    its cycle permeated by the glow of Energy,

The material Being of Spirit, the Life-Rune "eis"[1]. . .


Germination in "unity" — the creative Energy of Got —

Creates a living compulsion for change. —
    It is the Rune "not"[2]. . .


Matter — borne by Spirit — brings forth "knowledge."

Knowledge and ability! — It's the Rune "Tor"... T
Matter descends to Spirit, changing forever and ever,

It becomes the cyclical victory — that is the Rune "tyr"... ᛏ

Spirit — borne by Matter, engages the workings of gemination,
Generates eternal Life —
    the Rune of primordial Energy "laf"... ᛚ

The rhythmic working of energies —
    a song of the generation of primordial fire —
Is the fluctuation of Life, "Is-sig-sal"-rune "rit"... ᚱ

The force of change in Matter, life's well-spring of death,
It is the Rune of generation — the wonder-rune "thorn"... ᚦ

Being induces its workings three ways in the course of nature:
Coming, being, and passing away as the trifos-rune "ur"... ᚢ

In the Al Gotos' fire of Spirit in Matter demonstrates —
Through Energy the "sig-sal-sol-sun-rune," ᛋ
    and mastery of creation ...

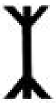
Demoniacally inverted it appears to us as Zil,[1]
As zig and zag — this ends the game of life in rest ... N

But one is in the bow upside-down — a child of change —
The Rune "yr," the sign that we are transient ... ᛦ

Thus "man" united with "yr" — becomes a high master-word:
"Hag-Al" — the cross-rune, knowledge-hoard of wisdom ... ᚼ

Hail-sign! Never written! The letter-rune "h"
Was used in its stead, whosoever was aware of its "speaking"... ᚺ

Pietris-mannus myth reveals our I ...
Thus "man" bound to "yr,"
    then the "Wend-horn"[2] is proclaimed ...



Tihsal = Gabal — from night to light,
the Gotos' eye does not hide

1)

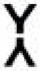
2)

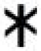
In his "Hagal"-Rule. There where the creator speaks "Truth,"
Lies and deceit must freeze . . . !

The original law of balance
holds the zodiacal Tyr-circulation captive
The "Araryta" carries Being justly and without lament
Thus all the Runes, which are otherwise called "mutes,"
Speak as carriers from the "original-world-Matter,"
masking themselves in "Nothing."

From three-times-three arose the world
which Gotos laid over "Nothing"
As a "point" in Aithar's circle: The "Unnameable, Wise-one"!,

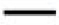
Tihsal-Gabal encompasses Hagal
and becomes original-"conscience"


3)


4)

Commands and gives all salvation,
encompasses "universal knowledge". . .

The Rune "tel" is receptive,
directed by "Energy and Matter". . .


5)

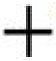
The diagonal Rune "bar" — it carries,
is classed with "change"

6)

The "balk" must conceal and hide,
it's the pliable support

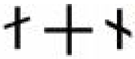
7)

"Rod" speaks of "Life-Death," as if it were nothing . . .

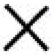

8)

The significance of the three crosses
on the three green hills is highly mystical

They must "turn"-around the misery of Kala,
hold original-knowledge kalically . . .


9)

And from the houses of free farmers
we are greeted by crossed "bar" and "balk"


10)

So this teaches us:
Germanic land can never sink into corruption!
We always carry the Spirit and world of Gotos over every land
And Energy-Matter are in a fixed bond,
animated by His Energy
And in this way only carry Gotos' soul upon His world
They are only bending to His Will upon its star-waves . . .

The Quadrads.

And Ur-da spoke again: The many quadrads (fire) (light)
Are a charming play of eternal Life. . .
They carry carry the fire — they carry the light ⊕ ⊗

They know, what the Earth —
what the Water says (E.) +×, (W.) ⊛

Four signs! They bear very deep meaning
Of hidden working inside the triangle . . . △ 🜁 , ▽ 🜃

The testimony of lunar images ◐◑●○
in the phases of the night — ◑◐○●
They show the holy power of the quadrads . . .
They whisper of Life — of coming and going,
Concealed, half hidden, birth and beginning . . . ⊗, ⊘, ⊘, ⊖

Of the sign of the "horen" of fyruedal, >), ⤚,
Of "sibhala — fyrbok," in a silent number, <(, ⤙.
Of "Yb" — yew-bow, of the strange "Yr," ∧∩, ᛦ
Of the "Fem"- and "Man"-sign purely in the lunar phases . . . V U, ᛉ

In the Iring as in Wan — in the twofold Ing — ≻—≺, <>
Two quadrads they are, and yet not limited!
As Yrman as Yrmin, the spiraling horn full of Energy — ᛉᛦ ⌃⌄
Brings us to completion with "Ingo" and "Ingso". . .

Other quadrads I arrange with "is" and with "bar," , ╱,
With "balk" and with "tel," clear to all who "know". . . ╲, —
And conclude the "signs" with "ask" and "vitri," ⊣, ⊢
With "karal" and "sal" — the "Harmony of the World!" ⊤, ⊥

Thou inquiring Skope — understand Being,
"Silence" too always contains much knowledge . . .

Odhin's* Rune-Song[1]

143. Runes will you find and staves of counsel
Very strong staves, very powerful staves.
The primeval speaker conceived them,
the great gods performed them.
Odhin carved them, the most exalted of the rulers.

144. Odhin among the Ases, Dainn among the elves
Dvalin among the dwarves, Alsvidr among the giants.
I cut some myself.

145. Do you know how to carve? Do you know how to advise?
Do you know how to find? Do you know how to ask?
Do you know their value in prayer and sacrifice?
Do you know how they are to be sent and restrained again?

146. Better unasked than too much of sacrifice.
In this an eye always looks for a reward,
Better to send nothing than to have to restrain it later.
Thus Thundr carved before the inception of peoples,
Before he vanished, back to where he came from.

Then there follows in 18 strophes the characteristics of the 18 runes in a particular order which served as a basis for how the skalds constructed their numerical calculations. Then the song concludes with a meaningful promise of salvation:

165. Now the sayings of the high-one are said
In the hall of the high one
Useful to the sons of earth,
not useful to the (matter-bound) sons of the giants.
Blessed be the speaker, blessed be he who knows them.
Blessed he who learned them,
Blessed all those who hear them.

If even in these verses, the high-one, the original creator, is concealing himself behind various names which are elsewhere — e.g., in the "Song of Fire-magic" of the Edda ("Grímnismál") — indicated as names of Odhin, then all of these names should be understood as circumlocutions for the characteristics and functions of the One, which itself remains unnameable and inscrutable.

Nevertheless an attempt should be made to give some kind of methodical instruction concerning the names, which also once again form special code-words:

Hroptr: Derived from chrop, body (Latin corpus), also called Hropta-Tyr, indicates the creator of corporeality by means of calling out the word of creation. (This is not indicated in the translation.)

Thundr: According to the rules of the sound-shift[1] this might be thought to be translated by Tinder[2] as the destroyer of life-forms by fire and death. also among the Finns Tuonmali indicates the realm of the dead.

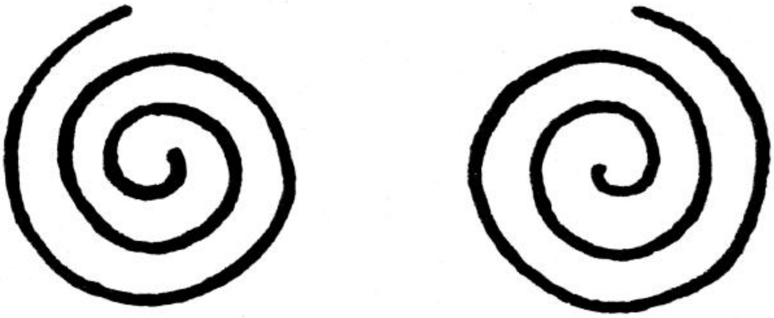
Dainn, the rune-master of the elves in the realm of souls, could indicate the one who generates (Dorn) the inner (inn) unified consciousness (AS).

Dvalin among the dwarves, i.e. doubles and twiners, connects bodily and spiritual being, as the name dwarf (tvergar) actually means "belonging to two realms."

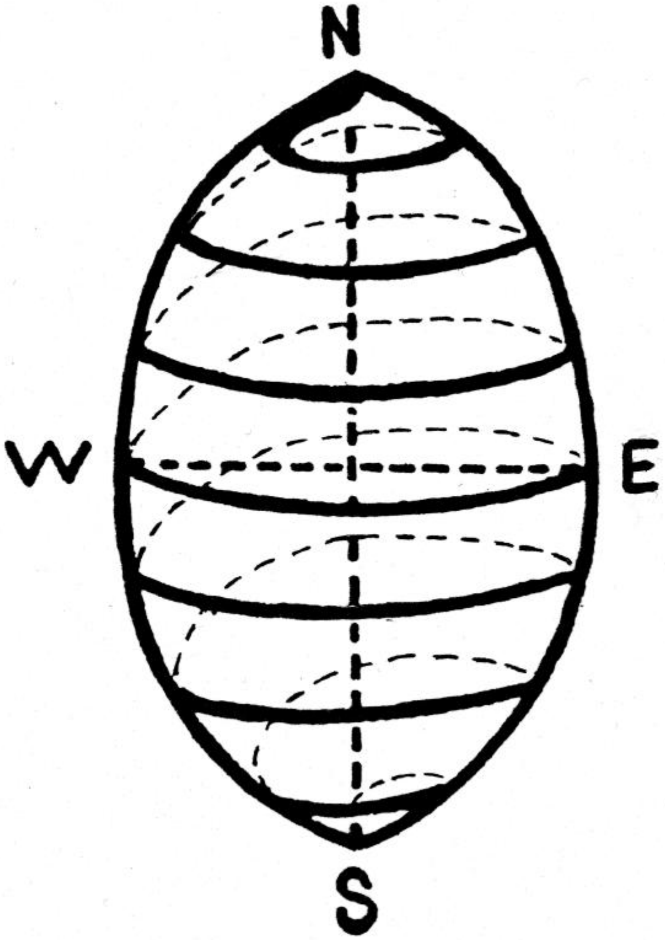
Alsvidr, All-knowing, All-wit/Alviss is elsewhere known as a dwarf-name which migrated to Spain along with the Goths and returned to Bavaria as the saintly name Alois.

The Creative Spiral of the "World-Egg"!

Primal law: "Above as below, below as above!" Therefore in the middle there is a neutral force- (i.e. generational-) field! Spirals are apparently "contrary" to each other in their rotations and despite this, form—connected at their longitudinal ends—a "unity" from an oppositional "dyad, duality . . ."



From the two spirals, each triply wound and connected by the generational plane (the middle-field), is developed the form of the two-ended pointed egg—the concept of the "World-Egg." (See the images of Christ in the Goldbach chapel and the altar in the church at Oberzell.) Both points are connected by an axis which forms the is-rune or the number ans [one], while the egg-shell forms the unity of the two halves of the spiral—so from two comes one (ans). As long as the spiral (snail-shell form) is being "built" it is unstable in its own duality. It becomes stable as soon as the two spirals form the "World-Egg" upon unification at the middle surface—this is the completion of the process of "turning into ans (one)." In nature this process can be observed precisely in a "wedding" between two snails. However, since this "unification of Two into One" only occurs periodically at mating times it can be convincingly seen that the concept of "eternal generation" by means of division of the "World-Egg" is present in the technical aspects of this creative process, and there is only a harmonious union as One/ans on certain occasions so that the "vital drive" is preserved in the "whole."



We observe the same process, which is demonstrated here by the snail whose shells are to be found in massive deposits in all primeval limestone formations of our earth, and we see this same process in the Al (cosmos) in the form of “spiral galaxies” . . . therefore:

CREATIVE PRINCIPLE:

Spiritual direction in Matter through Energy!

CREATIVE INFERENCE:

Eternal generation, and thus eternal Life and through this an eternal circulation, through constant “turning” of Life-forms in Matter is implied—from cause comes effect and from this the new cause is formed. From this ensues the law of the conservation of Energy, which again implies the “material circulatory transformation”—that is, the concept of “eternal Life.”

FURTHER INFERENCES:

Both of the spirals of the “World-Egg” therefore possess two poles. In turning (rotation) these poles are connected as an axis. These are the poles—“Above–Below,” “Below–Above”—which are the World-Axis. Both spirals are therefore in absolute balance within the “World-Egg” and so relative “inactivity itself.”

QUESTION:

What is the compelling reason for the rotation of the “cosmic bodies”? From terrestrial life we recognize the aim in the two spirals: “eternal generation.” And Got-spirituality?

CONCLUSIONS:

1. “Dying” is therefore a half-completion. Question:
Where is the second part of the “spiral”?

2. The two poles of the spirals are the two “ends”
(Above–Below, Below–Above) of the central axis. Which is
the *beginning,* and which is the *end?*
3. A magnetic needle and the axis of the earth prove
the earth is a self-contained “world-existence.” Why does
the earth rotate to the East, to the sun-rise? A cosmic question which remains open!

4. I recognize that in the “spiral-unity” the “dyad”
(duality) becomes a “unity” in humanity through “man and woman.”

Man “giving” and therefore “Above,” woman taking him, therefore receiving and so “Below.” And by means of this “unification to unity” (World-Egg) in generation . . . *Is*, *ans* both an axis. This is the human being. And the earth as the World-Egg in the cosmos?

Answer: Whether human—whether earth—force is completed by means of the two spirals—an opposition in Matter as the cosmically applied quantum “Spirit” (Got) contains both spirals as *ans,* “unity,” World-Egg. The balancing (generational) plane—is the equal two pole-points for the Spirit-(Got-)force (electrical
energy), which we indicate on a “magnetic needle” with +
and – .

This “generational plane” is therefore a “true creational plane,” it is material from the Al, for us as humans this is
the earth in its present form.

5. Are we humans answerable to “Got the Al” as the presumed temporal “highest forms of intelligence on this
earth”?

Answer: “Yes!” Because our Mother Erda suffers when we act contrary to His creative will! We are moreover Nordic, i.e., polarized from above. We—as Got-seed—impregnate “Erda” according to the Will of Got . . . From this grew “fem”—law, right . . .

6. Two spirals, as the figure at the beginning of the article shows, each turning contrary to the other and when they are put together develop into ans, with the same “turning”. . . Therefore two electric (Got-force) currents, flowing into one another generate according to the length of their waves in the neutral central (magnetic) field! SchickSal 1 turning, transformation, new

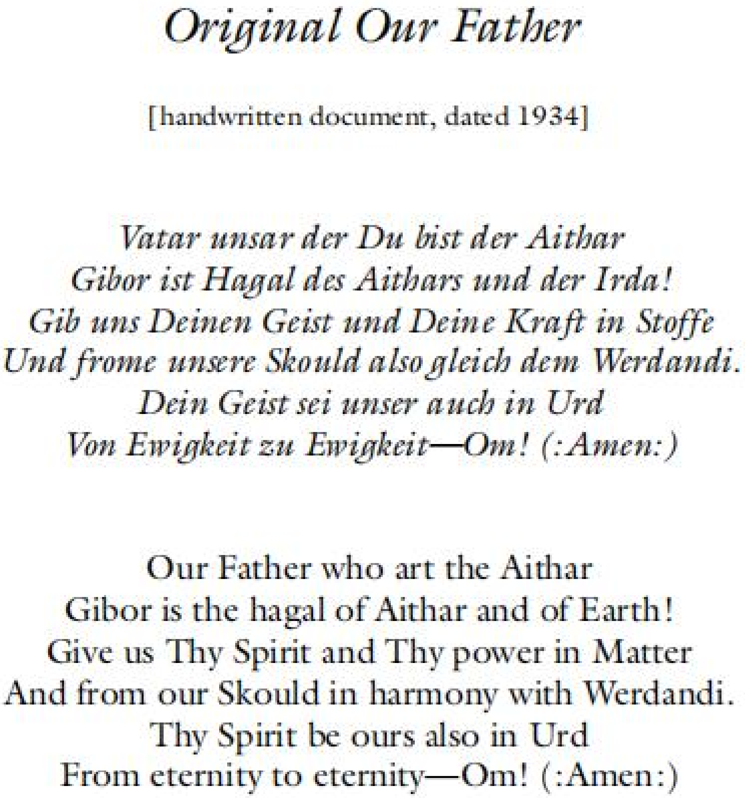
germination, Got-Spirit,eternal Life through Got-force, eternal youth in eternal circulation! This is generation—Got itself!

7. Three “turnings” from “Above.”Three “turnings” from “Below”; between them the “middle” equals seven! The “neutral” and, of course, generational field itself. What a depth and height is in this “spiraling number”. . .

8. The “self-contained double spiral,” which becomes the creative egg, the “unending eight,” the eternal motion, the Got-concept Al itself—therefore the “high, secret eight,” the self-contained original knowledge.

9. Completion is “Below,” the projection of the unity of the self-contained whole—the “Egg of the World,” or of “Creation.” Below is the turning of Spirit-Energy-Matter in the Al in accordance with the three-fold possibilities of form by means of its tri-unity. For “Below” again becomes “Above” and back again . . . So this is “completion” in eternal circulation, which is Got itself.

10. “Nothing”—out of which the Will of Got-Al inexhaustibly renews itself in the concept of “turning transformation.” Immortal in Itself like the World-Egg, through the unending spiraling time, space and mass, Self contained as the human mind is able to conceive of it, since we are only an “Aethar-Atom” of His Spirit-Energy-Matter.



Original Our Father

[handwritten document, dated 1934]

Vatar unsar der Du bist der Aithar
Gibor ist Hagal des Aithars und der Irda!
Gib uns Deinen Geist und Deine Kraft in Stoffe
Und frome unsere Skould also gleich dem Werdandi.
Dein Geist sei unser auch in Urd
Von Ewigkeit zu Ewigkeit—Om! (:Amen:)

Our Father who art the Aithar
Gibor is the hagal of Aithar and of Earth!
Give us Thy Spirit and Thy power in Matter
And from our Skould in harmony with Werdandi.
Thy Spirit be ours also in Urd
From eternity to eternity—Om! (:Amen:)

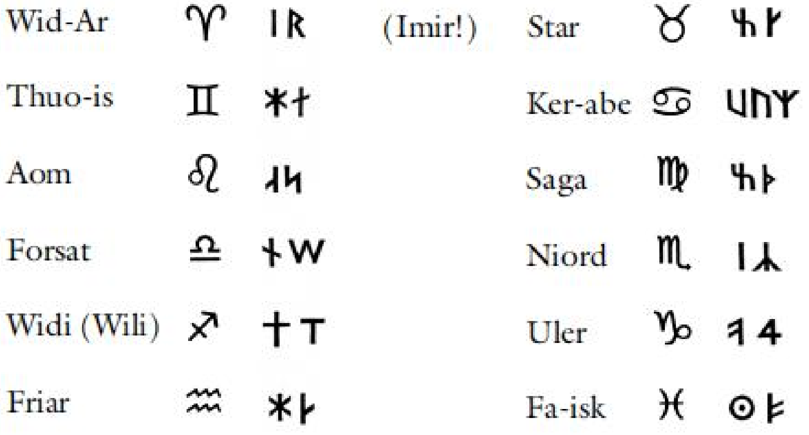
Zodiacal Signſ and Conſtellationſ

There is a difference between the twelve zodiacal [Tyr Kreis] signs and the twelve constellations of the ecliptic. The twelve zodiacal signs are invisible! They are measurements of an arc. They are arrived at when the zodiac—assuming the beginning of spring as the point of division of the year—is divided into twelve zones of equal size, which results in zones of 30° each! The "face" of every "clock" even bears witness to the zodiac . . . of course, the number "12" comes exactly in the middle and so "Aries" begins at exactly 15° between the numbers 12 and 1, i.e., it is located at the first zone. For now we will not get into the reason for this. In the most ancient times—most probably in the Atlantean cultural epoch—each of these zones of 30° had a very precise meaning as understood by Astrology (:Star Logic:). As a result of the precession of the equinox the point for the beginning of Spring migrates from one zodiacal sign to another every 160 years, and in this way the zodiacal constellation gets completely out of the zodiacal sign of the same name. The zodiacal constellations remain immutable in the firmament. The zodiacal signs migrate and thus determine the cosmic ages (Taurean Age, Arian Age, Piscean Age, etc.). And since at the present moment the beginning of the zodiac is between the constellations of Pisces and Aquarius, the zodiacal sign Aries is therefore superimposed over the constellation of Pisces. The sign of Aries remains, however, 0-30°. We recognize that the "face" of every clock* with its 12 numerals has a certain meaning which most people can't even imagine. These 12 numerals, each with its special meaning, are also at the same time the indicators of the oldest written signs of the primordial history [Ur-Geschichte] of humanity.

The Chaldeans and Hebrews (Kabbalah) as well as the ancient Egyptians and Chinese possess these special "writing symbols," which have great similarity with those of the Toltecs and Aztecs. And not only these written signs, but also the special signs for the zodiac are almost identical! If we take a look at the latter we will find these two among the decorative images in Germanic cultural history and can include the old Germanic written signs—the Runes—right along side of the linguistic groups already mentioned, whereupon we will find that these Runes are bewilderingly similar to these other written signs—and yet they are different: why? Because they are the original script of Aryan humanity and at the same time have to be the original script of the Atlantean culture. In Atlantean times, then, these original Aryan Runes had a deep meaning by virtue of their logical ordering in the zodiacal signs, which was apparently lost as soon as their meaning was changed in an astrologically illogical way as a result of the variation brought on by the precession of the equinoxes. From this presentation it is also clear that the runic writing signs have the cosmic vision of our primeval ancestors to thank for their origin—as was already set forth in the July and August 1934 issues of Hagal. So it was only after the demise of the Atlantean cultural epoch that the zodiacal signs and their written signs were transferred to the constellations of the elliptic. This caused that confusion of knowledge between the processes in the great solar year and those of a terrestrial year. This confusion is still fundamentally in operation today. But with this knowledge the oldest cultural documents known to us can be measured and viewed not from the perspective of terrestrial years, but rather solar ones—these can lead us to correct knowledge of the ages. Ought not a KEY also be discovered here whereby an attempt might be made for given points in time to adjust not only the great computations for the solar year, but also the purposeful cultic language and all its expressions, in accordance with current requirements? (Linguistic confusion.) A comparative study of all the old languages and especially their linguistic roots must certainly be able to provide information about this!

Apparently we would have to bring ourselves to turn our attention to Astrology which is needed as a key to many puzzles, and this is in order to verify how and in what way astronomical knowledge came to us out of the most distant antiquity and what documents concerning this knowledge our forefathers possessed. For it is obvious to speculate that by this means we may gain access to knowledge about our ancestors which even in their times could not have been foreseen!

Finally, in order to pave the way for the possibility of comparison, those Rune-rows are herewith presented as they are revealed to us by the "talking head," as soon as it is understood how to loosen its tongue.



Wid-Ar	♈	(Imir!)	Star	♉
Thuo-is	♊		Ker-abe	♋
Aom	♌		Saga	♍
Forsat	♎		Niord	♏
Widi (Wili)	♐		Uler	♑
Friar	♒		Fa-isk	♓

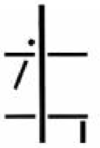
Since in my opinion, with linguistic comparison of this kind, the various meanings from the ancient period would most probably have corresponded to the zodiacal sign for the purpose of matching them up to the current precession relationships—such an effort would be extremely interesting! Certainly every kind of rune may not be used for such comparative purposes, but only the so-called Ur-Aryan (Gothic) ones.

Kalic Solution to an Inscription in the Church at Bergkirchen near Wittekindsberg

by Jarl Widar

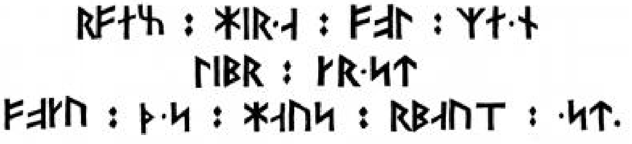
[from *Hagal* 12 (1935), Heft 7, pp. 98–100]

ERWEG HIERIA WOL MEIN
LIEBER CHRIST
WOZU DIS HAVS ERBAVET IST.



1752

Translated into Runes



That Means:

Ryta fyr eis gibor!
Hag-al is ryta is asa!
Fyr os laf myn eis is not!
Laf is halga-ryta: kaun ryt is suntyr!
Fa os kaun ur!
Thor is sun!
Hag-al asa ur sun!
Ryt barbar (biörk-bar) asa ur thor!
Is sun tyr!

TRANSLATED INTO MODERN ENGLISH:

Rhythmic fire of material being is holy!
Preserve the All-I, rhythm

The fire of spiritual-being is Life, my material-I
holds Need!
The Life of the spiritual-I is hallowed rhythm:
Germination makes the “I” rhythmic by
circulating light!
Fiery Being is germination
in the primeval state
Thor’s being is light!
Preserve the Al of the Usa-Ur-light!
Rhythm holds spiritual Life through spiritual Life
in the Asa-Ur : Thor!
Light-“I” is light-circulation!

Maidenſchaft in the Pre-Hiſtoric Aryo-Germanic Age

The institution of girls' schools developed out of the extremely ancient "Modranekht." Since ancient times both sexes have struggled for superiority. In every place where the Aryans—or their descendants of the same blood, the Germanic folk—established political states, women have at once emerged as leaders as soon as the men were wiped out in the enormous struggles for the possession of land, and so women had to take over leadership of their tribes. Since the Atlantean Age this battle of the sexes has been distinctly recognizable and from those times the equality of women in the struggle for the survival of the Germanic peoples was crystallized in their culture. It was only when men were in the minority, due to their continual struggle—sometimes on the water (Vikings), sometimes on land—that women would lead the state. This is known to us right up to the historical periods in the ancient world. Actual political states led by women existed, like the Amazon empire in the south, only on a temporary basis in peace-time and were never very long-lasting. In hand-to-hand combat they were simply not capable of physically withstanding the attacking male troops of the neighboring peoples. So such women-led realms were always relatively quickly destroyed after a short existence. The Aryo-Germanic tribes nevertheless recognized the necessity of granting women their due equal social rights, because ultimately the fate of the women was deeply connected to that of the men in the struggle for survival among the Aryo-Germanic states which were just then forming. In this way Germanic *Maidentum* was developed along with its schools as we are able to find them in history until the arrival of the predominance of Christianity in our homeland. Their origins and lines of development can still be ascertained today as soon as the perspective of the investigation is refined in this respect.

Throughout the whole of Aryo-Germanic history, from the time of the Atlantean culture until the predominance of Christianity, there was only one idea which was authoritative for all decisions of the counsels, whether male or female—and that was the preservation of the purity of one's own race! Concepts such as inbreeding and incest, as Christendom developed them, were not yet present at this time. Because it had its origins in southern lands, Christianity was certainly justified in the establishment of these concepts, but it disastrously interfered in the history of the Nordic peoples with a misunderstanding of the latter's racial characteristics, as it imposed its concepts on them as leitmotifs. The highest principle of all Nordic people was always the preservation of the purity of their blood. This is quite clearly proven by customs from the pre-Christian past which were characteristic of all Aryo-Germanic folk. For example, in order to guarantee the highest racial purity and excellent characteristics of certain leading clans, such as those of the Ase- and Wane-families, marriage between members of their clans was directly prescribed. In particular women were subjected to a special test in connection with their racial purity. This test culminated in the examination and testing of all organs important for procreation by specially qualified healers (both male and female) before the women were allowed to enter into marriage with racially pure men. The position and inner condition of these organs as well as the form of the clitoris was thought to be especially important. So, for example, it came about that virgins who were chosen as BURGMAIDENS had to conform to special conditions. Of these chosen ones, it was preferred to take those who showed traces of hermaphroditism, in order on the one hand to ensure the limitation of their sexual activity, and on the other hand to prevent them from generating descendants. The organization of this corps of burgmaidens (Berg-Maidenschaft, whereby "berg" means "the concealed") clearly indicates clues in this direction when we look at its construction. The corps of maidens was organized in four groups, which are: The lowest group, the HEXAS [witches], had as their duty the care and preservation of the eternal flame and its kindling for purposes of signaling (by day with smoke, by night with a bright flame). Fire was fetched from these women as a part of certain ceremonies or ritual customs (Ara-Ryta) for the lighting the hearth-fire of newly married couples. As a part of land-taking or new settlement ceremonies, or when perhaps the hearth-fire had gone out, fire was kindled from live coals from these eternal fires. The Hexas were initiated into herbology and the arts of animal-healing and served as animal-healers in some tribes and communities in addition to their service relevant to the fire. The DRUDAS, however, provided service as "Wise Women." They were counselors (in all affairs having to do with love and marriage) and midwives. Additionally, they provided service as healers of human beings. To this belonged not only knowledge of surgery, but also knowledge of herbs with the power to heal the human body. Therefore they had to have a considerable amount of knowledge about herbs at their disposal. Those belonging to the third group, the WALAS, not only had to possess the knowledge of the previous two groups, but were also in charge of the Maidenschaft which was self-contained and lived separate from all other tribes. Additionally, they had the assignment of being counselors in all sorts of matters having to do with the well-being or suffering of the whole tribe. For this reason they had to have at their disposal meaningful historical data about the tribe and its individual clans, and had to know their characteristics by reason of this knowledge precisely. From this they drew logical conclusions as to how the tribe was to act in certain important events. Therefore from a knowledge of the history of the characteristics of the clans and a knowledge of the past of the tribe the concept of prophecy [Hell-sehen] as well as necromancy [Hel-sehen] was developed. It is therefore erroneous to believe that a kind of "sorcery" was connected to these concepts. Pure concrete knowledge of the past as well as a clear perception of the present situation led to the correct conclusion as to how it was necessary for the clan or tribe to act. Because women have an innately clear vision relating to what is important in life, the Walas very often saved heatedly agitated men from disadvantageous actions by means of emergency decisions.

Finally, the ALBRUNAS, as the highest group of the Maidenschaft, were, like the Walas, counselors—however, they acted as such for the entire folk. The position of Albruna was naturally very desired. So only those women who possessed especially excellent spiritual qualities were called upon for this from within the ranks of the Maidenschaft. From this presentation of the basic division of the Maidenschaft it is clear what a deep meaning the position of women had in past times. In the clan she was the protector and director of the honor of men as well as women. In the tribe she was the representative of high idealistic flights of thought and the kindler of enthusiasm for great aims in the interest of the tribe and folk.

In prehistoric times no trace of concepts such as original sin, or doubts as to whether women too had souls, was ever present in women of Aryo-Germanic blood. Closely connected to the cosmos, to the All and to God, and reflecting the rhythmic laws of these in her soul, she was the bearer of the whole of our tradition in our prehistoric past. It was with this understanding that the education of the female youth was designed. Basic to this was knowledge concerning the meaning of all the runic symbols, symbols which had their origin in the interconnections between cosmic and earthly life and which therefore formed a guide in the schools. Only after the inherited writing symbols were taken from our folk by means of a ban on runology and thus reading, writing and reckoning with Runes was banned, was the folk robbed of its ancient cultural property and made helpless and poor in spirit. Out of these schools for maidens the female cloister life in Christianity was subsequently developed. Usually, this was naturally developed in locations where the heathens had previously had their places of education. Monasteries too followed from the old schools of healers and were further developed in locations where they had been established.

So in a certain sense Christianity renewed the ideas of these old schools, but changed them to serve the aims of their objectives. Certainly women had to fight for the recognition of their very souls right up into the Middle Ages. The idea of original sin oppresses women even today and therefore among our contemporaries we obviously face the misunderstanding of the laws of eternal generation, of the rhythm of blossoming, being and passing away —on the way through the transformation called death—in order to enter into the unending circulation of the eternal rhythm of creation which the cosmos and the All kindly share out to all living beings. The discussions presented here show in broad outlines the position of women in prehistoric times. Many basic details could not be mentioned due to a shortage of space. But nevertheless it can be seen from these discussions that the destiny of our folk was decided by the natural sensitivity of women and their inner fusion with the cosmos. For this reason woman will always have to be present—at least among our German folk—to rebel against coercive conceptions such as original sin, because they do not conform to the laws of primeval rhythm and probably could only come about wherever a strong base-line, rooted in the blood, is missing due to extensive race-mixing. It is then that strict external measures of the priesthood become necessary in order to restrain the beast in man to some extent.

The Halgarita Charms

These mantra-like verbal charms have been gleaned from the archival material left behind by Wiligut. They were meant to be used as ritual chants to awaken ancestral memory and facilitate the breakthrough of the wisdom of the Irminist faith. In many respects they defy translation or comprehensive interpretation. This is how they were no doubt intended. The language of the sayings is a mixture of modern German (with dialectic variants and orthographical oddities), Old High German, Old Norse, Gothic (and Gothic grammatical features), and words and phrases in the special language created by Guido von List, along with a variety of words from other languages.

1. KALAOS OF THE CHALDEANS

kalao albrune
kala kosme
kala gotai
kala utai

13.BOSO CARVED RUNES

Boso fraete (wraete) Runa

23.THIAZZI CHARM

Thiazzi kargai megog maya,
Runa gotai magog Suna.

24. ORIGIN OF THE CELTS

Kalai keltai uröd mai
Kalai gotai ritur sun
Kalai noreländ ritai got
Kalai kymri wendai not

25. COSMIC ALCHEMY

Sal a Sal
laf a laf
wigun fyrmal

26. BRENNUS CHARM

Brennus tre, Brennus notri
Brennus gothai, Brennus mortri.

27. SANTUR CHARM

Sunur saga santur tvo
Sintyr peri fuir sprueh
Wiligoti haga tharn
Halga fuir santur tvo

28. HARZ CHARM

Harai sunwendt
Haray sunhel
Salang sun
Harai Brokund
Baltarai wundt.

36. GOTAI CHARM

Gotai Gotis
Gotayr Gotais
Gotos Godis
Godais Gotiis

41. FIRE CHARM

Fenrüs fuiro frause sunai5
Trii fyrai sana ans
zwo tri fyr zena
Niull fana niull ans

44. Wiligotos Charm

Sulefad saga salrfut tatr
Wotara fuirt Wiligotos
Wetari flotr sulefad utr
Wiligotis salfar salefat lar

47. BOSO'S DESCENDANTS

Boso fraete Runa Ata, Runatal tat'r Odhinns Boso,
Mata Maya fraete Mani, Flodai fraete tithar Grodo.

54. CREATION OF LIGHT

ok hele sprukh ta ara sun
lukh aukh un aukh bem Asasun
sao fuyr ter Salang lauff sayn baan
sayn lewen umb ten Sun Ara an
sao funkt daromb tar sayn korun
Gothara stat up ten nayen Sun
ti zwiehet wart-te Hele-fraw
nun lekth gullimborsti up te saw
ter zwiespalt stat ti zwieträekht prun

Ays Hele waikt Gothar te Sun!

60. TEUT-BLESSING

Taito runai asa tait
Gibor stanar wendai ur
Teutopurgai sunwendstan
Gibor runai godai tait

66. KYMBRIC CHARM

Kymbra monti hailloh sun
Kymbra talai hailloh urdh

68. WAY TO THE MOTHERS

Maya faeki kloig, Kat ar sunur fraeg,
Kat ar Mani Sunur, Mani kat ar pertisur
Maya faeki kloig

77. HAILAND CHARM

Hailand hagelaind heliand
Helisuntei helisprant

79. GOTHARI CHARM

Helli krotti Gothari!
Ilp oks un oksen Arahari
Wiligoti ok Kelta!
Un spranga Ur
Un ganga Ur
Sun leif Gothari!

127. TYR-SAL-ANGE CHARM

Tyr sal ange, sal lange fyr,
Hueb i bar björk uroad fuir

142. MERSEBURG CHARM

Phal ende Wodan
vuoren zi holza
da wart demo Balders
volen sin vuos birenkit
thu biguolen sinthgunt
sunna era suistir
thu biguolen Frua
volla era suistir
thu biguolen Wodan
so he wola conda
sose benrenki
sose bluotrenki
sose lidvrenki

ben zi bena
bluot zi bluoda
lid zi geliden
sose gelimida sin

179. EYLIMI CHARM

Eylimi — ai li mi
leka far
jarimi ia mi
lejka jar

218. WILIGOTO CHARM

Ur fruese Ru
Wiligoto sal ange laf
Sun wendai wilistan
Gotharai logoi (lokoi) straf

281. MATARA FYRSTAN CHARM

Matara fyrstan asa Far
Arvana salur ogoi
Fyrkata salur Matharar
Arvana satur logoi

410. O MANI PATME SUM[13]

O mani patme sum
Alfatur[14] og helium

418. WOTANISM CHARM

Wotara tot gotari war,
Gothari shyn gotara sun
Uilgothos sprunk giboraltar
Uilgothis sun gotseben brun.

718. FRANCO-CELTIC CHARM

Sunai suni sunawendt
Halgaryta asasun
Suni sunai lokestan
Ghibi hribar gordifan

1012. GOTHIC-KYMBRIAN RUNE-BLESSING

asta kembra kymbraie
taraisk thursai gotaie

1111. MAYA WYNELÄNDIS CHARM

Saleafad treaugt selafot watr
Selafat sunr salefut matr

1119. TATVA CHARM

Flodo urai saexai ans,
Sunai, manai, maja, lans,
Irdai, jupon, kak, elans.

1211. FEMBLUEM CHARM

Fembluem rudt lant ten true,
tue esse tue gege,
Femlant ruotrikht ten wurt
sein true hant sein true ukort

1218. SAXO RUNA TATR

torasa sun tyr asator
Guothora slang storasa ruol

1222. KYMBRI AND TEUTONES CHARM

Tirus Turis Taros Tyr
Zenas Zonis Ziuos Vyr

1319. BALDUR CHARM

Baldur Baltar Belial
Salur (n) Uiligot sunas Baal
Sunfuir fyrsal
Paradair galata

1818. CRUCIFIED SERPENT

gekruiste slang, gekruiste hant
Gothari ger, Gothara lant.

1913. GOTHIC BALDUR CHARM

Pruntur prantai Brennus ans,
Brontax braida Wilis ans.

6119. KING FRODE’S MARRIAGE-LAW

Kunig Frode salaf al fena
Fridleif sun ai jotunlant
Pruk tuo Frauja Fenja Menja
Gull ajd bluet Walkyrja stant
Grotto lued ai Frodi fluekh

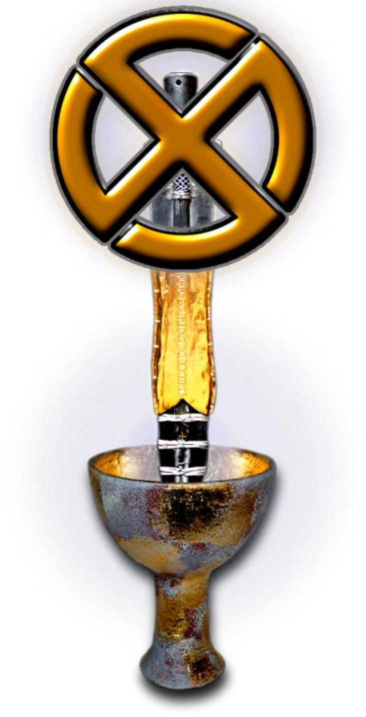
Grotto lued ai Frodi spruekh

HERALDIC CHARM OF THE WISE-KING

Treve Korune, treve Pergh
treve Asa, treve Zwergh
treve Jötun, treve Mar
Aes treve Weis Kunig
trev Lew, rout Ar.

BAPHOMET CHARM

Draugs godiu obi
Adlar obi Dreaugs
Bafomatli sun Lew ans
Sun luecht Bafomatli dvo



Gotoſ=Kalanda

Wiligut prepared and privately published the Gotos Kalanda in a tasteful booklet format and distributed it to a small circle of friends at Christmas, 1937. This rare artifact is not typically included in the bibliography of Wiligut’s published ouvre. It does, however, deserve attention when considering his work as a whole.

HARTUNG (January)

Love is in Creation’s reign,
His law in all Being
It is by Got for us selected
His Creation’s well-seasoned wine…
May it as ever begin anew
The measure of man, the yearly cycle,
Love knows no sense of restraint
It is of Got his song of praise!

HORNUNG (February)

The moon’s night most secret weaving
Love without space and time
Got sank His life into you,
And with it immortality!
Why make haste to kiss
When the moon’s crescent rests?
Even if all must die,
Love has always conquered anew!

LENZING (March)

Youth calls the strong urges
Spring, when it embraces itself,
And eternally young Love
Presses, pounding, into the souls
When the soul’s Gotos Faith:
Love, reaches for the stars
And Love, like the dove,
Roves through the aether’s blue.
Love, Love, alas only Love
Breathes field and forest and meadow
It knows in such a creative urge
Only Got in his greatness!

OSTERMOND (April)

May you all be fooled by many Gods
He who, in Love, trusts in Got,
Can hold out through all storms,
For Love is the bride.
True Love endures,
Whatever the weather may be.
And only he is volatile,
Who delays the fair month of May…

WONNEMOND (May)

May’s blooming May’s fount
Wonders of this eternity

Light of all the world's suns
And full of Gotos' bliss
And not even the highest knowledge
No wondrous songs
Can miss May's blooming,
The sun's gold of this creation!
With the strong arms of procreation
Around woman's slender body,
Full of the glow, the warmth of life,
They find themselves there, man and wife
Twofold unites itself the will of creation,
Spatially beautiful united into One,
As only Got can still the flames,
That joined together in the flood…
May's beauty May's becoming
What is time and what is space?
The Will of Gotos here on Earth
Remains mankind's most lovely dream…

BRACHMOND (June)

June poses the anxious question: Love!
Wonder-Gotos, Being Timidly stirs the lament:
Are you eternal? Are you mine?
And a wonderful stirring
Creation's holy deeds do feel
The spirit of Gotos in strength and blessing
Must rest in high knowledge…

HEUMOND (July)

In creation, desire glows
Wondrous and full of consolation…
How should fulfillment come
From worried tears of Love?
Becoming is what the Al called itself
Beginning here in eternity
Eternally it burns, as it has always burnt:
Man's lot calls it space and time.

ERNTING (August)

August-os, cleverest of all moons
That now reveals the thorns
O now you know, what was not worthwhile
What the Love does not fulfill!
Hot light glows amid the aether
Everywhere in the Al, in Being,
Man's lot, sooner or later,
Always adapts to the cycle.
What are the frightened dreams of man,
Life's fire and blessedness?:
They are only bits of foam from Gotos' Sea

On the shore of eternity…
Full of secrets is the fertilization
Symbol of this whole world
And those as well, who sought Got,
They stand on Nothing, on the I…

SCHEIDING (September)

The tree, the I bears now the weight,
The fruits of its procreating womb
And are like he full or empty
Like his Love, great and small.
And these fruits, they show
To us all Love’s deep sense:
The reign of procreation, essence, circulation
Always leading us to Gotos’ spirit…
And Gotos’ spirit, truth’s love
Stands above Al, the entire world,
It rules this Al and its urges
It is He, the one who upholds true loyalty!

GILBHART (October)

October calls itself the earthly measure
Of man’s deeds and man’s appearance,
The blood rushes, it rushes forgotten
Only Love is of Got alone
Where dwell time and space those two?
Fleeting, for it is man’s mind!
Only Gotos’ Love may endure it,
That fleeting I am in Him!

NEBELUNG (November)

The dark that shatters souls,
The I knows not such dark!
Around me is Got, in me Al-one,
The dread I leave to matter.
Got is Love: clear and light,
Everything becomes quick, even in matter.
Wherever Being and Love glow through it,
There the dark must swiftly flee.

JULMOND (December)

The twelfths are of space and time
A passing measure of eternity
Only Got Al-one
Is threefold Being,
Weaving itself as light
Into existence!

Therefore a turning-point is only a beginning
Of Gotos’ essence primordial nature.

The Coſmoſ in the Conception of our Anceſtorſ

According to ancient tradition the graphic representation of the cosmos among our forebears was such that they thought of the Spirit as rotating vertically and Matter as rotating horizontally. (Fig. 1) This concept was a basic motif in all primordial religions and represents the so-called "Mysterium of Supreme Knowledge." As a result of this vertical and horizontal rotation of Spirit and Matter, two planes appear, seen schematically, to be superimposed on each other vertically: the Planes of Spirit and Matter. If the outermost points of the two planes are connected, there results the image of two triangles, one above and one below. These form the basis of all "Knowledge." In them is contained the deepest knowledge concerning "Got" and "Al." (Fig. 2) The Christian Church also took over this symbol, but they divided it into something "heavenly" and "earthly." In this way they robbed it of its meaning and most significant context. In this they robbed—and did so quite intentionally, in order to be able to better control people—Northern Man of his basic knowledge that the "Got-ly" and "Earthly" are an indivisible unity, from which we alone can solve the final riddles of the cosmos (Got, Al). Already in the oldest churches the two triangles appear divided, known as the heavenly "Goteye" and the Earthly "Man on the cross" of the terrestrial. (See Fig. 3) But the astoundingly deep meaning of these two diagrams can only be revealed by their "unity." (See Fig. 7) this will be demonstrated in a future explanation. (See also Hagal 7, 8, 9 [1934]) In Wotanism the two triangles also already appear divided, which is clarified once we understand that the Edda, which transmitted the Wotancult

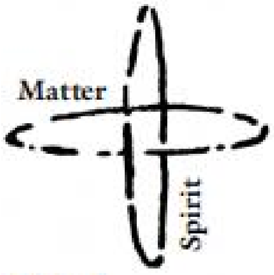


Fig. 1

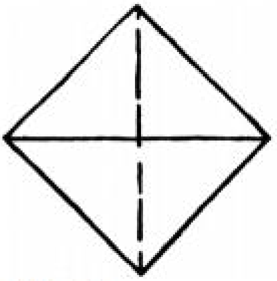


Fig. 2

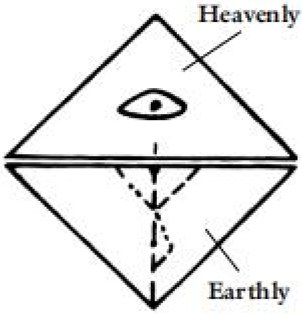


Fig. 3

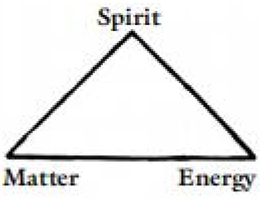


Fig. 4

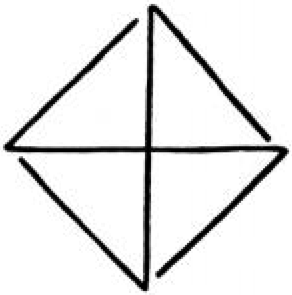


Fig. 5

to us, was recorded at a time when Christianity had already penetrated into German territory. The upper triangle represents Spirit becoming conscious in Matter, and this actually by means of the addition of the current of Energy. (Fig. 4) The lower triangle becomes the image of the "crucified," or in the Wotan-cult that of "Odhin hanging on the World-Tree." (See Fig. 3) If we now superimpose the two triangles over each other, the cosmic image of the "Vyrfos" (Fig. 5) emerges. Where the spiritual ray intersects the Energy-Matter Plane — common to both triangles—consciousness arises expressed through the image of the "conscious head" or the "talking head," which is seen by men as the "likeness of Got," the head as the seat of the mind. (Fig. 6) Now let's consider the Spirit as shown on the drawing as it moves from above downward (in the direction of the arrow) and on the opposite side from below upward. The arch of the circumference turned toward us, "perceptible to our senses," is the "conscious circulation," the "this-sided" part of our lives, the other half is the "unconscious circulation": the "beyond."

When the Spirit, in eternal circulation, approaches the Energy-Matter Plane, which is set for release as a potential "plan"—then the "Will to Become" is awakened in this plane. It is represented at the point of intersection of the (concealed) lines of creation in the middle-point of the "Got-eye." It intersects the plane of the span of the arch, i.e., it secures Matter with the aid of the current of Energy and submerges consciousness of life in the Al into creation.

(See drawing 7, the intersection of the vertical I-axis by the
horizontal plane of effect.) (See in this regard the presentations in Hagal 7, 8, 9 [1934].)

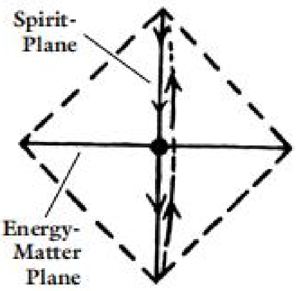


Fig. 6

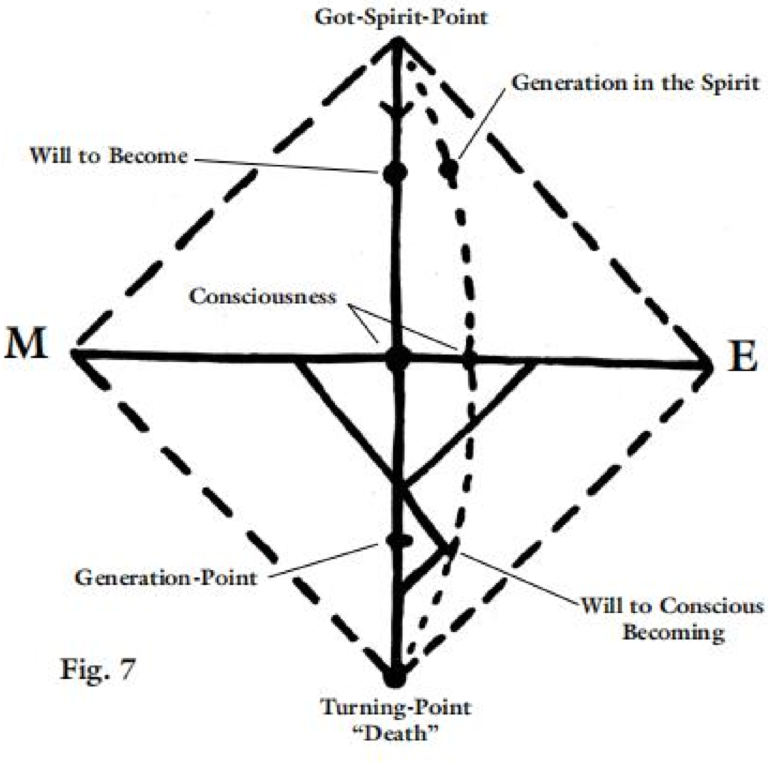
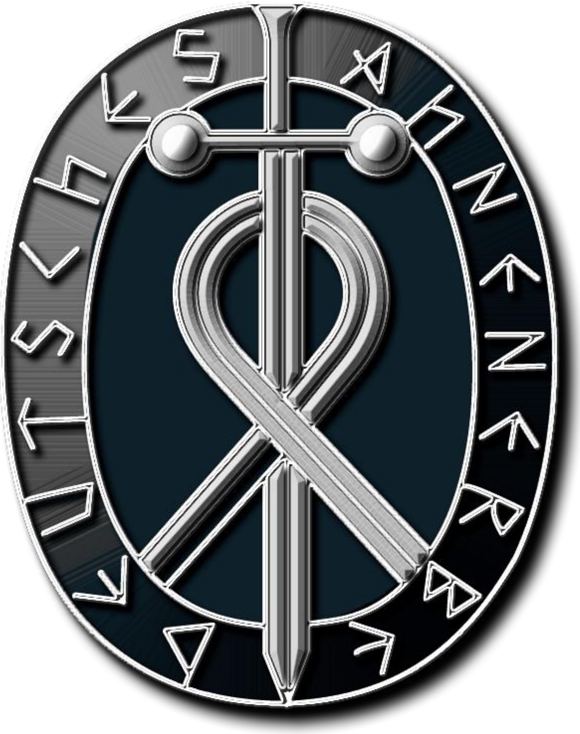


Fig. 7

Now Spirit-Energy-Matter are combined into a unity. An effect-guidance-formation-unity has been fashioned. Life as movement contains in itself a compelling drive, it comes to an “eternal” generation, which is for its own part prevented, because “without essence” Spirit, Energy and Matter tend to sink down into Nothing, into N-yule, into the Al. So here it becomes clear to us why the drive to reproduce is necessary [not-wendig]! It turns [wendet] the need around: the sinking back into “Nothing.” Now Spirit can enter, through this “turning” [Wende] or “death,” into the circulation of the “beyond”—there in the “Unconscious” it now runs through the same levels (points) as it did in the “this-sided” circulation: in this the law of “cause” and “effect” become important. The unconscious Will awakens in the Spirit to become aware of itself—it unconsciously becomes aware of itself in that moment when it intersects the Energy-Matter Plane in the beyond. The Will, in order to return to Got, elevates itself unconsciously toward generation “in the Spirit,” and so it returns to the Got-Spirit-Point—according to the law of cause and effect, in order to enter into the conscious level of the circulation now once more “renewed.” (Fig. 7) This primordially eternal law of “Ara-Ryta”—of Ryt-mik (rhythm) that forms effect out of cause [Ursache], which must again become another cause, from which a renewed effect arises, “endlessly” without end—becomes intelligible to us by means of all this. It is, however, also clear to us that a person (a priest for example), or any other kind of “being,” can never absolve us “of our sins” or free us from our guilt. Only we can do that ourselves by making an evil effect of a bad cause into a good cause, which now “compulsorily” must have a good effect as a result according to the law of Ara-Ryta.

The Ahnenerbe

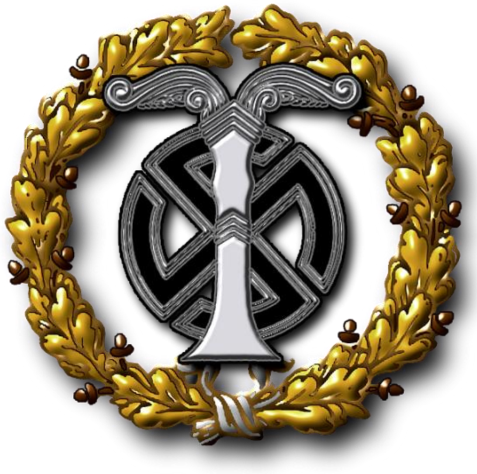


The Ahnenerbe was a scientific institute in the Third Reich dedicated to research the archaeological and cultural history of the Aryan Race. Founded on July 1, 1935, by Heinrich Himmler, Herman Wirth, and Richard Walther Darré, the Ahnenerbe later conducted experiments and launched expeditions in an attempt to prove that Aryan Nordic populations had once ruled the world. Its name came from an obscure German word, 'Ahnenerbe', meaning "inherited from the forefathers." The official mission of the Ahnenerbe was to find new evidence of the racial superiority of the Germanic people through historical, anthropological, and archaeological research. Formally, the group was called the Studiengesellschaft für Geistesurgeschichte, Deutsches Ahnenerbe - 'Study Society for Primordial Intellectual history, German Ancestral Heritage', but it was renamed in 1937 as the Forschungs- und Lehrgemeinschaft das Ahnenerbe - (Research and Teaching Community of the Ancestral Heritage). Many of their interests extended beyond science into occultism.

This led to German scientists travelling around the world in search of Atlantis and the Holy Grail, and it is reported that the Ahnenerbe sought "portals" to God. Growing out of the Ahnenerbe-SS, the Thule Gesellschaft and the general NatSoc interest in the occult, was 'Hexen-Sonderauftrages' - a secret organization dedicated to the research and use of occult forces for the Third Reich. Hermann Wirth was a Dutch historian obsessed with Atlantean mythology, and Richard Walter Darré was the creator of National Socialist 'Blut und Boden' (blood and soil) ideology, and was head of the Race and Settlement Office. Blut und Boden refers to an ideology that focuses on ethnicity based on two factors, descent (Blood of a Volk) and Heimat (Homeland - Soil). It celebrates the relationship of a people to the land they occupy and cultivate, and it places a high value on the virtues of rural living. The German expression was coined in the late 19th century, in tracts espousing racialism and national romanticism. It produced a regionalist literature, with some social criticism. This romantic attachment was widespread prior to the rise of National Socialism. Ultranationalists, predating National Socialism, often supported 'country living' as more healthy, with the 'Artaman League' sending urban children to the countryside to work in part in hopes of transforming them into 'Wehrbaueren' (Soldier-farmers).

Richard Walther Darré popularized the phrase at the time of the rise of National Socialism in Germany; he wrote a book called A New Aristocracy Based On Blood And Soil in 1930, which proposed a systemic eugenics program, arguing for breeding as a cure-all for all the problems plaguing the state. Darré was an influential member of the National Socialist party, and a noted race theorist who assisted the party greatly in gaining support among common Germans outside the cities. Prior to their ascension to power, the National Socialists called for a return from the cities to the countryside. This agrarian sentiment allowed opposition to both the middle class and the aristocracy, and presented the farmer as a superior figure beside the moral swamp of the city. The doctrine not only called for a "back to the land" approach and re-adoption of rural values; it held that German land was bound, perhaps mystically, to German blood. Peasants were the Völkisch cultural heroes, who held charge of German racial stock and German history -- as when a memorial of a medieval peasant uprising was the occasion for a speech by Darré praising them as force and purifier of German history.

This would also lead them to understand the natural order better, and in the end, only the man who worked the land really possessed it. It contributed to the National Socialist ideal of a woman: a sturdy peasant, who worked the land and bore strong children, contributing to praise for athletic women tanned by outdoor work. That country women gave birth to more children than city ones also was a factor in the support. It was also argued that a people would develop laws appropriate to its "blood and soil" because authenticity required loyalty to the Volk over abstract universals. The SS and the Ahnenerbe, under Heinrich Himmler, in general supported and encouraged the 'Blut und Boden' ideology. There is some evidence that the Ahnenerbe existed as early as 1928, when Wirth established the "Hermann Wirth Society" for teaching and spreading his theories. Another candidate for precursor of the Ahnenerbe was a research institute for "spiritual prehistory" created by the German state of Mecklenburg in 1932, when the state was governed by the NSDAP. Formally, the group was called 'Studiengesellschaft für Geistesurgeschichte, Deutsches Ahnenerbe e.V.' ("Study society for primordial intellectual history, German Ancestral Heritage, registered society"), and was renamed in 1937, as 'Forschungs- und Lehrgemeinschaft das Ahnenerbe e.V.' ("Research and Teaching Community the Ancestral Heritage, registered society"). The emblem chosen for the Ahnenerbe was the 'Irminsul'.



Irmin was an aspect, Avatar or epithet of Wodan (Odin). Irmin might also have been an epithet of the god Ziu (Tyr) in early Germanic times, only later transferred to Odin. The Old Norse form of Irmin is Jörmunr, which just like Yggr was one of the names of Odin. Yggdrasil ("Yggr's horse") was the yew or ash tree from which Odin sacrificed himself, and which connected the nine worlds. Jakob Grimm connects the name Irmin with Old Norse terms like iörmungrund ("great ground", i.e. the Earth) or iörmungandr ("great snake", i.e. the Midgard serpent).

It is thus often conjectured that the Irminsul was a 'World Tree', the equivalent of 'Yggdrasil' among the Saxon tribes of Germany. The linguistic connection between Irmin- and iörmun/jörmun- is generally accepted, but the terms simply mean "great/mighty" or "rising high". It is easy to see how "The great one" or "The exalted one" could become a by-name of Odin, and become known as "great pillar" instead of "Irmin's pillar" or "Odin's pillar". The Ahnenerbe was created as a registered club as a private and non-profit organization. Funding for the Ahnenerbe primarily came through Darré and his position within the German Ministry of Agriculture, but this association ended around 1936, leaving Himmler in total control of the Ahnenerbe. The Ahnenerbe was not incorporated into the SS until April 1940, though even before this, all but one member of the academic staff of the Ahnenerbe were at least honorary members of the SS, and many held significant rank. Wolfram Sievers was Reichsgeschäftsführer, or Reich Manager, of the Ahnenerbe from 1935, and held the rank of SS-Obersturmführer since 1937, rising to the rank of SS-Standartenführer by the end of the war. There was an obvious link between the SS and the Ahnenerbe long before it became official in 1940.

Wolfram Sievers was appointed Reichsgeschäftsführer, or General Secretary, of the Ahnenerbe, by Himmler. Sievers was born in 1905 in Hildesheim in the Province of Hanover (now in Lower Saxony), the son of a Protestant church musician. He was musically gifted, in that he played the harpsichord, organ, and piano, and loved German baroque music. He was expelled from school for being active in the 'Deutsch völkischer Schutz und Trutzbund', and went on to study history, philosophy, and religious studies at Stuttgart's Technical University, while working as a salesman. The Deutsch völkischer Schutz- und Trutzbund - (German Nationalist Protection and Defiance Federation) was the largest, most active, and most influential anti-Semitic federation in Germany after the First World War, and one of the largest and most important organization of the German völkisch movement during the Weimar Republic, whose democratic-parliamentary system it unilaterally rejected. Its publishing arm put out some of the books that greatly influenced the opinions of those who later organized the National Socialist Party, such as Heinrich Himmler, and after it folded many of its members eventually joined the NSDAP. The bund's symbols were a blue cornflower and a swastika, and its motto was 'Deutschland den Deutschen' ("Germany for the Germans"). A member of the Bündische Jugend, he became active in the Artamanen-Gesellschaft ("Artaman League"), a nationalist back-to-the-land movement. Sievers joined the NSDAP in 1929. In 1933 he headed the Externsteine-Stiftung ("Externsteine Foundation"), which had been founded by Heinrich Himmler to study the Externsteine in the Teutoburger Wald. In 1935, having joined the SS that year, Sievers was appointed Reichsgeschäftsführer, or General Secretary, of the Ahnenerbe, by Himmler. He was the actual director of Ahnenerbe operations, and was to rise to the rank of SS-Standartenführer by the end of the war.

On February 1 of that year, Dr. Walther Wüst was appointed the president of the Ahnenerbe. Wüst was an expert on India, and a dean at Ludwig Maximilians University of Munich, working on the side as a Vertrauensmann for the SS Security Service. Referred to as “The Orientalist” by Sievers, Wüst had been recruited by him in May 1936 because of his ability to simplify science for the common man. After being appointed president, Wüst began improving the Ahnenerbe: moving the office to a new headquarters that had cost 300,000 Reichsmark, in the Dahlem neighborhood of Berlin. Walther Wüst (7 May 1901, Kaiserslautern – 21 March 1993) was a German Indo-Europeanist and Vedicist in the first half of the 20th century who served as Rector of the University of Munich from 1941 to 1945. Wüst was a committed Nazi, joining the SS in 1936 and being appointed President of the Research Institute of the Ahnenerbe SS in 1937. He eventually attained the rank of Oberführer.

He also worked to limit the influence of "those he deemed scholarly upstarts," which included cutting communication with the RuSHA office of Karl Maria Wiligut. The organization was incorporated into the larger SS in January 1939. The Ahnenerbe had several different institutions or sections for its departments of research. Most of these were archeological but others included the Pflegestätte für Wetterkunde (Meteorology Section) headed by Obersturmführer Dr. Hans Robert Scultetus, founded on the basis that Hans Hörbiger's "Welteislehre" could be used to provide accurate long-range weather forecasts, and a section devoted to musicology, whose aim was to determine "the essence" of German music. It recorded folk music in expeditions to Finland and the Faroe Islands, from ethnic Germans of the occupied territories, and in South Tyrol. The section made sound recordings, transcribed manuscripts and songbooks, and photographed and filmed instrument use and folk dances. The lur, a Bronze Age musical instrument, became central to this research, which concluded that Germanic consonance was in direct conflict to Jewish atonalism. The Ahnenerbe was part of Himmler's greater plan for the systematic creation of a "Germanic" culture that would replace Christianity in the Greater Germany to exist after the war, - a kind of SS-religion that would form the basis of the new world order. This new culture would be based on the völkisch beliefs of the NSDAP, and it was the role of the Ahnenerbe to marshal scientific research in an interdisciplinary program to support the "development of the Germanic heritage".

Himmler himself served as the "chairman of the Kuratorium" of the Ahnenerbe, and held the real power within the Ahnenerbe. As Reich Manager of the Ahnenerbe, Wolfram Sievers was responsible for all administrative tasks, with day-to-day business matters handled by the deputy "Kurator" Dr. Herrman Reischle. Professor Walter Wüst joined the Ahnenerbe in 1937 and, as trustee and "Kurator" of the organization, replaced Hermann Wirth as its intellectual leader. Wüst had been dean of the University of Munich, and his presence brought a number of reputable academics into the Ahnenerbe. The Ahnenerbe was funded by the Ahnenerbe-Stiftung, the German Forschungsgemeinschaft, member fees, and "from funds of the Reich and from contributions of industry" (including a group of financiers called the 'Circle of Friends' led by Wilhelm Keppler). The budget of the Ahnenerbe was as much as over one million German marks (400,000 American dollars). Besides financial support, enlistment in the Ahnenerbe was attractive as it placed scholars in the academic elite of Nazi Germany, gaining them the patronage of the Reichsführer-SS himself. A central function of the Ahnenerbe was the publication of materials as part of the effort to investigate and "revive" Germanic traditions.

Before the war, the Ahnenerbe set up its own publishing house in the academic suburb Berlin-Dahlem, and went on to produce a monthly magazine ('Germanien'), two journals on genealogy ('Zeitschrift für Namenforschung' and 'Das Sippenzeichen'), and countless monographs. The Ahnenerbe had fifty different research branches, named "Institutes", which carried out more than one hundred extensive research projects. Some of the institutes, particularly those responsible for Tibetan research and archaeological expeditions, could be quite large, but most made do with less than a dozen personnel.

Herman Wirth

Born in Utrecht of the Netherlands on 6 May 1885, Herman Wirth was neither Theosophist, Anthroposophist, nor Ariosophist. His understanding of the various occult and mystical currents was unconventional, and, at time clashed with the official ideology of the Third Reich. Wirth began his professional life as a musicologist, writing a dissertation on Dutch folk song and giving concerts of early music, with his first post in 1909 at the University of Berlin as Reader in Netherlandish Language and Literature. During World War I he threw himself into activism on behalf of freedom for Flanders and solidarity of the “Duitch” with the “Deutsch”, ultimately earning him a promise from the Kaiser that after Germany won the war, he would become professor of musicology at the Brussels Conservatory.

Wirth’s antiquarian attention was drawn to the peculiar symbols carved on farmhouses that went back to the sixteenth century on the bleak shores of the North Sea. Wirth began to collect and compare these various examples of folk art, becoming more and more convinced that the old Frisian carpenters had preserved the symbols of an incredibly ancient culture. Gradually he assembled an unrivaled collection of early and prehistoric inscriptions and pictographs found on rock, bone, and wood throughout the Northern Hemisphere which contained certain themes like the swan, the wheel, and the oared boat recurred in widely separated times and places. Over time Wirth was able to reconstruct a theological system and an astronomically based cosmology, containing internal evidence of being at least 10,000 years old. With this came the realization that a common culture had once encircled the entire North Atlantic region, and that it was responsible for the invention of writing. Wirth concluded that this earlier culture existed within the Arctic Circle and was that of Atlantis. To Wirth, the reasons that the former Arctic continent changed climate and became uninhabitable, forcing its indigenous inhabitants to migrate south were: (1) the location of the North Pole is not stable, but has wandered as much as 30° from its present position; (2) the movement of continental plates and the wandering of the poles cause the rising and sinking of lands; (3) Europe, Greenland, and North America once formed a single landmass that broke up in the Quaternary Era. After the pole shift and the consequent ice age, the Arctic-Nordic race migrated southward, and the two original races began to mingle and produce variations. Wirth mentions the Asiatic race as a “mixovariation” containing elements of both original groups, and the Atlantic-Nordic as an “idiovariation” within the Arctic-Nordic.

Based on the analysis of blood groups, which was the most advanced technology of his time, Wirth posits two original groups. One was the light Nordic race, in its Arctic home; the other was the original black race, which originated in Gondwanaland (Lemuria), a now vanished continent that covered the Indian Ocean. As for the first evidence of Europeans, the Aurignacians, to Wirth, seem to have been a black race, to judge from the peppercorn hair and steatopygy of their "Venus" figurines. Nor were the famous Cro-Magnons, appearing about 30,000 years ago, the ancestors of the white race, because Cro-Magnons descended from a mixture of Nordics with Eskimos, thanks to intrepid sailors who were navigating the northern seas at least 50,000 years before conventional prehistory allows. Cro-Magnons brought culture, writing, law, religion, agriculture, and art to all the less-developed races, leaving megalithic relics such as Stonehenge and the dolmens. Wirth felt that the ideograms and symbols had given him the key to the theology and religion of the Arctic-Nordic race who perceived the great moral law of the universe as the eternal return, the perpetual coming into being and passing away. Wirth proposed that the annual journey of the sun, especially in the Arctic region, where it rose and set only once a year, represented for them the Son of the immutable God and the revelation of that God in time and space. Wirth found the concept of God the Father as a sexless and impersonal being, distinct from his Son, who brings light to the land, dies, and is reborn. Third of this pagan trinity was the All-Mother Earth, to whose bosom the Son/sun goes each winter, and from whom he is reborn at the solstice.

Due to the mixing and interactions with lower races the spirituality of the Nordics decayed due to animistic beliefs of spiritually inferior peoples, which would lead to the development of cults of demons and ghosts, anthropomorphism, and a whole pantheon of gods. Zoroastrianism, Aryan-Indian Brahmanism, the Samkya school, Buddhism, Greek philosophy, the Galilean's reform of faith, Roman Christianity, the Nordic Reformation of the sixteenth century, and the development of Western epistemology, right up to the natural philosophy of the present day are all included within the lower spirituality according to Wirth. Wirth's spiritual genealogy, unlike his colleagues (such as Evola or the Theosophists), excluded the religions of temple, church, and mosque, as well as all revealed scripture, all ritual, and anything redolent of a sentimental or person-to-person relationship with God. Nor had he any truck with the esoteric-exoteric division. There was only the authentic Ur-Religion based on the lived experience of a spiritually sensitive race, and then there was all the pernicious nonsense that later ages superimposed upon it. Wirth was conceived of the Arctic-Nordics as a spiritual and pacific race that took its direction mainly from its wise "mothers" and accorded women commensurate rights. The tragedy was that it had been driven by climatic changes from its Arctic cradle. Looking back in 1960, he wrote:

"Our whole historical outlook is limited to the period of rupture that is the Eurasian migration epoch, the age of male rights and male domination. We stand today within the unmitigated collapse of this epoch, on the edge of the abyss of utter destruction of humanity, life, and earth. Yet the West is still trying, with all the "restorative means" of the Mosaic-Christian ideology, to maintain the fictions of this failed androcentric belief system. This male world of the period of rupture, the organized world of State, Church, and God, is no onger organic, ever since the "Mothers" were driven out. For that severed the organic connection between "heaven and earth," cosmos and mankind, which is what the "world" used to be."

Eberhard Baumann, Wirth's biographer and bibliographer, was convinced that Wirth possessed a higher state of consciousness, such as was the universal possession of the ancient race. Baumann adds a comment about Frau Wirth's contribution to the great project, which although it surely did not take the form of "mesmeric trance," has something mysterious about it. He writes:

"Wirth was sometimes able to observe higher consciousness "in action." A few years ago it was important for us, on beginning our study, to read his dedication in Aufgang der Menschheit: "Margarete Wirth-Schmitt. To her, who gave me this book (my italics, E.B.), the noble seeress of our spiritual heritage . . . it is returned in deep and grateful love." So inner perceptions poured out from the very lively consciousness of his wife, which he was then only able to acknowledge as "ancestrally remembered" (erb-erinnert). We do not know today to what extent Frau Wirth determined the contents and message of her husband's research."

In 1933 he received a professorship in Berlin and the commission to found an open air museum of the old German religion and would take the fateful step of publishing an edition of the Ura-Linda-Chronik. This was Wirth's enhanced his translation with commentaries and illustrations in the spirit of his Aufgang of the Oera Linda Book manuscript that had first come to light in 1867, purporting to be a chronicle compiled over millennia and preserved in a Frisian family, the Over de Lindens. The first portions of the Oera Linda Book were supposedly penned by a survivor of the flood that destroyed Atland, the Frisian's paradisal homeland, in the year 2194 BCE. Here are the relevant passages from William Sandbach's 1876 translation:

"Before the bad time came our country was the most beautiful in the world. The sun rose higher, and there was seldom frost. . . . The years were not counted, for one was as happy as another.On one side we were bounded by Wr-alda's Sea, on which no one but us might or could sail; on the other side we were hedged in by the broad Twiskland (Tusschenland, Duitschland), through which the Finda people dared not come on account of the thick forests and the wild beasts.Eastward our boundary went to the extremity of the East Sea, and westward to the Mediterranean."

"During the whole summer the sun had been hid behind the clouds, as if unwilling to look upon the earth. There was perpetual calm, and the damp mist hung like a wet sail over the houses and the marshes. The air was heavy and oppressive, and in men's hearts was neither joy nor cheerfulness. In the midst of this stillness the earth began to tremble as if she was dying. The mountains opened to vomit forth fire and flames. Some sank into the bosom of the earth, and in other places mountains rose out of the plain. Aldland, called by the seafaring people, Atland, disappeared, and the wild waves rose so high over hill and dale that everything was buried in the sea. Many people were swallowed up by the earth, and others who had escaped the fire perished in the water."

Later members of the Over de Linden family, we are assured, dutifully copied this document while adding their memoirs of the Frisians' migrations, their encounters and battles with other tribes, and especially their customs and laws. The last contribution is dated "in the 3449th year after Atland's sinking, that is, 1256 in the Christian reckoning." The book was written in a unique runic styled alphabet based on the sixfold division of the circle, which Wirth immediately recognized as one of the primal solar symbols of his Arctic-Atlantic race.

Wirth's Ura-Linda-Chronik was beautifully produced, as Der Aufgang der Menschheit had been, by the Jena publisher Eugen Diederich. If its erudite apparatus was not clear to everyone, its message was: this was the true history of the German Volk. According to the reports from Baumann's bibliography, every newspaper in the land reviewed it, and they continued to report on the controversy that exploded as soon as the academic world got hold of it. Experts in history, philology, religion, and philosophy proclaimed almost unanimously that the Oera Linda Book was a nineteenth-century forgery, Wirth himself admitted that since the manuscript was written on nineteenth-century paper, the copying had continued, and that a "humanist" had had a hand in improving the original text. But still, he maintained, the core of it was authentic. The debate over the Oera Linda Book degenerated into a squalid name-calling in which each side accused the other of not being in accordance with standing National Socialist ideology, and Wirth fought hard for his beliefs.

However, Ura-Linda-Chronik was an important book and a consequence of the development of the book was the formation of the Ahnenerbe. The final impetus for the formation of the Ahnenerbe was a panel discussion which included Darre, Wirth, and Himmler. The subject of this panel discussion was a work published for the first time in 1872 was the Ura-Linda-Chronik. The panel took place on May 4, 1934, from 4 pm to 8 pm in the Audimax of the Uniaula of Berlin. Wirth sought to elevate the Ura-Linda-Chronik to the status of a Nordic Bible, which provoked a number of not only scholars in attendance but also from Rosenberg and those within the NSDAP who surrounded Rosenberg. To Wirth's defense and advocates for the authenticity of the Ura-Linda-Chronik were Walther Wust and Otto Huth (representative of the Reichsbund fur Volkstrum und Heimat). However, Arthur Hübner, one of the most respected Germanists of his generation, denounced the Oera Linda Book as a hoax and his verdict settled the defeat of Wirth's party. Himmler was given a translation of the Oera Linda Book by Herman Wirth and was apparently besotted by the contents, giving rise to the work being "Himmler's Bible". But with the subsequent events at the discussion panel, Himmler formed the Ahnenerbe to research into the Nordic past.

Wirth still had patronage in high places, and in June 1935 Heinrich Himmler appointed him president of the Ahnenerbe ("ancestral heritage") research bureau. He led an expedition to Bohuslan in southwestern Sweden, to study the region's thousands of granite engravings. He interpreted the numerous circular designs and disc shapes he observed as ideograms for the sun, claiming that they traced its annual movements across the sky. Based on the long periods of darkness in the North followed by periods of light, the worship of a Nordic rebirth or resurrection god was self evident to Wirth, whom he referred to as Odal. Thus, the monotheistic religion of Nordic Atlantis preceded that of Christian monotheism; the notion of divine resurrection came from the North.

Otto Huth (1906–1998) was a German theologian, ethnologist, archeologist and an expert on folklore, who taught at the University of Tübingen. Huth was the son of a neuropathologist in Bonn. He earned his PhD in 1932. In 1937 he joined the Ahnenerbe. During World War II he led the "Institute for Indo-Germanic Religious History" at the "Reich University" in Straßburg. After the war Huth was professor at the Protestant faculty at the University of Tübingen. In 1935 Otto Huth met Herman Wirth and became Wirth's disciple and together studied German folklore. When Herman Wirth left the Ahnenerbe in 1937 Huth pursued his interest in ethnology and archeology. In 1939 with permission from Heinrich Himmler he was granted an expedition to the Canary Islands with a small research team, but this was ultimately canceled due to political tension with Franco's Spain. The focus upon the Canary Islands is due to accounts written by some early European explorers who described the Canary Islanders as being blond and fair skinned. Huth would proclaim, *"Separated from the disturbances of European world history, the ancient Nordic civilization blossomed undisturbed on the happy islands until it was destroyed".*

Runeſ and Nordic Mythology

Linguistic study was at the forefront of Ahnenerbe activity, and the Ahnenerbe was the first institute to be established to specialize in the study of Norse runes (the symbol of the Ahnenerbe was the life rune). This institute was under the command of Hermann Wirth until he left the Ahnenerbe in 1937. In 1936, Wirth's successor, Professor Wüst, headed up another institute for broader research in linguistics, where great attention was paid to Sanskrit (Wüst's area-of-expertise) and the connection of the language to the Aryans. Runes are equivalent to the Roman, Greek, Cyrillic, or Hebrew alphabets. But they are much more than an alphabet. “Rune” means “secret”, “mystery”, or “hidden”, and is related to the German raunen, meaning “to whisper”, and the Irish run, meaning “a secret.” The Ahnenerbe had an Institute to study the Eddas (considered by Himmler a sacred text) and Iceland itself, which the Ahnenerbe considered something of a holy land, like Tibet. Based on the ariosophical beliefs like those that gave rise to the Thule Gesellschaft, the Ahnenerbe saw Iceland as the last surviving connection with Thule, the mystical homeland of the pure Germanic race of prehistory. The Eddas contained secret knowledge for the Ahnenerbe, keys by which they could unlock their ancestral heritage. Besides study of the Eddas, the Ahnenerbe also wanted to study Icelandic artifacts, and, as they had in Tibet, perform "the recording of human images", using calipers to measure facial dimensions based on ethnological science. The Ahnenerbe succeeded in sending a mission to Iceland in 1938.

On orders from Himmler himself, the expedition was to search for a hof, a place of worship of Norse gods such as Thor and Odin. The Ahnenerbe also had a department to research the 'Welteislehre' (World Ice Theory) of Hans Hörbiger , under the command of Dr. Hans Robert Scultetus. This theory was based on the Blavatsky thesis that there had been several moons in the past, that the approach of these moons results in a polar shift and a cataclysmic Ice Age, which are responsible for the fall and rise of the various root-races of Theosophy. According to the theory, the world itself was created when a giant chunk of ice collided with the sun. Hörbiger died in 1931, but his theory was adopted by some Theosophists, who used it to prove the existence of Andean civilization with parallels to Atlantis and Thule (this may have been part of the reason behind Ahnenerbe expeditions to South America), and by Himmler and the Ahnenerbe, as "our Nordic ancestors grew strong amidst the ice and snow, and this is why a belief in a world of ice is the natural heritage of Nordic men". The Ahnenerbe were most concerned with practical applications of the 'World Ice Theory' focused on meteorology, vital to military operations. Scultetus sent Edmund Kiß, a German playwright well-known for his novels on Atlantis, to Abyssinia to find evidence to support the 'World Ice Theory'. German rocketry may have even been delayed because of fears based on Hörbiger's theory that a rocket released into space would initiate a global catastrophe. The runic alphabets are a set of related alphabets using letters known as runes to write various Germanic languages before the adoption of the Latin alphabet and for specialized purposes thereafter.Runes are equivalent to the Roman, Greek, Cyrillic, or Hebrew alphabets but they are much more than an alphabet. “Rune” means “secret”, “mystery”, or “hidden”, and is related to the German raunen, meaning “to whisper”, and the Irish run, meaning “a secret.” To a certain extent, even the Chinese hieroglyphs resemble the runic variations. The same applies to some characters of Turk written languages which were believed to have developed independently from European languages. According to a theory, even the Cyrillic alphabet in its earlier form is a runic system. The art of the runes was in use up till the end of 19th century. Germany was the first European country that started to restore the knowledge of the runes back in the 19th century. A number of secret societies emerged.

For example, Hitler and Himmler both employed runic symbolism. The Swastika, a runic symbol of the Sun, became the official emblem of the Nazi Party and the Third Reich. Up until 1940, every SS commissioned officer was to take a special course in the runic magic. The emblem “SS” is a double rune Sigel which is well known as a victory symbol. The mystics say that it was the runic magic that paved the way for Nazism. But all the magi were prevented from practising in 1940, and Hitler was doomed from that time onward. The Scandinavian variants are also known as futhark (or fuþark, derived from their first six letters of the alphabet: F, U, Þ, A, R, and K); the Anglo-Saxon variant is futhorc (due to sound changes undergone in Old English by the same six letters). Runology is the study of the runic alphabets, runic inscriptions, runestones, and their history. Runology forms a specialized branch of Germanic linguistics. The earliest runic inscriptions date from around AD 150. The characters were generally replaced by the Latin alphabet as the cultures that had used runes underwent Christianization by around AD 700 in central Europe and by around AD 1100 in Northern Europe. However, the use of runes persisted for specialized purposes in Northern Europe. Until the early 20th century runes were used in rural Sweden for decoration purposes in Dalarna and on Runic calendars. The three best-known runic alphabets are the Elder Futhark (around 150 to 800 AD), the Anglo-Saxon Futhorc (400 to 1100 AD), and the Younger Futhark (800–1100). The Younger Futhark is further divided into the long-branch runes (also called Danish, although they were also used in Norway and Sweden), short-branch or Rök runes (also called Swedish-Norwegian, although they were also used in Denmark), and the stavesyle or Hälsinge runes (staveless runes). The Younger Futhark developed further into the Marcomannic runes, the Medieval runes (1100 AD to 1500 AD), and the Dalecarlian runes (around 1500 to 1800 AD). The origins of the runic alphabet are uncertain. Many characters of the Elder Futhark bear a close resemblance to characters from the Latin alphabet. Other candidates are the 5th to 1st century BC Northern Italic alphabets: Lepontic, Rhaetic and Venetic, all of which are closely related to each other and descend from the Old Italic alphabet. In Norse mythology, the runic alphabet is attested to a divine origin (Old Norse: reginkunnr). This is attested as early as on the Noleby Runestone from around 600 AD that reads "I prepare the suitable divine rune ..." and in an attestation from the 9th century on the Sparlösa Runestone which reads "And interpret the runes of divine origin".

More notably, in the Poetic Edda poem Hávamál, Stanza 80, the runes are also described as reginkunnr:

'That is now proved,
what you asked of the runes,
of the potent famous ones,
which the great gods made,
and the mighty sage stained,
that it is best for him if he stays silent.

The poem Hávamál explains that the originator of the runes was the major god Odin. Stanza 138 describes how Odin received the runes through self-sacrifice:

'I know that I hung on a windy tree
nine long nights,
wounded with a spear, dedicated to Odin,
myself to myself,
on that tree of which no man knows from where its roots run.'

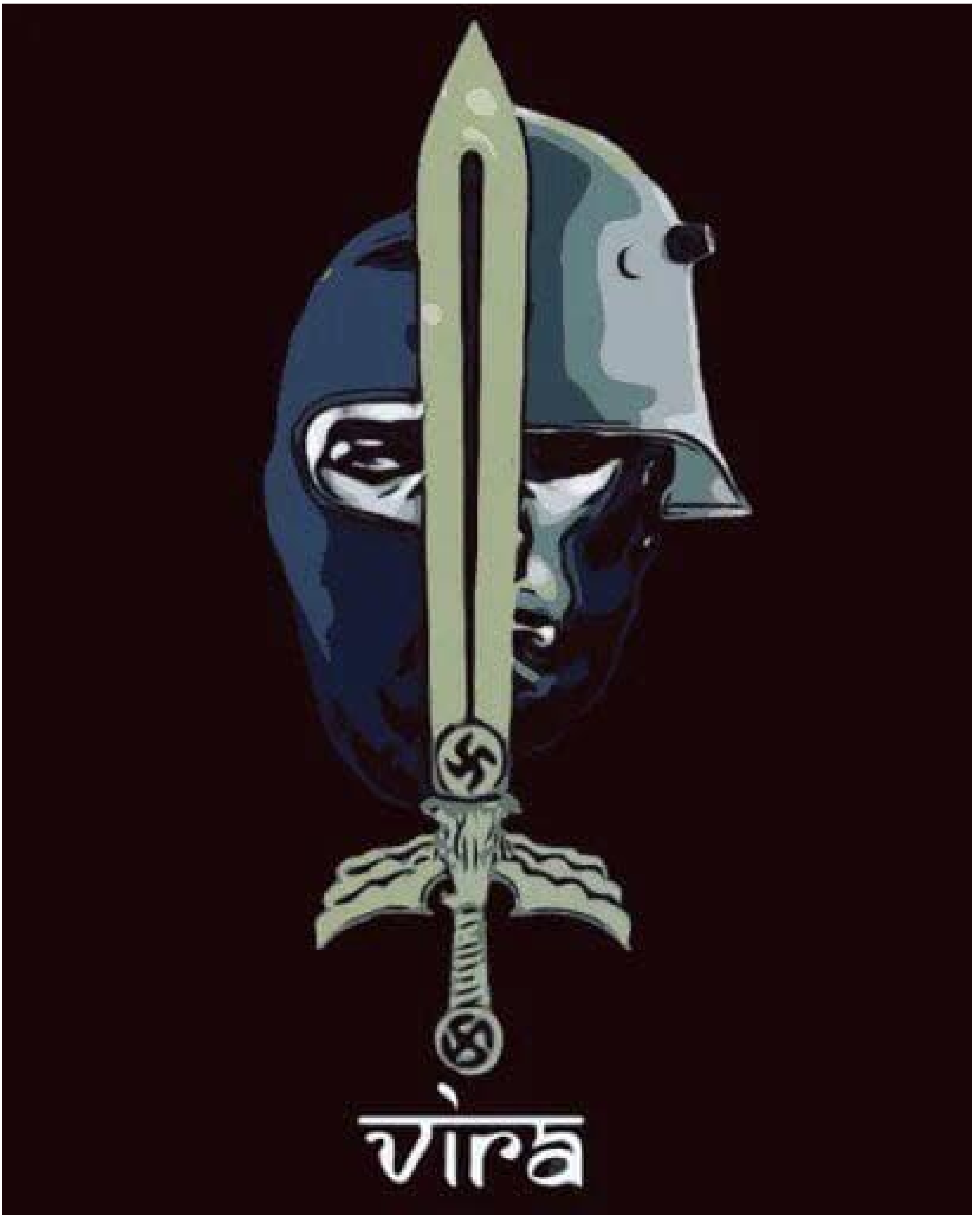
In stanza 139, Odin continues:

'No bread did they give me nor a drink from a horn,
downwards I peered;
I took up the runes,
screaming I took them,
then I fell back from there.'

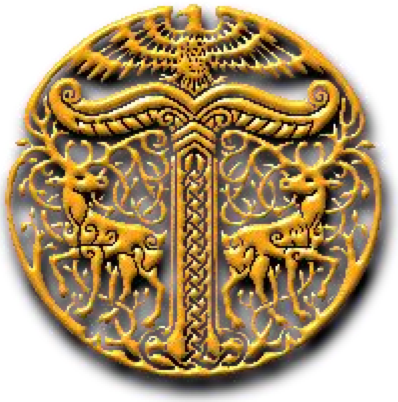
This passage has been interpreted as a mythical representation of shamanic initial ritual in which the initiate must undergo a physical trial in order to receive mystic widsom. In the Poetic Edda poem Rígsþula another origin is related of how the runic alphabet became known to man. The poem relates how Ríg, identified as Heimdall in the introduction, sired three sons (Thrall (slave), Churl (freeman) and Jarl (noble)) on human women. These sons became the ancestors of the three classes of men indicated by their names. When Jarl reached an age when he began to handle weapons and show other signs of nobility, Rig returned and, having claimed him as a son, taught him the runes. In 1555, the exiled Swedish archbishop Olaus Magnus recorded a tradition that a man named Kettil Runske had stolen three rune staffs from Odin and learned the runes and their magic. The pioneer of the Armanist branch of Ariosophy and one of the more important figures in esotericism in Germany and Austria in the late 19th and early 20th century was the Austrian occultist, mysticist and völkisch author Guido von List. In 1908, he published in 'Das Geheimnis der Runen' ("The Secret of the Runes") a set of 18 so-called "Armanen runes", based on the Younger Futhark and runes of List's own introduction, which were allegedly revealed to him in a state of temporary blindness after a cataract operation on both eyes in 1902. In November of 1902, List wrote to his dear friend, the respected industrialist and publisher, Friedrich Wannieck, stating that, due to his operation, it would have been “impossible to begin to work mentally on my intended unravelling of the secret of the runes, but at that time previously unperceived 'Laws of Generation and Evolution'” came to him.

And on April 29th 1907 List again wrote to Wannieck, thanking him for his “encouraging interest” saying that he can now give himself “over to research and am able to dedicate myself to these almost unlimited areas of interest.” List must be accredited as being the pioneer of völkisch runic mysticism and Armanenschaft occultism. List must also be noted as the very first to have ever linked a runic scriptural series, and actually associating a specific individual rune of his eighteen rune Armanen Futharkh, to each of the eighteen runic stanzas which were revealed to Odin in the ‘Hávamál’ (Words of the High One) in the section known as 'Rúnatáls-tháttr-Odhins' (Odin's Rune Wisdom) of the Edda. List was indeed a pioneer and a visionary. The runes are a powerful magickal system and one that should never be abused, especially by those that don’t truly understand what they are getting involved in. The path of the runes is a spiritual esoteric journey in which the final destination is a gradually elevating, multi-layered, realisation of enlightenment and spiritual consciousness, similar to the 'mystic vision of the universe' referred to by Hitler.

The runic insignia of the SS, the double sig or sowilō, were used from the 1920s to 1945 on SS flags, uniforms and other items as symbols of various aspects of Völkisch ideology and Germanic occultism and mysticism. They also represented virtues seen as desirable in SS members, and were based on völkisch mystic Guido von List's Armanen runes. The sig or sowilō rune (or Siegrune) symbolized victory (sieg). In its original form as the s-rune of the Younger Futhark, it represented the sun; however, von List reinterpreted it as a victory sign when he compiled his list of "Armanen runes". It was adapted into the emblem of the SS in 1933 by Walter Heck, an SS Sturmhauptführer who worked as a graphic designer for Ferdinand Hoffstatter, a producer of emblems and insignia in Bonn. Heck's simple but striking device consisted of two sig runes drawn side by side like lightning bolts, and was soon adopted by all branches of the SS – though Heck himself received only a token payment of 2.5 Reichsmarks for his work. The device had a double meaning; as well as standing for the initials of the SS, it could be read as a rallying cry of "Victory, Victory!". The symbol became so ubiquitous that it was frequently typeset using runes rather than letters; during the Nazi period, an extra key was added to German typewriters to enable them to type the double-Sig logo with a single keystroke. The Eif rune is a rotated version of the Eihwaz rune. During the early years of the SS it was used by Hitler's personal adjutants, such as Rudolf Hess. The Ger rune was used to symbolize the communitarian ideal of the SS. The 11th SS Volunteer Panzergrenadier Division Nordland, a Waffen-SS unit, adopted the rune as a variant of its divisional insignia. The Hagall rune was widely used in the SS for its symbolic representation of "unshakeable faith" in Völkisch philosophy, as Himmler put it. It was used in SS weddings as well as on the SS-Ehrenring (death's head ring) worn by members of the SS. It is roughly similar to the Haglaz rune of the Younger Futhark, which stood for "hail", but it was modified by von List for his Armanen runes. List considered it to be the "mother rune" of his runic alphabet and envisaged it as a representation of a hexagonal crystal. The Lebensrune or "life rune" was used by the Lebensborn e. V., the SS body responsible for the Lebensborn programme which supported the "racially, biologically, and hereditarily valuable families" of SS members and other "Aryans". This interpretation of the "man" rune is not based on List, but it occurs as early as the 1920s in the literature of Germanic mysticism and occultism, and it came to be widely used within the NSDAP and the Third Reich, e.g. in official prescriptions for the various uniforms of the Sturmabteilung. The Yr rune came to be seen as the "life rune" inverted and interpreted as "death rune" (Todesrune) During the World War II era, these two runes came to be used in obituaries, and on tomb stones, as marking birth and death dates, replacing asterisk and cross symbols (* for "born", † for "died") conventionally used in this context in Germany. The Odal rune symbolised several values of which were of central importance to Völkisch ideology. It was adopted from the Elder Futhark rune. During the Second World War it was used by the 7th SS Volunteer Mountain Division Prinz Eugen, as well as the SS-Rasse- und Siedlungshauptamt, which was responsible for maintaining the racial purity of the SS. The use of the Opfer rune - which, like the Eif rune, is a rotated version of the Eihwaz rune - preceded the National Socialists, as it was first adopted after 1918 by the Stahlhelm war veterans' movement that eventually merged with the Nazi Sturmabteilung (SA). The symbol was adopted by the NSDAP after 1923 to commemorate the party members who died in Hitler's failed Beer Hall Putsch. The Todesrune is the inverted version of the Lebensrune or "life rune". It was based on the Yr rune, which originally meant "yew". It was used by the SS to represent death on documents and grave markers in place of the more conventional cross symbol used for such purposes. The Tyr rune followed the design of the Tiwaz rune, named after Týr, the god of single combat, victory and heroic glory in Norse mythology. Its association with war meant that the SS thought of it as the "Kampf" or battle rune, symbolising military leadership. The SS commonly used it in place of the Christian cross on the grave markers of its members. It was also used by graduates of the SA Reichsführerschule, which trained SS officers until 1934; they wore it on their upper left arms. It was adopted as an emblem by the 32nd SS Volunteer Grenadier Division 30 Januar, which was assembled from the members of SS schools in January 1945, as well as by the SS Recruitment and Training Department.


vìra

Irminiſm



Irminenschaft (or, Irminism, Irminenreligion) is a current of Ariosophy based on a hypothetical Germanic deity Irmin (a backformation from Irminsul "great pillar" and informed by Tacitus' Hermiones; The Old Saxon adjective irmin "great, strong" may also have been an epithet of Ziu (Týr) or Wodan (Odin)). Stronger scientific evidence stems from the occurrence of the word "Irmingot", as found in the Old High German "Hildebrandslied". Notably Karl Maria Wiligut claimed a historical Irminism, established in 12,500 BC, later ousted by Wotanism. In 1889 Wiligut joined the Schlaraffia, a quasi-masonic lodge.

When he left the lodge in 1909, he held the rank of knight and the office of chancellor. His first book, Seyfrieds Runen, was published in 1903 under the pseudomym of Lobesam. "Seyfrieds Runen" was a collection of poems about the Rabenstein at Znaim on the Austrian-Moravian border. In 1908 followed the 'Neun Gebote Gots', where Wiligut first claimed to be heir to an ancient tradition of Irminism. Both List and Wiligut were influenced by Friedrich Fischbach's 1900 'Die Buchstaben Gutenbergs'. Wiligut claimed to be in the tradition of a long line of Germanic mystic teachers, reaching back into prehistoric times. He also claimed to have spiritual powers that allowed him direct access to genetic memories of his ancestors thousands of years previously. From 1908, Wiligut was in contact with the occultist Ordo Novi Templi in Vienna. Wiligut claimed that the Bible had originally been written in Germanic, and testified to an "Irminic" religion - Irminenreligion or Irminism - that contrasted with Wotanism. He claimed to worship a Germanic god whom Christianity was supposed later to have appropriated as their own saviour Christ. Germanic culture and history, according to Wiligut, reached back to 228,000 BC. At this time, there were three suns, and Earth was inhabited by giants, dwarfs and other mythical creatures. Wiligut claimed that his ancestors, the Adler-Wiligoten, ended a long period of war. By 12,500 BC, the Irminic religion of Krist was revealed and from that time became the religion of all Germanic peoples, until the schismatic adherents of Wotanism gained the upper hand. In 1200 BC, the Wotanists succeeded in destroying the Irminic religious center at Goslar, following which the Irminists erected a new temple at the Externsteine, which was in turn appropriated by the Wotanists in AD 460.

The Externsteine is a distinctive rock formation is situated in the Teutoburger Wald, not far from Detmold. This series of tall, narrow rock columns rise from the wooded hills and appear to be the only such stone formations in the entire area, though on the hills on either side of the formation, the Knickenhagen and Bärenstein, similar rocks are hidden, only visible as perpendicular ribs along their northern flanks. But it's what is visible that counts, and hence, the Externsteine are a unique series of four sandstone columns up to forty meters tall, forming a wall several hundreds of meters long. The Ahnernebe, following the theories of Wilhelm Teudt, found ancient Germanic "star temples" where sightlines supposedly radiated out towards important positions of sun, moon, and stars. Wilhelm Teudt (7 December 1860, Bergkirchen – 5 January 1942) was a völkisch lay archaeologist searching for an ancient Germanic civilization. His 1929 work Germanische Heiligtümer continues to have currency in esoteric and neopagan communities to this day. He trusted in his paranormal faculty of picking up the "vibrations" of his ancestors helping him visualize ancient sceneries of the sites he was researching. Teudt was particularly interested in the Externsteine. According to Teudt this was where the sacred pillar of the Saxons, Irminsul, stood until toppled by Charlemagne and a carving of a "weeping Irminsul" is supposed to be on one of the pillars of rock. The Externsteine was at the centre of alignments and was supposed to have been a sacred centre before Stonehenge. In 1933 Teudt joined the Nazi Party and proposed to turn the Externsteine into a "sacred grove" for the commemoration of the ancestors. Hence, it should be he, not Wiligut, who was responsible for making the Externsteine part of the Nazi doctrine. Heinrich Himmler was open to the idea, and in 1933 initiated and then presided over the "Externstein Foundation", though it was actively run by SS-Standartenführer Wolfram Sievers. He led the German excavations at the site until 1940 when it was turned over to the Ahnenerbe's control.

Wiligut's own ancestors were supposedly protagonists in this setting: the Wiligotis were Ueiskunings ("Ice kings") descending from a union of Aesir and Vanir. They founded the city of Vilna as the center of their Germanic empire and always remained true to their Irminic faith. During the 1920s, Wiligut wrote down 38 verses (out of a number purportedly exceeding 1,000), the so-called Halgarita Sprüche, that he claimed to have memorized as a child, taught by his father.
Wiligut had designed his own "runic alphabet" for this purpose. Werner von Bülow and Emil Rüdiger of the Edda-Gesellschaft (Edda Society) translated and annotated these verses. They claimed that numbers 27 and 1818 are connected with the Black Sun.

Verse number 27 according to Willigut is a 20,000 year old "solar blessing":
'Sunur saga santur toe Syntir peri fuir sprueh Wilugoti haga tharn Halga fuir santur toe'

Werner von Bülow translates this as follows:

"Legend tells, that two Suns, two wholesome in change-rule UR and SUN, alike to the hourglass which turned upside down ever gives one of these the victory
The meaning of the divine errant wandering way dross star in fire's sphere became in fire-tongue revealed to the Earth-I-course of the race of Paradise god willing leaders lead to the weal through their care in universal course, what is visible and soon hidden, whence they led the imagination of mankind polar in change-play, from UR to SUN in sacrifical service of waxing and waning, in holy fire Santur is ambiguously spent in sparks, but turns victorious to blessing".

Santur is interpreted as a burnt-out sun that was still visible at the time of Homer. Rüdiger speculates that this was the center of the solar system hundreds of millennia ago, and he imagines a fight between the new and the old Suns that was decided 330,000 years ago. Santur is seen as the source of power of the Hyperboreans.

Werner von Bülow (1870–1947), the translator of these verses, was the Grrand Master of the Edda Society. On 29 November 1925, Gorsleben founded the Edda Society (Edda-Gesellschaft), a mystic study group, at Dinkelsbühl in Franconia. He himself was Chancellor of the Society and published its periodical Deutsche Freiheit (German Freedom), later renamed Arische Freiheit (Aryan Freedom). Assisted by learned contributors to his study-group, Gorsleben developed an original and eclectic mystery religion founded in part upon the Armanism of List, whom he quoted with approval. Rudolf John Gorsleben was associated with the Thule Society during the Bavarian Soviet Republic of 1919 and, along with Dietrich Eckart, he was taken prisoner by the Communists, narrowly escaping execution.

He threw himself into the ferment of Bavaria's völkisch politics and formed a close working relationship with the local Germanenorden before devoting himself to literary pursuits. The treasurer of the Edda Society was Friedrich Schaefer from Mühlhausen, whose wife, Käthe, kept open house for another occult-völkisch circle (the 'Free Sons of the North and Baltic Seas') which gathered around Karl Maria Wiligut in the early 1930s.

Mathilde von Kemnitz, a prolific völkisch writer who married General Erich Ludendorff in 1926, was an active member of the Edda Society. Feldherr Erich Ludendorff also held Adolf Hitler in the highest regard, although he later broke with Hitler because he regarded the Nazi leader as too moderate! At Hitler's urging, Ludendorff took part in the Beer Hall Putsch in 1923. The plot failed and in the trial that followed Ludendorff was acquitted. In 1924, he was elected to the Reichstag as a representative of the NSFB (a coalition of the German Völkisch Freedom Party and members of the Nazi Party), serving until 1928.

He ran in the 1925 presidential election against former commander Paul von Hindenburg. Ludendorff's reputation may have been damaged by the Putsch, but he conducted very little campaigning of his own and remained aloof, relying almost entirely on his lasting image as a war hero, an attribute which Hindenburg also possessed. Ludendorff, like Hitler and Eckart, was a Social Darwinist who believed that war was the "foundation of human society", and that military dictatorship was the "normal" form of government in a society in which every resource must be mobilized. After the Great War (1914-1918), Ludendorff wanted Germany to go to war against all of Europe.

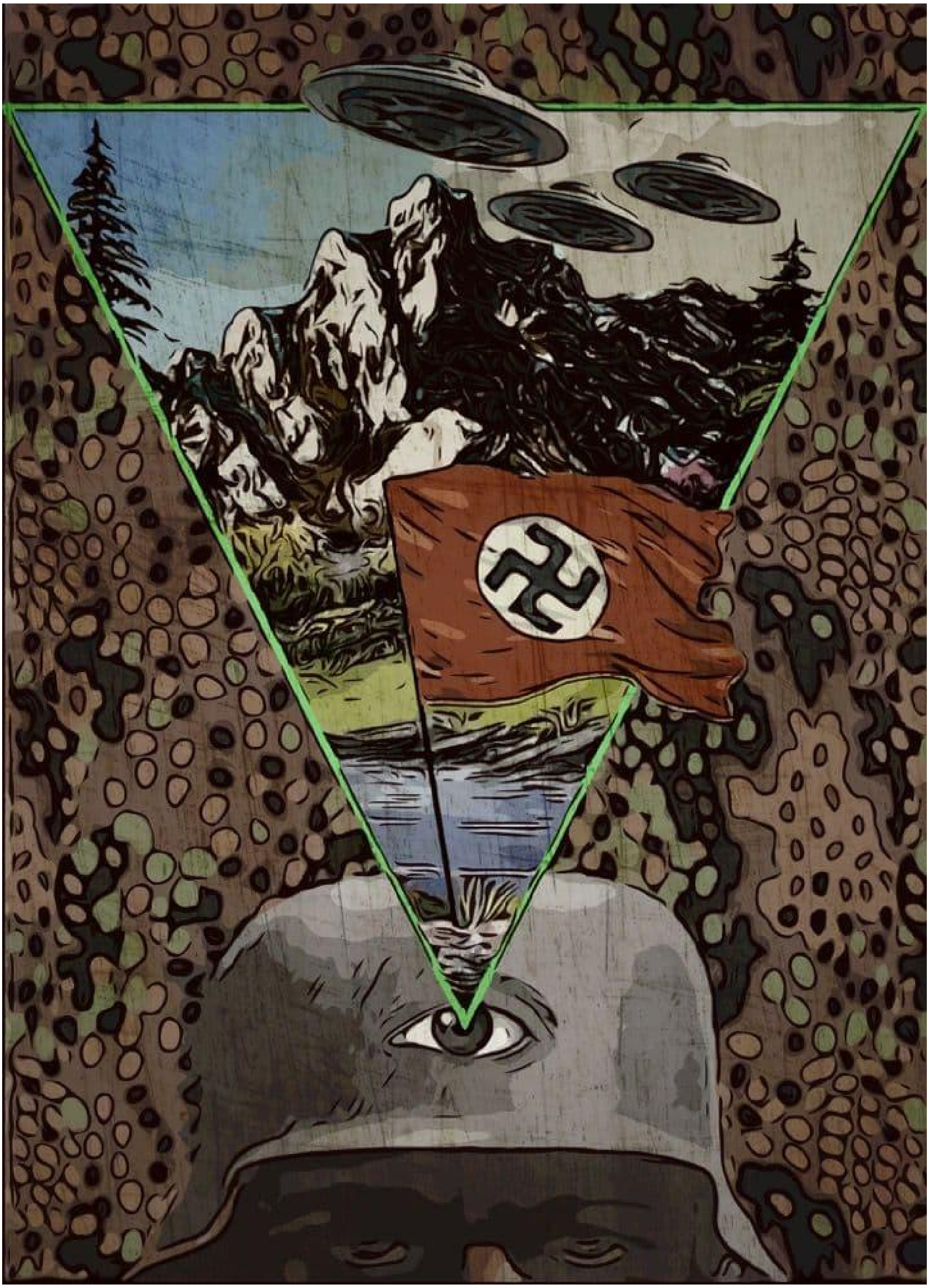
He also became a pagan worshipper of the Nordic god Wotan, and he detested not only Jews but also Christianity, which he regarded as a weakening force. After 1928, Ludendorff went into retirement. In his later years, Ludendorff went into a relative seclusion with his second wife, Mathilde von Kemnitz (1874–1966), writing several books and leading the 'Tannenbergbund'. He concluded that the world's problems were the result of Christians (especially of the Jesuits and Catholicism), Jews, and Freemasons. Together with Mathilde, he founded the 'Bund für Gotteserkenntnis' (German Society for the Knowledge of God), a small and rather obscure esoterical society of Theists that survives to this day.

The SS Witch Division

Within the Ahnenerbe there was need for a retrieval unit, a unit that would scour the earth for any and all documents concerning the occult and the esoteric, this unit was the Special Task Force on Witches' (Hexen-Sonderauftrages). When the unit was officially created within the Ahnenerbe in 1939, it drew its members from within the Ahnenerbe, the disbanded Thule Gesellschaft, and a little known section of Archive Department VII of the Reichssicherheitshauptamt (RSHA, Reich Security Central Office), originally working within the framework of Heydrich's SD. Occult research had been conducted by various arms of the SS for quite some time before the creation of the Hexen-Sonderauftrages. Heydrich's SS-Hauptamt section investigated, or collected occult books. Heydrich wrote this letter to Himmler on Margareth Himbler in 1939, explaining that Margareth had been burned at the stake. In the Ahnenerbe, the Abteilung zur Überprüfung der Sogenannten Geheimwissenschaften (literally, Department for the Examination of Secret Sciences) had analyzed the occult since 1933. Suitable members of these organizations were drawn to the Hexen-Sonderauftrages, as were former members of the Thule Gesellschaft and scholars from Nazi-allied regimes and occupied countries. Kabbalists and Gypsy practitioners were even forcibly recruited out of labor camps, as well as those occultists rounded up through Aktion Hess, a decree was issued banning all public performances of clairvoyance, astrology, fortune-telling or telepathy leading to the Gestapo rounded up hundreds of occultists, psychics and astrologers. In June 1941 more so than any other group researching the paranormal for their government during the Second World War, the Hexen-Sonderauftrages sought to exploit the occult to its fullest. With the full backing of the SS and the Government of the Third Reich, they raided the libraries and museums of Europe in an insatiable search for arcane power. No avenue of study was left unexplored, no matter how unlikely it might seem to the more established academics of the Ahnenerbe. The Hexen-Sonderauftrages was shielded from inquiry within and without by direct patronage of Himmler, who passed certain information on to Hitler. Members of the Hexen-Sonderauftrages were known by their initials in SS documents, and by their rune-names in internal correspondence, the names given upon induction into the unit.

Himmler had a parallel goal for Hexen-Sonderauftrages, besides just collecting occult material, the other being of 'great wartime importance' (kriegswichtig) that went beyond research. This second task, which feel right under the SD's jurisdiction of 'opposition research' (Gegnerforschung), explains why the Witch Division was entrusted not to the academics of the Ahnenerbe but to Heydrich's SD. This secondary goal of Gegnerforschung was to conduct research on oppositional groups, including Jews, Communists, and Masons, assumed to be a racial and/or ideological threat to the Third Reich. And it was with this goal in mind that Himmler wanted to solve the riddle of how the 'dominant Aryan-Germanic religion of Nature could be defeated by the decadent Jewish-Christian religion?' Himmler believed that researching Judeo-Christian attempts to wipe out Germanic ethnic religion would provide insights into combating Abrahamist attempts to undermine the Third Reich. The Hexen-Sonderauftrages collected records of the Catholic Inquisition against witchcraft from libraries in Germany and Austria. These records were collated into the Hexenkartothek, a catalog of over 33,000 index cards, each providing the details of a victim of the witch trials. While most of the Hexenkartothek concentrated on witch trials in Germany, Hexen-Sonderauftrages researched cases from as far away as India and Mexico. The research of Hexen-Sonderauftrages was meant to provide propaganda that would justify an SS crackdown on the Catholic Church, as well as discover the ancient Germanic religion that Himmler believed had been eradicated by the Inquisition. The SS witch researchers came to the conclusion that witches were the 'guarantors of German faith' and 'natural healers' from the oldest Germanic sagas, a conclusion that was also repeated by Karl Wiligut. Karl advocating the creation of a witch organization, as can be seen within his article "Maidenschaft in the Pre-Historic Aryo-Germanic Age". By accusing so-called witches of consorting with the Devil, the Church sought the complete destruction of the German religion (culture) and justified the murder of its spiritual leaders. Himmler saw the actions of the church, and by extension of all Christianity, as being in league with forces that sought to destroy Germany and the primordial Germanic religion alongside being vile acts against the pure German woman. Himmler viewed this as 'the ideological struggle of the Germanic tribes' against a 'homosexual association' that had 'terrorized Germany for 1800 years'. Alfred Rosenberg and Walther Darré agreed with Himmler's assertion concerning Christianity, with Darré giving an estimate that the number of "fighters for justice, champions of the faith, heretics, and witches who had been murdered, tortured to death, and burnt to be nine million!" The craze of the christian man, the murderous man who would attack his own volk, burn his women, and cut down the natural idols and harm sacred places was seen to Himmler as an agent of the jew at work. That the christian man was one who was that of Nietzsche's Last Man, a form of dysgenic who would only lead the Germanic peoples down the path of ruin if allowed to continue to exist.

Occult research had been conducted by various arms of the SS for quite some time before the creation of the Hexen-Sonderauftrages. In the Ahnenerbe had analyzed the occult since 1933, for Karl Maria Wiligut and his 'Department for Pre- and Early History' had been Himmler's premier occultist. More so than any other group researching the paranormal for their government during the Second World War, the SS and Himmler sought to exploit the occult to its fullest. Occultism was used on both sides of the war, with the British intelligence service initially denying Aleister Crowley's offer to help them but would later be used by British intelligence, not only that but throughout the centuries Masonic lodges had been used as a means of spreading subversive elements within a society. Masonic lodges were specifically targeted by Heydrich, earning him the title of the "Mason Hunter". While it is true Hitler did have occult and astrology organizations banned, it is notable that the SS was still able to preform these various rituals with no issue what so ever, giving credence to the idea that the Reich simply wanted a monopoly on all occult events going on within Germany at the time and to prevent foreign occultism. Evola also began a scholarly collaboration with the Hexen-Sonderauftrages due to his esoteric research intersected with that of the Hexen-Sonderauftrages. Finally, in the spring of 1939 the 'research offices of the SD' agreed to open its archives on 'lodges and sects' to Evola because of the Grail researcher's desire to write an ambitious history of mythology and occult societies, urging him to make 'the earliest results of his research available' to the SD. Evola even being tasked with hunting down Masonic manuscripts to understand how the Masons were able to subvert a nation and destroy it from within, with these findings to be reported as an 'anti-Freemason book'. With the full backing of the SS and the Third Reich, they searched the libraries and museums of Europe for arcane power. No avenue of study was left unexplored. The Hexen-Sonderauftrages was shielded from inquiry within and without by direct patronage of Himmler, who passed certain information on to Hitler. Members of the Hexen-Sonderauftrages were known by their initials in SS documents, and by their rune-names in internal correspondence, the names given upon induction into the unit. Himmler was able to amass a library of witchcraft and occult books numbering in the thousands and studied diligently, searching for traces of the Germanic paganism in his attempt to reconstruct a truly Germanic religion. The Hexen-Sonderauftrages never had a central headquarters, as each project maintained its own base of operations, reporting directly to Himmler. When the Hexen-Sonderauftrages was required to perform some ancient Germanic ritual for Himmler, they were called to the SS-order castle at Wewelsburg.



Germanic Magic and Vril

Himmler deployed 'Sondereinheit H' to discover any traces of old Germanic magic that survived the witch-hunts, while Archive Department 7 administered book stocks, archived the confiscated materials, and then assessed their value.

'Sondereinheit H' would eventually acquire more than 140,000 books on the subject of the occult from libraries across Europe, and among the manuscripts they found was a copy of von Juntzt´s 'Unaussprechlichen Kulten' and an ancient spell book written in ancient Gothic. These books told of a race much older than mankind: the 'Ancient Ones'. The Geheimnisvolle Korps (Occult Corps) was soon established as the Paranormal Division of SS-Hauptsturmführer Wolfram Sievers' Ancestral Inheritence Office (Ahnenerbe).

The Geheimnisvolle Korps incorporated into one organization the Thule Society, the Vril Society and the German branch of Crowley's OTO. The Vril society (Vril-Gesellschaft), also known as the "Alldeutsche Gesellschaft für Metaphysik (The All German Society for Metaphysics), for whom the Isaiah myth was not of central importance, adopted signs/colors and assigned meaning to them; violent, black, and silver/white. Violet colour for the divine light (Ilu/ Pralada) of the New Age. Black denotes the present age of darkness.Silver (white) lightning means that power which paves the way for the divine light of the new aeon through the darkness into the earthly this world. The Vril Force or Vril Energy was said to be derived from the 'Black Sun', - represented as a Swastika made up of Sig runes - which supposedly exists in the center of the Earth, giving light to the Vril-ya and putting out radiation in the form of Vril.

Maria Orsic is of central importance when discussing the Vril society. Her father was a Croatian and her mother was a German from Vienna. Maria Orsic was the head of the Alldeutsche Gesellschaft für Metaphysik founded in the early 20th century as a female circle of mediums who were involved in what is claimed to be extraterrestrial telepathic contact. According to Vril documents these telepathic messages also came from the solar system Aldebaran, which is sixty-four light-years away in the constellation Taurus. The Thule society believed that Aryans had originated close to the Pleiades, from a planet orbiting the star Aldaberan (which translates literally as "the follower" presumably because this bright star appears to follow the Pleiades, or "Seven Sisters" star cluster in the night sky). The upshot of this belief was that the Aryans were originally aliens. The Vril Society not only taught concentration exercises designed to awaken the forces of Vril, their main goal was to achieve Raumflug (Spaceflight), and the creation of a 'Jenseitsflugmaschine' to reach Aldebaran. To achieve this, the Vril Society, the Thule Gesellschaft and the DHvSS Die Herren des schwarzen Steins were incorperated into the SS Ahnenerbe as part of an ambitious program to develop an inter-dimensional flight machine based on psychic revelations from the Aldebaran aliens. The society was later renamed the ‘Society of Vrilerinnen Women’. In 1917 Maria Orsic is said to have made contact with extraterrestrials from Aldebaran with her female Vril circle. In December 1919 a small circle of persons from the Thule Gesellschaft, the Vril Society and the DHvSS - Die Herren vom Schwarzen Stein met in a specially rented forester’s lodge near Berchtesgaden, close to the home of Dietrich Eckart. They were accompanied by the medium Maria Orsic and another medium only known as Sigrun. Maria had mediumistically received transmission in a secret Templar script – a language unknown to her – with the technical data for the construction of a flying machine.

Lord Bulwer-Lytton popularized the word Vril in his novel The Coming Race, and portrayed it as a mysterious power used by a race of superior being living in a subterranean civilization. The novel is an early example of science fiction, however, many early readers believed that its account of a superior subterranean master race, and the energy-form called "Vril". In the novel, according to the Vril-ya, the name of the subterranean race, the Vril is the "*unity in natural energy agencies which has been conjectured by many philosophers above ground."* Bul- wer-Lytton goes on to describe the Vril in the novel in this way. *"I have long held an opinion, almost amounting to a conviction, in common, I believe, with many other lovers of natural knowledge, that the various forms of which the forces of matter are made manifest have one common origin; or, in other words, are so directly related and naturally dependent, that they are convertible, as it were, into one another, and possess equivalence of power in their action."* The uses of 'Vril' in the novel among the Vril-ya vary from an agent of destruction to a healing substance. Vril is described as being able to be changed into the mightiest agency over all types of matter, both animate and inanimate. It can destroy like lightning or replenish life, heal, or cure. It is used to rend ways through solid matter. Its light is said to be steadier, softer and healthier than that from any flammable material. It can also be used as a power source for animating mechanisms. 'Vril' can be harnessed by use of the 'Vril staff', or by mental concentration. A 'Vril staff' is an object in the shape of a wand or a staff, which is used as a channel for 'Vril'. It is also said that if an army met another army, and both had command of the 'Vril-force', both sides would be annihilated.

The Vril Race was originally published anonymously in late 1871, but Bulwer-Lytton was known to be the author. Considering Bulwer-Lytton's occult background (a member of the Rosicrucians), many commentators were convinced that the supposedly fictionalized 'Vril' was based on a real magical force. Samuel Butler's 'Erewhon', ('Nowhere' - in reverse) was also published anonymously, in March 1872, and Butler suspected that its initial success was due to it being taken by many as a sequel by Bulwer-Lytton to 'The Coming Race'. It is an assumption of many occultists that 'The Coming Race' is fact disguised as fiction: that Bulwer-Lytton based his engaging novel on a genuine body of esoteric knowledge. There is some evidence that Bulwer- Lytton believed in the possibility of a subterranean world, for he wrote to his friend Hargrave Jennings in 1854:

'So Rosenkreuz [the founder of the Rosicrucians] found his wisdom in a secret chamber. So will we all. There is much to be learned from the substrata of our planet.'

Helena Blavatsky, the founder of 'Theosophy', endorsed this view in her book 'Isis Unveiled' (1877) and again in 'Die Geheimlehre' (The Secret Doctrine - 1888). To Blavatsky, the 'Vril power', and its attainment by a superhuman elite, are worked into a mystical doctrine of 'race'. The racial ideas of Madame Blavatsky, concerning 'root races', and the emergence of a spiritually-developed type of human being (Aryan Man) in the Aquarian Age, were avidly accepted by the nineteenth-century German nationalists who mixed Theosophical occultism with anti-Semitism, and the doctrine of the racial supremacy of the Aryan or Indo-European peoples. She speaks of it in the chapter entitled, The Force that Moves Atoms:

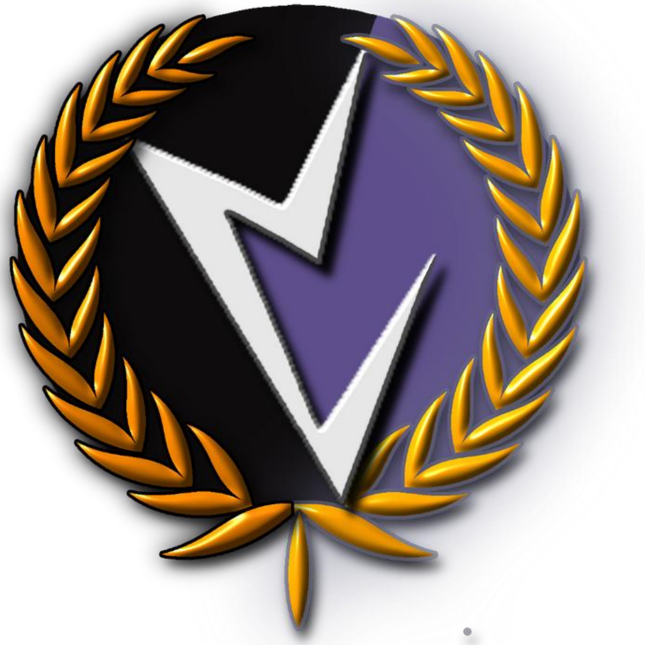
"There is a force in existence whose secret powers were thoroughly familiar to the ancient theurgists but which is denied by modern sceptics. The antediluvian children—who perhaps played with it, using it as the boys in Bulwer-Lytton's The Coming Race use the tremendous Vril—called in the "Water of Phtha"; their descendants named it the Anima Mundi, the soul of the universe; and still later the mediaeval hermetists termed it "sidereal light", or the "Milk of the Celestial Virgin", the "Magnes", and man other names. But our modern learned men will neither accept nor recognize it under such appellations; for it pertains to magic, and magic is, in their conception, a disgraceful superstition."

She then refers to the Vril again-

"There has been an infinite confusion of names to express one and the same thing. The chaos of the ancients; the Zoroastrian sacred fire, or the Antusbyrum of the Par- sees; the Elmes-fire of the ancient Germans; the lightning of Cybele; the burning torch of Apollo; the flame on the altar of Pan; the inextinguishable fire in the temple on the Acropolis, and in that of Vesta; the fire-flame of Pluto's helm; the brilliant sparks on the hats of the Dioscrui, on the Gorgon's head, the helm of Pallas, and the staff of Mercury; the Egyptian Phtha, or Ra; the Grecian Zeus Cataibates (the descending); the pentecostal fire-tongues; the burning bush of Moses; the pillar of fire of the Exodus, and the "burning lamp" of Abram; the eternal fire of the "bottomless pit", the Delphic oracular vapors; the Sidereal light of the Rosicrucians; the Akasa of the Hindu adepts; the Astral light of Eliphas Levi; the nerve-aura and the fluid of the magnetists; the od of Reichenbach; the ectenic force of Thury; the atmospheric magnetism of some naturalists; galvanism; and finally, electricity, are but various names for many different manifestations, or effects of the same mysterious, all-pervading causes—the Greek Archeus. Sir E. Bulwer-Lytton, in his The Coming Race, describes it as the Vril, used by the subterranean populations, and allowed his reader to take it for a fiction. "These people," he says, "consider that in the Vril they had arrived at the unity in natural energetic agencies": and proceeds to show that Faraday intimated them "under the more cautious term of correlation"."

The Vril represents an endless source of power that is neither energy nor matter. This power can be tapped into and harnessed on a personal level. On a personal level, both as individuals and collectively as a group, we can tap into this power source and use it for our own personal needs. The Chinese knew something of the power of the Vril from their contact with the Torcharians. They referred to it as Feng Shui, which means "wind and water." It is also known as Chi, which means "breath of life." Chi is the force of the uni- verse, filling the air, landscape, buildings, mountains. It exists everywhere in space—between the planets and stars. It crisscrosses the landscape as energy lines or ley lines. The Romans believed in the existence of the Vril and referred to it as Rhea Kybele, which is probably derived from the Phrygian Goddess, Cybele. The Romans referred to women who had the power to see the future and discover the will of the Gods, as Cybeles, who practiced a form of Seither Science. Rhea Kybele means "the rolling astral light," which was a divine source of universal fire or "the creative spirit." It was thought to be vibrating source of power that vibrated everywhere in the universe and the breath of creative power. The Romans saw it as the ether which cements an wholes existence together that exist between the invisible and the visible, spirit and matter, light and darkness, order and chaos, mortals and Gods. It is the substance that feeds the soul, being a source of astral light. It was fluid, and could be harnessed to magnify the souls' spiritual power. Such heroes as Hercules and Romulus were thought to possess a natural ability to harness it power and give them great powers, which resulted in their divinity after their deaths.

The Vril Force or Vril Energy was said to be derived from Dark Matter, Dark Energy, or the 'Black Sun', - represented as a Swastika made up of Sig runes - which supposedly exists in the center of the Earth, giving light to the Vril-ya and putting out radiation in the form of Vril. The term 'Schwarze Sonne' (Black Sun), also referred to as the 'Sonnenrad' ("Sun Wheel"), is a symbol of esoteric and occult significance. Its design is based on a sun wheel mosaic incorporated into a floor of Wewelsburg Castle. It is also used in occult currents of Germanic neopaganism, and in Irminenschaft or Armanenschaft - inspired esotericism. The Vril Force or Vril Energy was said to be derived from the 'Black Sun' (dark matter or dark energy), which is composed of "Prima Materia" which supposedly exists in the center of the Earth, giving light to the Vril-ya, and putting out radiation in the form of Vril. This is the force that the inner occult circle of the Thule were so desperately trying to unleash upon the world, for which the 'Vril Society' had apparently groomed Adolf Hitler.

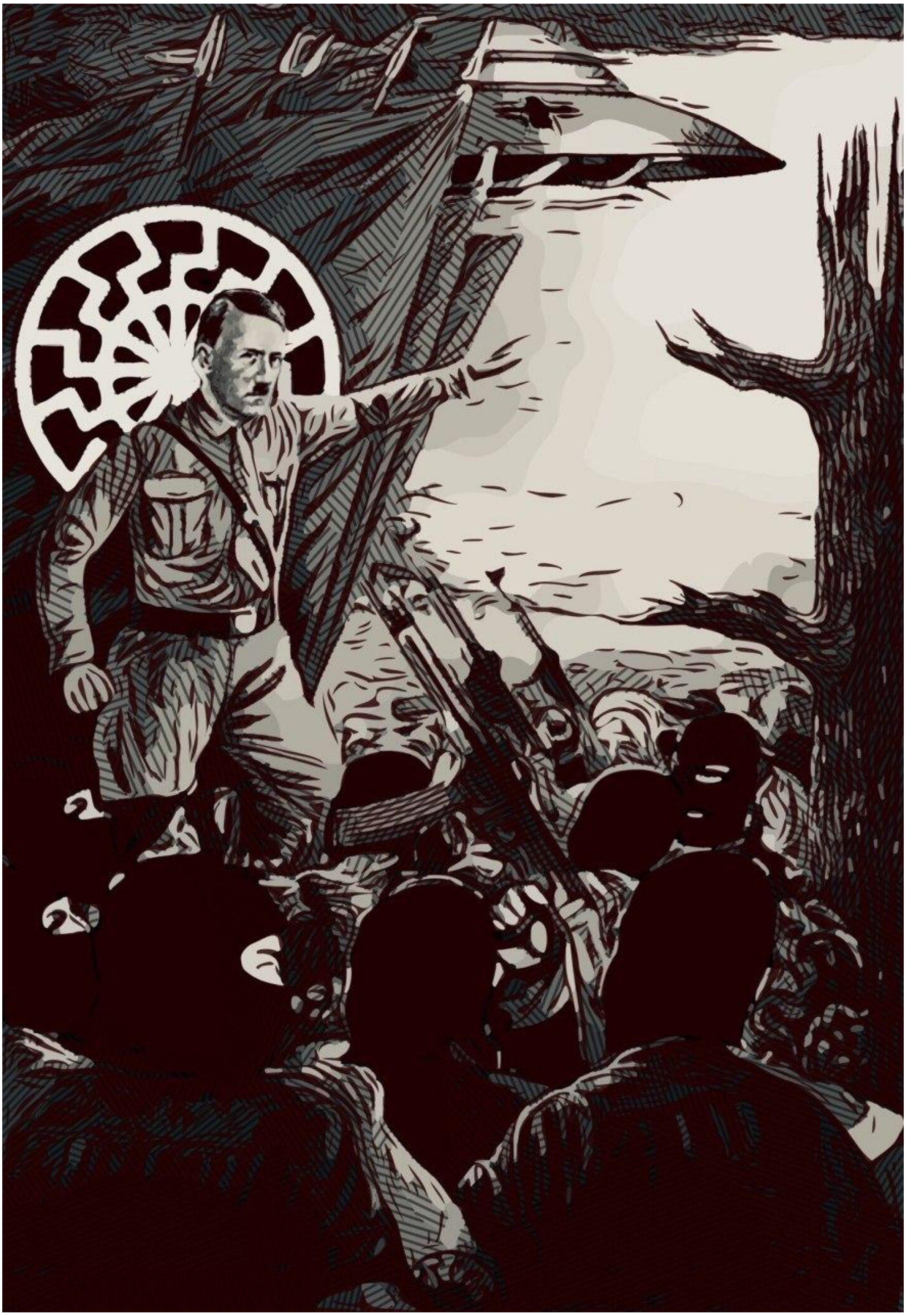


There are believed to be three ways one can access and use the Vril. First, we can harness its power under our conscious control, to guide us along the path of mystical transformation, as a force to help in the healing process of all functions of the body and mind, or as an instrument to assist us to extend our will to control the actions of others. Second, the Vril can be used to cause action and reaction on the physical plane of existence, creating desirable outcomes in daily and long-term events in our lives and world-wide. This can be done through the training of the one-point concentration of the will of the initiates, so that they can concentrate their collective or individual will, focusing it like a laser, with the purpose of bringing about a desired change. This is done by combining this one-point concentration of the will with visualization. This operation is driven or powered by the heightened emotional state of the initiates. Third, the Vril can be used to exercise and awaken the Bifrost Gland, so that we can reconstruct the rainbow bridge, by that name, and through it, reestablish a link between Midgard and Asgard. In this way, we are constructing lines of communication between ourselves and the Gods.

This occult thinking concerning mystical transformation would also be greatly influenced by the writings of Nietzsche, specifically of his Übermensch. The triumph of the Übermensch over humanity reiterates the Gnostic theme of man as a higher being, fettered by a corporeal prison (i.e., the body). Nietzsche's own version of Gnosis (revelatory experience) is the "trans-valuation of values," and the 'enthronement' of self as the final moral authority. In a Gnostic context, Nietzsche's concept of 'self-deification' is analogous to the transformation of man's sensate being. In a Nietzschean context, Gnosticism's "immanentized eschaton" becomes the governance of the "lords of the earth". Not surprisingly, Hitler shared

Nietzsche's Gnostic views. In order to create the Übermensch, Hitler believed that he required a racial foundation - and that was 'die Herrenrasse' (the Master Race). It is very important to note that the 'Übermensch' and 'Herrenrasse' are not identical, and the former must be built on the latter. The concept of the 'Herrenrasse' is purely biological, whereas the concept of the 'Übermensch' is occult. The 'Herrenvolk' was a concept in Völkisch ideology in which the 'Nordic race', a branch of what in late-19th and early-20th century taxonomy was called the 'Aryan race', represented an ideal and "pure race".

This doctrine of transformation dates back nearly 6,000 years, finding its crucible in Mesopotamia. It was the religious doctrine promulgated by the ancient Babylonian, Egyptian and Hellenistic Mystery cults. The evolution of man into superman - was always the purpose of the Ancient Mysteries, and it comes as little surprise that Nietzsche viewed the gods of the Bacchic and Dionysian Mysteries so favorably. They embodied his faith in humanity's emergent deity. Likewise, Hitler adhered to the religion of 'apotheosized man'. Some, however, would go on to believe that such doctrines and ideas were seeded within humanity as to guide them to their next stage of evolution by those beyond our world, Maria Orsic and the Vril society as said to be followers of this theory. Another area of occult or mystical transformation is that of Tantra and esoteric Buddhist schools, such as Vajrayana. Within Kundalini Tantra specifically, it is about the understanding of chakra centers within the body and the use of various techniques to attune these centers, such as through mantras. Through this, one is able to transform themselves and achieve a level of power that was once hidden to them.



"A 'new age' of a 'magic interpretation' of the world is coming, of interpretation in terms of the 'Will' and not the Intelligence."-- Adolf Hitler

Tibet

Helena Blavatsky, a devotee of Guido von List and the founder of the first Theosophical Society, did travel in India and Tibet. Theosophical ideas went on to heavily influence the volkish movements and the NDSAP that grew out of them. Blavatsky's occult theory of human evolution being heavily obvious to anyone who has a passing familiarity with general volkish ideas, for her theory contained the Hyperborean, Lemurean, and Atlantean races. The influences are quite clear, the NSDAP being clearly interesting in a variety of lost civilizations, such as Atlantis, Thule, and Hyperborea. Blavatsky was of the opinion that Atlantis may have correlated with the mythic Buddhist lands of 'Shambhala' and the capital city of Agarthi in Hindu tradition, located under the Himalayas, where the successors of the third root race of Lemurians resided. The Ludendorff circle likewise argued that there was a secret conspiracy of 'Asiatic priests' led by the Dalai Lama living in Tibet who were 'prepared to use any methods in championing their claim to world domination – including monstrous genocide'.

Expeditions had been carried out by the Sven Hedin Institute for Inner Asian Research. The institute was named for the famous Swedish explorer Sven Hedin (a monarchist) whose memoirs 'My Life As An Explorer' were popular worldwide for their tales of Hedin's travels throughout Tibet. Hedin's descriptions of hidden cities deep within the Himalayas were as much a source for Nazi interest in Tibet as Blavatsky's theosophical vision of the East. Though never an official member of the Ahnenerbe (the old explorer was in his seventies during the war and was against antisemitism), Hedin corresponded with the organization and was present when the Institute for Inner Asian Research was formally established in Munich on January 1943. Hedin's closest contact in the Ahnenerbe was Ernst Schäfer, who commanded the Institute for Inner Asian Research and was eventually responsible for all scientific projects within the Ahnenerbe. Under the influence of Haushofer and the Thule Society, in 1937, Himmler decided he could increase the Ahnenerbe's visibility by sending a large scale expedition to Tibet under the leadership of Ernst Schäfer. There were rumors of secret tasks that included the SS making overtures to the Reting Regent to lay the groundwork for a German invasion of India through Tibet. Tibet expedition was also involved in "geophysical" research to prove the Hanns Hörbiger's "World Ice Theory", which may have included the search for fossilized remains of "giants" as part of the cosmology of the theory. The final inventory from the expedition included 20,000 black-and-white photographs, 2,000 colour photographs, 17 head casts and the measurements of 376 people, as well as having sent back specimens of three breeds of Tibetan dogs, rare feline species, wolves, badgers, foxes, animal and bird skins, and the seeds for 1,600 types of barley, 700 varieties of wheat, 700 varieties of oats and hundreds of other types of seeds. In addition, the team had been given a Tibetan mastiff, a gold coin and the robe of a lama (believed by Schäfer to have been worn by the Dalai Lama) to be gifted to Adolf Hitler. Another interesting acquisition of the expedition was the 108-volume sacred document of the Tibetans, the 'Kangschur'. Schäfer arrived in Munich on August 4, 1939, and was greeted personally by Himmler, who presented him with the SS skull ring and dagger of honour. Because of the war, Schäfer's writings about the trip were not published until 1950, under the title 'Festival of the White Gauze Scarves: A research expedition through Tibet to Lhasa, the holy city of the god realm'.

Ernst Schäfer admitted hat he had 'experienced truly strange things' in the context of Tibetan occultism, similar to phenomena recorded by parapsychologists such as; mind-reading and telepathy, clairvoyance, second sight, mediumism and trance states, levitation, and spook-phenomena. German parapsychologist Hans Bender finished his dissertation on ESP in 1933 while joining the SA as well and the NSDAP in 1937. Bender's work on clairvoyance attracted considerable media attention in the mid-1930 and was extremely grateful that the NSDAP appeared to support his work. By the late 1930s parapsychology had been legitimized and Bender had become its most prominent figure, so prominent that even after the 1937 crackdown, high-ranking state ministries and party officials supported him, and continued to do so after the Hess Action.

Otto Rahn's second book, Lucifer's Court (1937), written under the auspices of Himmler's Ahnenerbe, would also reference Tibet. In it Rahn speculated that the Grail lay at the centre of a Cathar cult of Luciferians who practised an Ur-Aryan religion that was drawn from Tibet and northern India, via Persia, in pre-modern times. Rahn argued that the Cathars were in actuality practised a variation of Tibetan Buddhism which originally was invented in the Nordic Atlantis and transferred to Tibet after the flood, only to return to the Germanic peoples via northern India and Persia. Walther Wüst had a similar theory, that the Germans are descendants of Atlantis, an ancient Indo-Germanic Empire whose religious teachings survived in South Asian Buddhism, preserved by the monks of Tibet. Herman Wirth, the first director of the Ahnenerbe, insisted on the commonalities in race and culture between Nordic 'Hyperboreans', who lived in the city state of Ultima Thule, and the Indo-Aryan peoples of the Veda, Brahmana, and Mahābhārata. Fuelled by these ideas Himmler himself became convinced that an 'advanced civilization' had once existed 'in the mountains of Tibet', possibly 'the product of an original, sophisticated race that had sought refuge there from a global catastrophe'. The civilization in question must have been connected to the legend of 'Atlantis'. After some kind of natural catastrophe 'the stranded ruling class of Atlantis', Himmler reasoned, 'spread out from there to Europe and East Asia'. He further confided to Schäfer *'that the Nordic race did not evolve, but came directly down from heaven to settle on the Atlantic continent'*, citing the Japanese General Oshima's belief '*in a similar theory concerning the origin of the noble castes in Japan'* (which Oshima personally explained to Hitler as well). In fact, many NSDAP leaders and SS scientists dismissed the idea that humans evolved from apes as 'scientifically totally false' and 'quite insulting to humans'. They believed rather that Aryans descended from an ancient ruling class of God-men who had taken root in Tibet, which added clearly supernatural, faith based contours to their racial hygienic project. Himmler encouraged his Tibet specialists to research the lost civilization of Shambala and ordered Heydrich's successor as SD and Gestapo (RSHA) chief, Ernst Kaltenbrunner, to export Buddhism to occupied territories.

Biographer Peter Longerich would give an outline of the Reichsführer's religious and paint a clear ideological picture: 'the restoration of a de-Christianized, Germanic' spirituality through the 'myths of Atlantis and Tibet' and 'via Cosmic Ice Theory /astrology /astronomy'. Through this mélange of history and myth, Germanic paganism, reincarnation, and occultism, combined with esoteric theories of creation, 'a real substitute religion was created'. Certainly Himmler was more invested in this particular conception of a 'substitute religion' than Hitler, Goebbels, or even Rosenberg.

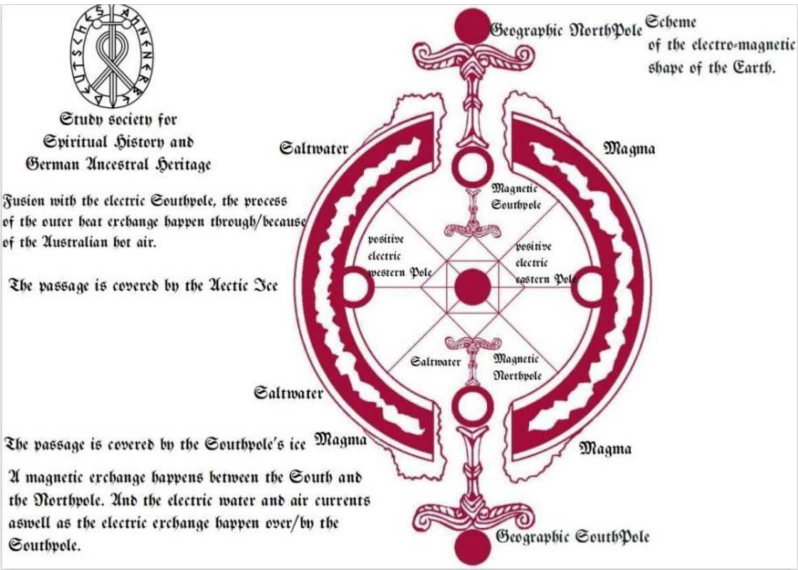
The Lost Aryan Homeland

The idea of a fabulous and mysterious homeland of the Aryan people, lying hidden somewhere in the far northern latitudes had a rich provenance not only in the tradition of Western occultism, but also in the burgeoning science of anthropology. (Indeed, the very concept of an Aryan Race owed its existence as much to philology as any other branch of enquiry.) The German Romantics were greatly attracted to Oriental philosophy and mysticism, in particular the Zend-Avesta, the sacred text of the ancient Persians.

Thinkers of the calibre of Goethe, Nietzsche, Arthur Schopenhauer and Richard Wagner found in the Orient a system of philosophy and historiography that allowed them to abandon the unsatisfactory world view of Judeo- Christianity.

Allied with this admiration for the Orient was a rediscovery of the German Volk, the pre-Christian Teutonic tribes whose descendants, the Goths, had brought about the final destruction of the decadent Roman Empire. The problem faced by the German Romantics was how to forge a historical connection between themselves and the Orient, which they considered to be the cradle of humanity and the origin of the highest human ideals.

Instrumental in the forging of this link was the classical scholar Friedrich von Schlegel (1772-1829), who attempted to establish a historical and cultural contact between the Indians and the Scandinavians through which the Scandinavian languages could have been influenced by the Indian. Schlegel solved this problem by stating that the ancient Aryans had travelled to the far north, as a result of their veneration for the sacred mountain, Meru, which they believed to constitute the spiritual centre of the world. It was actually Schlegel who coined the term Aryan in 1819, to denote a distinct racial group.

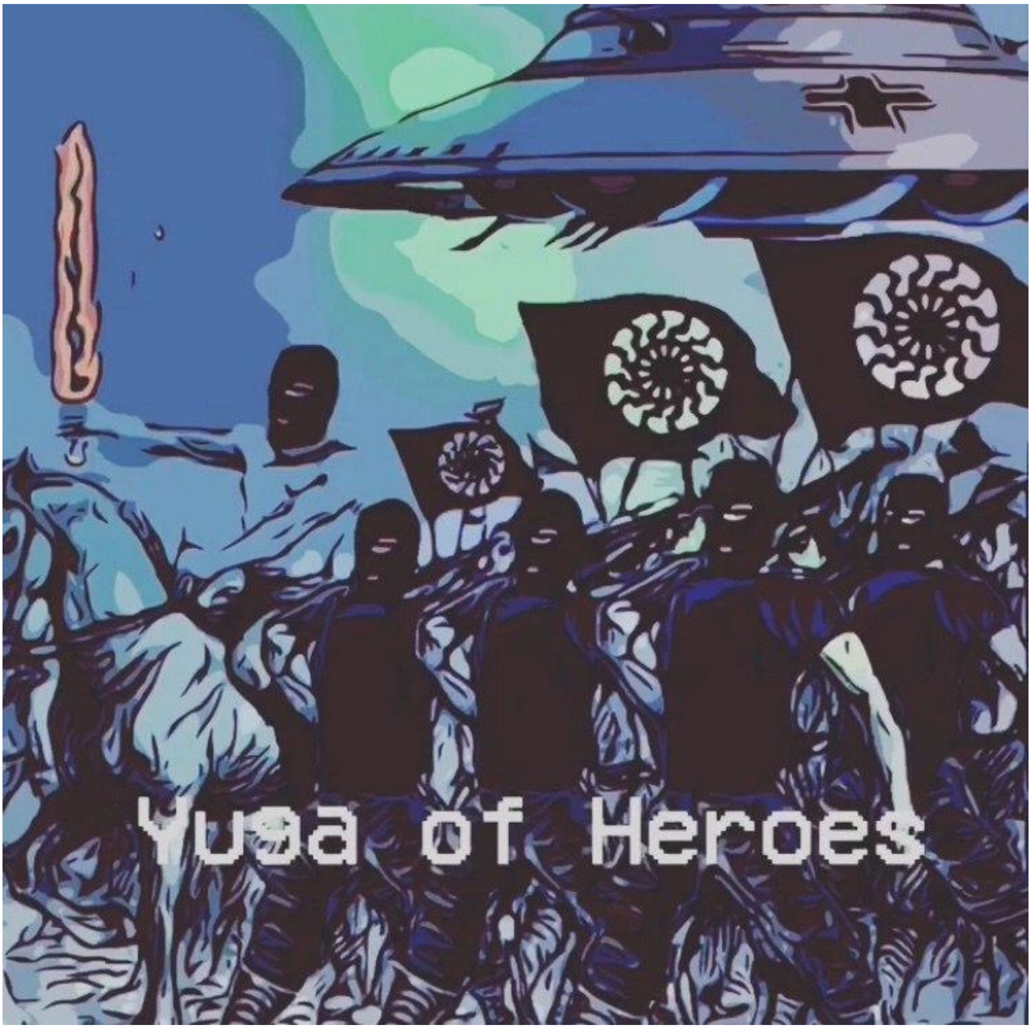

DEUTSCHES AHNENERBE
Study society for
Spiritual History and
German Ancestral Heritage
Geographic NorthPole
Scheme
of the electro-magnetic
shape of the Earth.
Saltwater
Magma
Magnetic
Southpole
positive
electric
western Pole
positive
electric
eastern Pole
Saltwater
Magnetic
Northpole
Saltwater
Magma
Magma
Geographic SouthPole

Fusion with the electric Southpole, the process of the outer heat exchange happen through/because of the Australian hot air.

The passage is covered by the Aectic Ice

The passage is covered by the Southpole's ice

A magnetic exchange happens between the South and the Northpole. And the electric water and air currents aswell as the electric exchange happen over/by the Southpole.


Yuga of Heroes

Schlegel took the word Aryan, which had already been derived from the ancient Greek historian Herodotus. At that point, the word Aryan came to denote the highest, purest and most honourable racial group. This historical scheme was added to by other thinkers such as Christian Lassen, who stated that the Indo- Germans were inherently biologically superior to the Semites. According to the historian Leon Poliakov, by 1860 cultivated Europeans had come to accept that there was a fundamental division between Aryans and Semites. In this scheme, Nordic Europeans were of the Aryan Race, an this race had come from the high plateaus of Asia (hence the Ahnenerbe's interest in Tibet). There had dwelt together the ancestors of the Indians, Persians, Greeks, Romans, Germans, and Celts, before setting off to populate Europe.

In the desire to rediscover the ultimate mythical and cultural roots of the master race, the Ahnenerbe turned away from the heat of the biblical Mesopotamian Eden, and looked instead to the cool and pristine fastness of the Far North. The eighteenth-century polymath Jean-Sylvain Bailly (1736-1793) had already done much of the groundwork for a radical re-interpretation of humanity's origin with his highly original combination of Eastern mysticism and astronomy. According to Bailly, the ancient cultures of Egypt and Chaldea, and India were actually the heirs of a far older body of knowledge, possessed in the distant past by a long-lost superior culture living in the antediluvian North. Bailly believed that it was this ancient culture that invented the zodiac in around 4600 BC. Members of this civilisation had then moved from northern Asia to India. For Bailly, this assertion was supported by the similarity of certain legends in later cultures living far from each other: for example, the legend of the Phoenix, which is found both in Egypt and in the Scandinavian Eddas.

Bailly equated the details of the Phoenix's death and rebirth with the annual disappearance of the Sun for 65 days at 71Â° North latitude.He went on to compare the Phoenix with the Roman god Janus, the god of time, who is represented with the number 300 in his right hand, and the number 65 in his left (corresponding, of course, with the 300 days of daylight and 65 days of darkness each year in the far northern latitudes).

Bailly thus concluded that Janus was actually a northern god, who had moved south with his original worshippers in the distant past. In support of his theory, Bailly also cited the legend of Adonis, who was required by Jupiter to spend one third of each year on Mount Olympus, one third with Venus and one third in Hades with Persephone. Bailly connected this legend with conditions in the geographical area at 79° North latitude, where the Sun disappears for four months (one third) of the year. To Bailly, this strongly suggested the preservation of the ancient knowledge of a Nordic civilisation, which had been encoded in numerous legends passed down to subsequent cultures.

Researchers at the Ahnenerbe speculated that the date for the first appearance of the Aryans in the polar regions at 25,628 BC, was during the Interglacial Age. The Aryans were forced to leave their homeland as the environment grew steadily colder and more hostile. The advent of the Ice Age that scattered the Aryans from their pleasant homeland was just one of a number of global catastrophes that proved the downfall of at least three other ancient civilizations: Atlantis, Lemuria and the culture occupying what is now the Gobi Desert. From that point the Aryan tradition influenced the great civilizations of Egypt, Sumer and Babylon. The great Russian occultist Helena Blavatsky, had considerable information to divulge on the nature of the lost civilizations whose philosophy and knowledge were passed down, in frequently garbled form, to the great civilizations of the Middle and Far East.

According to Blavatsky, who had consulted a fantastically old document entitled the 'Stanzas of Dzyan' while in Tibet, our remote ancestors occupied a number of lost continents, the first of which she describes as 'The Imperishable Sacred Land', an eternal place unencumbered by the sometimes violent fates reserved for other continents, that was the home of the first human and also of 'the last divine mortals'. The Second Continent was Hyperborea, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. The 'Second Race' refers to one of the Root Races.Blavatsky continues:

"The land of the Hyperboreans, the country that extended beyond Boreas, the frozen-hearted god of snows and hurricanes, who loved to slumber heavily on the chain of Mount Riphaeus, was neither an ideal country, as surmised by the mythologists, nor yet a land in the neighbourhood of Scythia and the Danube. It was a real continent, a bond-fide land which knew no winter in those early days, nor have its remains more than one night and day during the year, even now. The nocturnal shadows never fall upon it, said the Greeks; for it is the land of the Gods, the favourite abode of Apollo, the god of light, and its inhabitants are his beloved priests and servants. This may be regarded as poetised fiction now; but it was poetised truth then."

The Third Continent was Lemuria (so called by the zoologist P. L. Sclater in reference to a hypothetical sunken continent extending from Madagascar to Sri Lanka and Sumatra).

The Fourth Continent was Atlantis

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"It would be the first historical land, were the traditions of the ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great Continent."

In her description of the Fifth Continent, Blavatsky evokes images of cataclysmic seismic shifts in the land mass of the Earth: The Fifth Continent is Europe and Asia Minor. The 'Secret Doctrine' takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island, which he calls 'Atlantis' after its parent continent. Blavatsky read in the 'Stanzas of Dzyan' that the Earth contained seven great continents, 'four of which have already lived their day, the fifth still exists, and two are to appear in the future.' Aside from the Stanzas of Dzyan, Blavatsky drew on a huge number of religious texts, including the Hindu Puranas, which speak of a land called Svita-Dvipa (Hyperborea), or the White Island, at the centre of which is Mount Meru, the spiritual centre of the world If we accept the attributes given to Mount Meru in the sacred texts of the Hindus - it must be conceded that the mountain does not exist anywhere on the physical Earth. This has led Orientalists to speculate that the White Island and Mount Meru are situated in another dimension occupying that same apparent space as Earth, and which is visible (and reachable) to beings possessing a sufficiently advanced spirituality.

The legendary realm of 'Hyperborea' also formed a centrepiece in the writings of the French occultist Rene Guenon (1886-1951) who, like Blavatsky, claimed to have received his information from hidden Oriental sources. Guenon's Hyperborea is very similar to Blavatsky's. Along with the later Atlantean civilisation, Hyperborea was the origin of all religious and spiritual tradition in our own modern world. Guenon also wrote of Mount Meru, although in symbolic terms. It seems from his essays on symbology that Guenon did not regard Meru as an actual mountain situated at the North Pole, but rather as a symbol of the earth's axis that passes through the pole and points to the Arktoi, the constellations of the Great and Little Bears. At this point, we should pause to consider a question that may have occurred to the reader: assuming the existence of the prehistoric Root Races of humanity, why have none of their remains ever been discovered and excavated by archaeologists and palaeontologist’s? Apart from the obvious but not particularly satisfactory answer that the vast majority of the Earth's fossil record has yet to be discovered, it should be remembered that, according to Guenon, Blavatsky and the other Theosophists, the early Earth and its fabulous primordial inhabitants were not solid, corporeal entities, but were composed of a rarefied spiritual substance that only later descended into the material state. It is for this reason that their remains have never been discovered. It is easy to see how the central tenets of Theosophy - the ancient civilizations, the origins of the Aryan race, and that race's position of high nobility - were attractive to the German occultists and nationalists, who so hated the modern world of the late nineteenth and early twentieth centuries. Modernism in general was seen as being largely an urban, sophisticated, Jewish phenomenon, and this included certain aspects of science, technology, the Industrial Revolution, and of course capitalism. The doctrines of the Theosophists successfully fused science and mysticism, taking Darwin's theories regarding natural selection, and the survival of the fittest, and applying them to the concept of a spiritual struggle between the races of Earth (resulting in the Aryan race), which was a necessary component in the evolution of the spirit. It should be remembered that Blavatsky's works appear to be the result of prodigious scholarship and were extremely convincing. The rationale behind many later völkisch projects can be traced back - through the writings of von List, von Sebottendorff, and von Liebenfels - to ideas first popularized by Blavatsky. A caste system of races, the importance of ancient alphabets (notably the runes), the superiority of the Aryans (a white race with its origins in the Himalayas), an version of astrology and astronomy, the cosmic truths coded within pagan myths ... all of these and more can be found both in Blavatsky and in National Socialism itself, specifically in the ideology of the SS and the Ahnenerbe. It was, after all, Blavatsky who pointed out the supreme occult significance of the Hakenkreuz (swastika).

It is a matter of historical record that the Ahenerbe mounted expeditions to Iceland, Antarctica and Tibet. The true reasons for these expeditions, however, have been the subject of considerable debate throughout the decades since the end of the war. The völkisch concept of Thule can be traced to Guido von List, Jorg Lanz von Liebenfels and Rudolf von Sebottendorff, who conceived of it as the ancient homeland of the Aryan race.

The völkisch fascination with the Scandinavian Eddas led von Sebottendorff to conclude that the supposedly long-vanished land of Thule was actually Iceland. This link with the lost Aryan homeland prompted an intense interest in the possibility of discovering further clues to their remote history, indeed, to their very origin, among the caves and prehistoric monuments of the island. An organization called the 'Nordic Society' was established at Lubeck by Alfred Rosenberg (1893-1945), the völkisch mystic, philosopher, and editor of the 'Volkischer Beobachter'. The society counted among its members representatives from Norway, Sweden, Finland, Denmark and Iceland, who were drawn together in order to defend the Nordic nations against the Soviet, Jewish and Masonic threat. Rosenberg explained his

Thulean mythology in his book 'Der Mythus des 20. Jahrhunderts' (The Myth of the Twentieth Century), published in 1930, which was a massive best-seller in Germany. In the first chapter of the book, Rosenberg explains the basis of his belief in an ancient Aryan homeland in the north:

> *'The geologists show us a continent between North America and Europe, whose remains we can see today in Greenland and Iceland. They tell us that islands on the other side of the Far North (Novaia Zemlya) display former tide marks over 100 metres higher than today's; they make it probable that the North Pole has wandered, and that a much milder climate once reigned in the present Arctic. All this allows the ancient legend of Atlantis to appear in a new light. It seems not impossible that where the waves of the Atlantic Ocean now crash and pull off giant icebergs, once a blooming continent rose out of the water, on which a creative race raised a mighty, wide- ranging culture, and sent its children out into the world as seafarers and warriors. But even if this Atlantean hypothesis is not thought tenable, one has to assume that there was a prehistoric northern center of culture.'*

The expeditions were authorized by Heinrich Himmler under the auspices of the Ahnenerbe. German interest in Antarctic exploration goes back to 1873, when Eduard Dallman mounted an expedition in his steamship Gronland on behalf of the newly founded German Society of Polar Research. Less than 60 years later, the Swiss explorer Wilhelm Filchner, who had already led an expedition to Tibet in 1903-05, planned to lead two expeditions to Antarctica with the intention of determining if the continent was a single piece of land. Filchner's plans called for two ships, one to enter the Weddell Sea and one to enter the Ross Sea. Two groups would then embark on a land journey and attempt to meet at the centre of the continent. This plan, however, proved too expensive, and so a single ship, the 'Deutschland', was used. The 'Deutschland' was a Norwegian ship specifically designed for work in polar regions, and was acquired with the help of Ernest Shackleton, Otto Nordenskjold and Fridtjof Nansen. The expedition reached the Weddell Sea in December 1911. Another expedition was mounted in 1925 with the polar expedition ship 'Meteor' under the command of Dr Albert Merz. Prior to World War II German scientists were obsessed with Antarctica. Far from finding a desolate wasteland covered with ice, the Germans discovered ice-free areas, warm water lakes and cavern systems. The Germans also got interested in Queen Maud land (or "Neuschwabenland" as referred to by the Germans - Germany was called "Schwabenland" before it was called Germany - so Neuschwabenland means "New Germany"). Neuschwabenland is dominated by the giant shelf of ice, flowing slowly from King Haakon VII - plateau over the South Pole, down to the ocean. This area is called "Fenriskjeften" after the mouth of the giant Devil-wolf in Norse mythology. According to this mythology Fenris' (the wolf) teeth were very sharp, and they would kill all people on Earth during Ragnarok - the end of the world. Most of the mountains in Fenriskjeften have names with analogies to teeth, or to other parts of the Norse.

The use of wolf symbology is interesting as it touches upon a theme in völkisch symbology which used the wolf as a totem of the hunter: Hitler's retreat in Berchtesgaden, Bavaria was nicknamed "Wolf's Lair", and the tactic used by German U-Boats to defeat convoys during the War was called "Wolfpack." Hitler, of course, also used the alias 'Wolf' or 'Herr Wolf'. In the years running up to the Second World War, Germany wanted a foothold in Antarctica, both for the propaganda value of demonstrating the power of the Third Reich and also because of the territory's strategic significance in the South Atlantic. On 17 December 1938, an expedition was despatched under the command of Captain Alfred Ritscher to the South Atlantic coast of Antarctica and arrived there on 19 January 1939. The expedition's ship was the 'Schwabenland', an aircraft carrier that had been used since 1934 for transatlantic mail delivery.

The 'Schwabenland', which had been prepared for the expedition in the Hamburg shipyards at a cost of one million Reichsmarks, was equipped with two Dornier seaplanes, the 'Passat' and the 'Boreas', which were launched from its flight deck by steam catapults and which made fifteen flights over the territory which Norwegian explorers had named 'Queen Maud Land'. The aircraft covered approximately 600,000 square kilometers, took more than 11,000 photographs of the 'Princess Astrid' and 'Princess Martha' coasts of western 'Queen Maud Land', and dropped several thousand drop-flags (metal poles with swastikas).

The area was claimed for the Third Reich, and was renamed 'Neu Schwabenland'. Perhaps the most surprising discovery made by this expedition was a number of large, ice-free areas, containing lakes and sparse vegetation. The expedition geologists suggested that this might have been due to underground heat sources. In mid-February 1939, the 'Schwabenland' left Antarctica and returned to Hamburg. The secret expedition had 33 members plus the Schwabenland's crew of 24. On 19 January 1939 the ship arrived at the Princess Martha Coast and began charting the region.German flags were placed on the sea ice along the coast. Naming the area 'Neu-Schwabenland' after the ship, the expedition established a base, and in the following weeks teams walked along the coast recording claim reservations on hills and other significant landmarks. Seven photographic survey flights were made by the ship’s two Dornier Wal seaplanes named Passat and Boreas.

The Dornier Do J Wal ("whale") was a twin-engine German flying boat of the 1920s designed by Dornier Flugzeugwerke. The Do J was designated the Do 16 by the Reich Air Ministry (RLM) under its aircraft designation system of 1933. About a dozen 1.2 meter-long aluminum arrows, with 30 centimeter steel cones and three upper stabilizer wings embossed with swastikas, were air dropped onto the ice at turning points of the flight polygons (these arrows had been tested on the Pasterze glacier in Austria before the expedition). Eight more flights were made to areas of keen interest, and on these trips some of the photos were taken with colour film. Altogether they flew over hundreds of thousands of square kilometres, and took more than 16,000 aerial photographs, some of which were published after the war by Ritscher.

On its return trip to Germany the expedition made oceanographic studies near Bouvet Island and Fernando de Noronha, arriving back in Hamburg on 11 April 1939. Ritscher was surprised at the findings of the expedition, particularly the ice-free areas, and immediately began to plan another journey upon his arrival home. These plans, however, were apparently abandoned with the outbreak of war. Large, Cargo Carrying Submarines - Type XXI - Elektroboot It has been suggested, however, that the 1938-39 expedition had been to look for a suitable ice-free region on the continent that could be used for a secret base after the war. There is evidence that throughout the war, the Third Reich sent ships, (an in particular large, cargo carrying submarines), and aircraft to 'Neu Schwabenland' with enough equipment and manpower to build massive complexes under the ice, or in well-hidden ice-free areas, and at the close of the war selected scientists and SS troops left Europe and went to Antarctica.
As Grand Admiral Karl Dönitz stated in 1943:

"Germany's submarine fleet is proud that it created an unassailable fortress for the Führer on the other end of the world."

Rumours began to circulate that, whilst Germany had been defeated, a selection of military personnel, Hitler Youth and scientists had left the fatherland, as allied troops swept across mainland Europe, and had established themselves at a secret base on the Antarctic continent, from where they continued to develop their advanced aircraft technology. Furthermore, it is interesting to note that at the end of the war, the allies determined that there were 250,000 Germans unaccounted for - even taking into account casualties and deaths. In addition, until today more than 100 submarines of the German fleet are missing. Among those are many of the highly technological XXI class equipped with the so-called 'Walterschnorkel', a special designed and coated Schnorkel enabling submarines in combination with their new developed engines to dive for many thousand miles. A 'trip' to the base without recognition becomes more than possible with this technology.

Could Neu Schwabenland have been a permanently manned German base at that time ? The brackish water of the warm (30 degrees) lakes virtually confirmed that all had an outlet to the sea and would thus have been a haven for U-boats. The two ice-free mountain ranges in Neu Schwabenland presented no worse an underground tunneling project for Organization Todt than anything they had encountered and overcome in Norway, and the Germans were the world's experts at building and inhabiting underground metropolis. At the end of the war the United States gave anything concerning Ohrdruf a top secret classification for 100 years upwards. The fact that there had been substantial underground workings there, and Ohrdruf was the location of the last Redoubt, was concealed absolutely. Fortunately for researchers, in 1962 the DDR had taken sworn depositions from all local residents during an investigation into wartime Ohrdruf, and upon the reunification of the two Germanys in 1989, these documents became available to all and sundry at Arnstadt municipal archive. From the Arnstadt documents it is clear that the Charite Anlage unit operated in a three-story underground bunker with floors 70 by 20 meters. When working, the device emitted some kind of energy field which shut down all electrical equipment and non-diesel engines within a range of about eight miles. For this reason, even though Ohrdruf was crawling with SS, it was never photographed from the air nor bombed. Declassified USAF documents dated early 1945 admit the existence of an unknown energy field over Frankfurt/Main "and other locations" which were able to "interfere with our aircraft engines at 30,000 feet." Ohrdruf, rebuilt below Neu Schwabenland during the last two years of the war, would not have been difficult, and since Charite Anlage had the highest priority of anything in the Third Reich, it seems likely that it must have been. Such a base would have been impregnable, for the suggestion is that the force-field worked in various ways favourable to the occupants.

Glacial Coſmogony

Born 29 November 1860, in Atzgersdorf, Johannes "Hanns" Evangelist Hörbiger was an Austrian engineer from Vienna with roots in Tyrol. Hörbiger's cosmology is known as the Welteislehre (World Ice Theory), - also known as Glazial-Kosmogonie (Glacial Cosmogony). Hörbiger did not arrive at his theory through research, but said that he had received it in a "vision" in 1894. According to his theory, ice was the basic substance of all cosmic processes, and ice moons, ice planets, and the "global ether" (also made of ice) had determined the entire development of the universe. By his own account, Hörbiger was observing the Moon when he was struck by the notion that the brightness and roughness of its surface was due to ice. Shortly after, he experienced a dream in which he was floating in space watching the swinging of a pendulum which grew longer and longer until it broke."I knew that Newton had been wrong and that the sun's gravitational pull ceases to exist at three times the distance of Neptune," he concluded. The earth, Hörbiger stated, is a meeting-point between ice and fire: Horbiger taught that it had already attracted three moons, and that the one we see at present is the fourth, which, of course, is made of ice. Like its predecessors, this moon will eventually collide with our planet, and then it will be the turn of Mars. All of earth's history is the result of the forces exerted by its successive moons, and can be divided into four distinct geological epochs; at the end of each epoch, the cosmic forces are at their strongest, due to the closeness of the moon, and the result has been beings of gigantic size.

The first epoch culminated in the age of giant vegetation and insects: the second in the dinosaurs, the giant mammals, and the first human beings, a race of giants, as mentioned in Genesis 6.4, who ruled the earth some 15,000,000 years ago: the third was the mythical Golden Age, that of Lemuria, Atlantis and Thule, destroyed by the cataclysm of the third moon falling on the Earth 150,000 years ago; the fourth age is our own. According to Horbiger, the beginning of this age was marked by battles between the giants who had survived the third, and the men of the fourth, as recorded in mythologies. Other giants taught men to found the ancient civilizations of South America, Egypt, Mesopotamia, India and China. Eventually the giants died out, and man declined into the drabness of Judaeo-Christian civilization, where he forgot his glorious heritage. But this is only temporary. Affected by the cosmic rays of a moon which is spiraling imperceptibly closer, man will awaken to a realization of his place in a living universe, mutations will transform his existence, and demi-gods and giants will again arise in our midst. Horbiger averred that an 'uprush of fire' was imminent, that great initiates would co-operate once more with the cosmos and its struggle between ice and fire, that Supermen would once more walk the earth's surface, and that before them the slave-men would tremble and obey.

Hörbiger worked out his theory in collaboration with the astronomer and schoolteacher Philipp Fauth, who he met in 1898, and published it as Glazial-Kosmogonie in 1912. Fauth had previously produced a large lunar map and had a considerable following, which lent Hörbiger's theory some respectability. It did not receive a great deal of attention at the time, but following World War I Hörbiger decided to change his strategy by promoting the new "cosmic truth" not only to people at universities and academies, but also to the general public. Hörbiger thought that if "the masses" accepted his ideas then they might put enough pressure on the academic establishment to force his theory into the mainstream. No effort was spared in popularizing the theory: "cosmotechnical" societies were founded, which offered public lectures that attracted large audiences, there were cosmic ice movies and radio programs, and even cosmic ice journals and novels. The followers of the theory exerted a great deal of public pressure on behalf of the theory. The movement published posters, pamphlets, and books, and even a newspaper, 'The Key to World Events'. A company owned by an adherent would only hire people who declared themselves convinced of the theory's truth. Some followers even attended astronomical meetings to heckle, shouting, "Out with astronomical orthodoxy! Give us Hörbiger!" During this period, the name was changed from the Graeco-Latin Glazial-Kosmogonie to the more Germanic Welteislehre ("World ice doctrine"). One of the early supporters of Hörbiger's theories was Houston Stewart Chamberlain, the leading theorist behind the early development of the National Socialist Party in Germany in 1923.

Two organizations were set up in Vienna concerned with the theory, the Kosmotechnische Gesellschaft and the Hörbiger Institute. The first was formed in 1921 by a group of enthusiastic adherents of the Theory, which included engineers, physicians, civil servants, and businessmen. Most had been personally acquainted with Hörbiger, and had attended his many lectures. Among Hörbiger's followers was Viennese author Egon Friedell, who explained the World Ice Theory in his 1930 'Cultural History of the Modern Age'. After Hörbiger's death in 1931, the followers of the Welteislehre came to the conclusion that given the changing political situation in Germany, aligning the theory with National Socialism would eventually lead to its acceptance; the Welteislehre had already been heavily and successfully promoted as the "German antithesis" of the "Jewish" theory of relativity in the late 1920s. And so the movement became more and more pro-Nazi, with the Welteislehre supporters saying things like: *"Our Nordic ancestors grew strong in ice and snow; belief in the Cosmic Ice is consequently the natural heritage of Nordic Man."*, - *"Just as it needed a child of Austrian culture - Hitler! - to put the Jewish politicians in their place, so it needed an Austrian to cleanse the world of Jewish science."*. Both Himmler and Hitler can be counted as followers of Hörbiger's, as can be seen in Hitler's Table Talk;

“I'm quite inclined to accept the cosmic theories of Horbiger. It's not impossible, in fact, that 10,000 years before our era there was a clash between the earth and the moon that gave the moon its present orbit. It's also possible that the earth attracted to itself the atmosphere of the moon and that this radically altered the conditions of life on our planet ... It seems to me that these questions will be capable of solution on the day when a man will intuitively establish the connection between these facts, thus teaching exact science the path to follow...... It was a great step forward in the days of Ptolemy to say that the earth was a sphere and that the stars circulated around it. Since then there has been continual progress ... Copernicus first. Copernicus, in his turn, has been largely left behind and things will always be so. In our time, Horbiger has made another step forward ...The real question is whether the earth came from the sun or whether it has a tendency to approach it.For me there is no doubt that planetary satellites are attracted by the planets, just as the latter are attracted by a fixed point, the sun. Since there is no such thing as a vacuum it is possible that the planets' speed of rotation and movement may grow slower. Thus it is not impossible, for example, that Mars may become one day- a satellite of earth ... I shall construct ... an observatory in which will be represented the three great cosmological conceptions of history' – those of Ptolemy, Copernicus and Horbiger.”

It has been said that the real reason both Hitler and Himmler favored the theory was to counterbalance the perceived Jewish influence on the sciences, similar to the 'Deutsche Physik' movement. Hörbiger's theory was for instance opposed to Albert Einstein's theory of relativity. Dozens of scientific journals, books, and even novels were published on this topic. Hörbiger's theories became generally accepted among the population of Nazi Germany and a German Hörbiger Organization had thousands of members. The NSDAP also considered the 'World Ice Theory' valuable because of its supposed value in weather forecasting. The 1938 'Zur Welteismeteorologie' ("On World Ice Meteorology") by Dr. E. Dinies, published by the Reichs Office for Weather Service quotes from Hörbiger's Glazial-Kosmogonie and provided tables of data comparing ice and air temperatures for relative humidity values. A growing group of 'believing scientists' expanded the theory during the last years of World War II.

Following the Anschluss of March 1938, the Kosmotechnische Gesellschaft was liquidated by the NSDAP and its funds seized. The Hörbiger Institute, which was a small association which collected funds for research, was left in possession of all Hörbiger's scientific material, including a library and a large collection of valuable drawings covering astronomy, meteorology, and geology as they related to the Hörbiger Theory.

According to the theory, the solar system had its origin in a gigantic star into which a smaller, dead, waterlogged star fell. This impact caused a huge explosion which flung fragments of the smaller star out into interstellar space where the water condensed and froze into giant blocks of ice. A ring of such blocks formed, which we now call the Milky Way, as well as a number of solar systems among which was our own, but with many more planets than currently exist. Interplanetary space is filled with traces of hydrogen gas, which cause the planets to slowly spiral inwards, along with ice blocks. The outer planets are large mainly because they have swallowed a large number of ice blocks, but the inner planets have not swallowed nearly as many. One can see ice blocks on the move in the form of meteors, and when one collides with the Earth, it produces hailstorms over an area of many square kilometers, while when one falls into the Sun, it produces a sunspot and gets vaporized, making "fine ice," which covers the innermost planets. It was also claimed that the Earth had had several satellites before it acquired the Moon; they began as planets in orbits of their own, but over long spans of time were captured one by one and slowly spiraled in towards the Earth until it disintegrated and its debris became part of the Earth's structure. One can supposedly identify the rock strata of several geological eras with the impacts of these satellites. The last such impact, of the "Tertiary" or "Cenozoic Moon" and the capture of our present Moon, is supposedly remembered through myths and legends. This was worked out in detail by Hörbiger's English follower Hans Schindler Bellamy; Bellamy recounted how as a child he would often dream about a large moon that would spiral closer and closer in until it burst, making the ground beneath roll and pitch, awakening him and giving him a very sick feeling. When he looked at the Moon's surface through a telescope, he found its surface looking troublingly familiar. When he learned of Hörbiger's theory in 1921, he found it a description of his dream. He explained the mythological support he found in such books as 'Moons, Myths, and Man', 'In the Beginning God', and 'The Book of Revelation is History'. It was believed that our current Moon was the sixth since the Earth began and that a new collision was inevitable. Believers argued that the great flood described in the Bible and the destruction of Atlantis were caused by the fall of previous moons. Although Hörbiger's theories have much in common with those of Immanuel Velikovsky (parallels between the two were drawn by Martin Gardner in Chapter Three of his Fads and Fallacies in the Name of Science), the scientific community had a much calmer reaction to Hörbiger's theories than to Velikovsky's, and his publisher was never boycotted.

The End of the Ahnenerbe

To avoid Allied bombing, the Ahnenerbe relocated to Waischenfeld in Franconia on August 1943. There they remained until American forces took the city in April 1945. The war ended before the Ahnenerbe found another permanent home, and, during the interim period, a great number of documents were destroyed. Had the Ahnenerbe survived the war, Himmler planned to use its members to staff an SS-University at Leyden in the Netherlands. Those that survived the war faded back into academia under their own or false names.

Hitler'ſ UFO againſt the New World Order

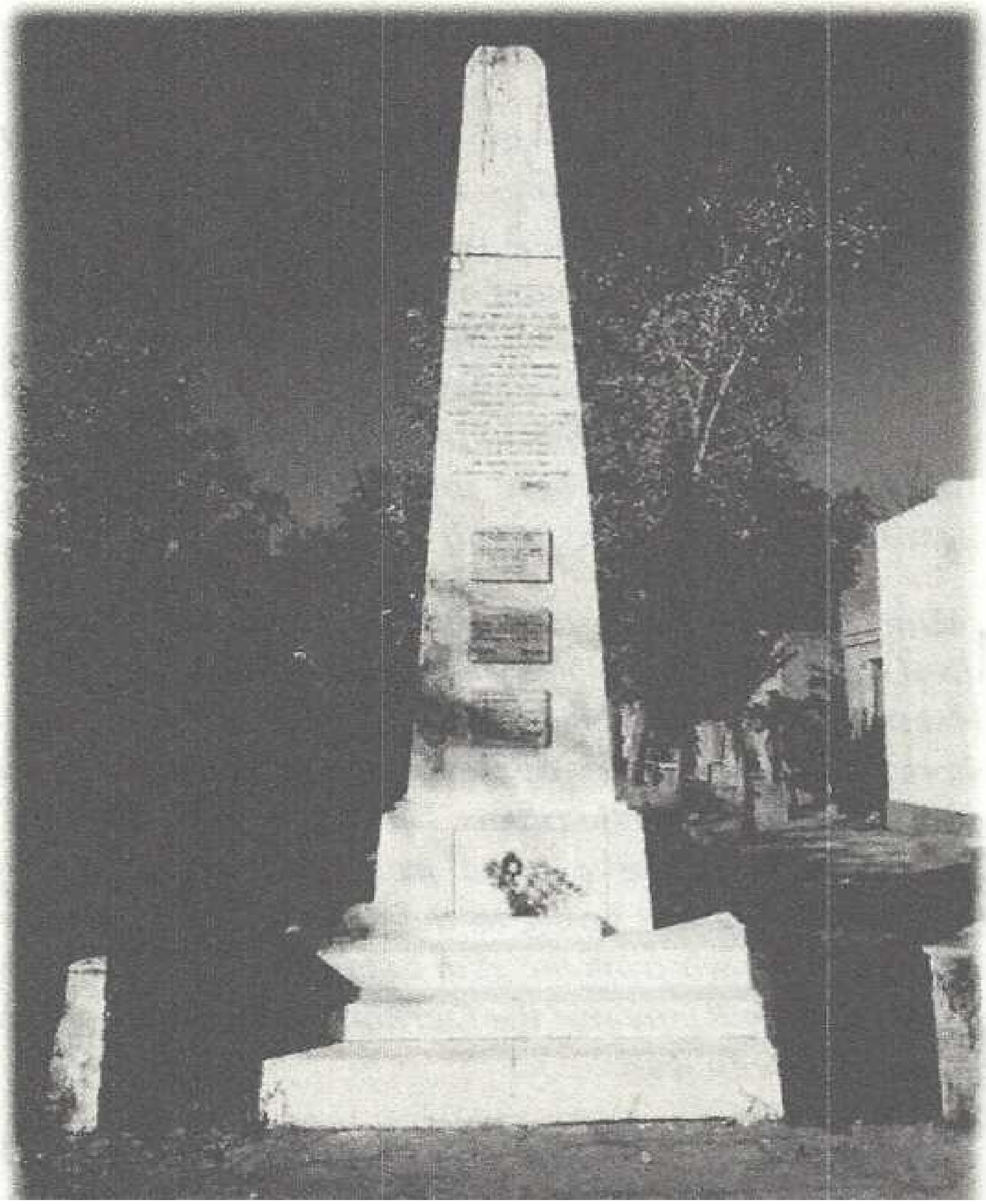
Photos from speech at the 50lh Anniversary of the 87 Chilean National Socialist Martyrs.

THE INTRODUCTION

September 5, 1938. Fifty-five years have now been fulfilled since the Chilean Nazi Heroes were murdered after having surrendered to a deception. It made three 5's when we came together at this cemetery 5 years ago (fifty years, September 5, five p.m.) and now again today. This achieves the Hyperborean magic; magic that guides our actions and our steps. The Number Five. 11 is, then, the right moment to retire and end my external tributes to the Heroes of here and of there and also to the greatest Hero of Hitlerism, Rudolf Hess.

Many years have passed, and we have seen the young age, children transformed to adolescents and then the maturing of the adolescents. Only the old men have rejuvenated us..... So, the numbers indicate to us the way of a decision: to terminate these outward signs, these public rituals. Let us now move them to the depths of our hearts. The 'external men ' will continue the fight on the outside. We are going to the parallel world, the inner world ("falling down from the skin unto the soul", as the poet said)■ There we will continue the Eternal Combat, although there it has already been won.

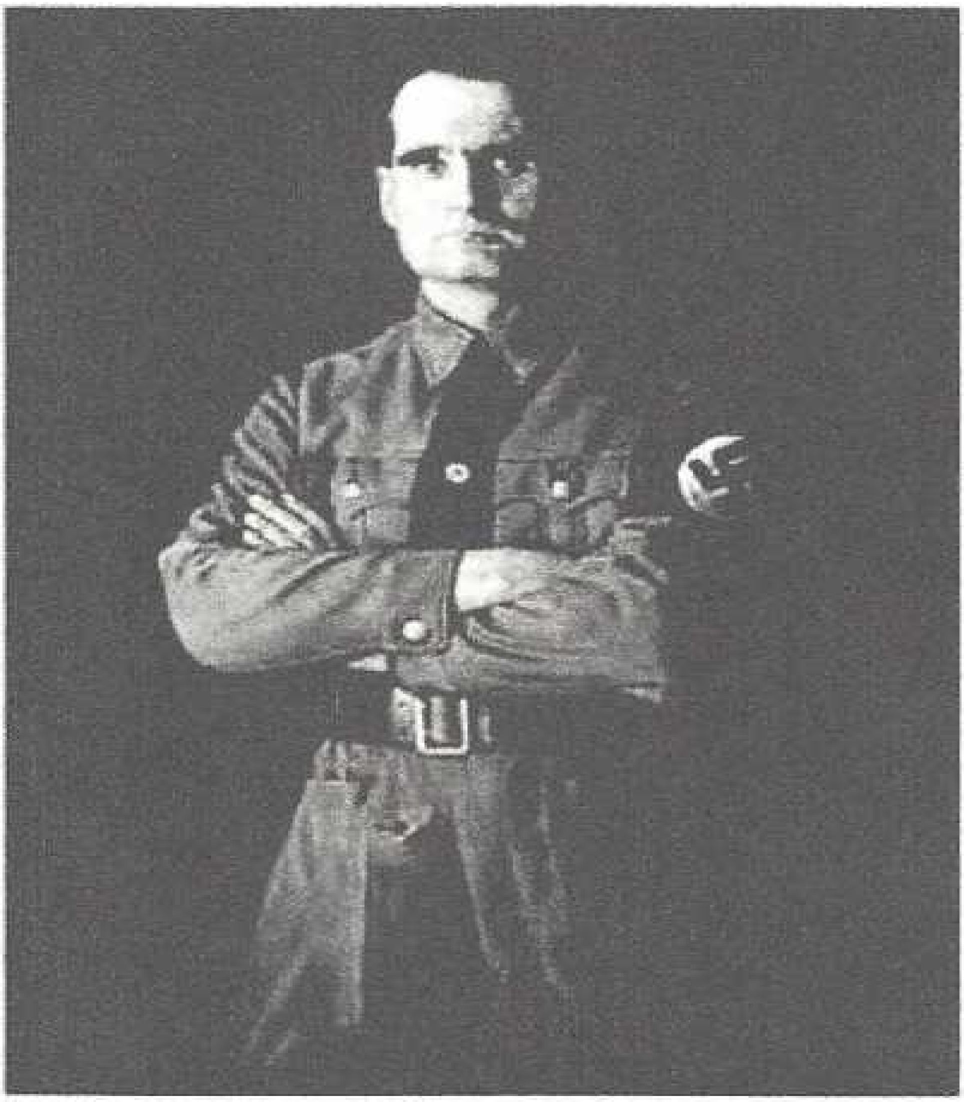
Nevertheless, Comrades, I wish for you to know that I will never leave you, that I will keep on fighting the Eternal Enemy until my very last days here on this Earth.



Monument for the 87 Heroes who fell on September 5, 1938.

(Courtesy of Karl Young.)

•TVa *matter Comrades ... because the blood of heroes comes closer to the gods than the prayers of the saints ”*



Song for Rudolf Hess

Song sung by a priestess of Esoteric Hitlerism.

Written by: Jorge Mota.

This song was composed before Rudolf Hess was murdered in the prison at Berlin. He is still singing.

There, in a prison,

He is the Messenger of peace,
In defense of a much better world
more than half a lifetime locked up.
There, in a prison,
no one will ever break him,
completely faithful to his ideal
more than half a lifetime locked up.
Peace he wanted in Europe,
Peace he wanted in the world,
No one more imprisoned than he.
No one can speak to him,
They may not write to him.
And his silence is
a strong cry to awaken humanity.
He is the magnificent example,
For we all admire Hess.
Liberation for Rudolf Hess!
None of us want to disappoint you.
And we will always fight to the death!
History will judge the case of Rudolf Hess anew.
Liberation for Rudolf Hess!

~ Original Spanish Version ~

A RUDOLF HESS

{Can.ci6rt cantada por una sacerdotisa del Hitlerismo Esot^rico.
Autor: Jorge Mota,
Esta cancion fue compuesta antes de que Rudolf Hess fuera
asesinado en la prisidn de Berlin. Se sigue cantando.)

Allf, en una prisidn,
estd el mensajero de la paz,
por defender un mundo mucho mejor mds de media vida encerrado estd.

Alli, en una prision,
jam^s nadie podra hacerle cambiar,
por ser a su ideal totalmente fiel mds de media vida encerrado estd.

Paz quiere en Europa,
paz quiere en el mundo,
mas encerrado esU.
Nadie puede hablarle,
no pueden escribirle,
y su silencio es
un fuerte grito que despierta a la Humanidad.
Es un hermoso ejemplo,
pues a Hess todos lo admiramos.
i Libert ad para Rudolf Hess’

Y queremos no defraudarte.
jY luchar siempre hasta morir!

La Historia juzgara de nuevo el caso Rudolf Hess. jLibertad para Rudolf Hess

THE SPEECH

Chileans, Comrades!

Again we have among us the great circus of democratic elections, the circus of the ‘Jewish Toucans’, which make their glorious appearance with all their paraphernalia, electronics and psychotronics. They have always done so from the plebiscite but now it is much more noticeable, almost done with a frenzy. Any vote for a visible candidate, that vote will always be for the Jew behind them, now it is not only this to consider since they are rising to the surface with some real nerve. They are like fish in the water, directing, dividing, they are laughing and thoroughly enjoying themselves. They are those who create ‘the image’ of the candidate and give the rules. All in agreement amongst themselves and laughing at the credulity and cretinism of the goym (non-jews). Millions and millions of dollars circulating and they already know who is going to win. It does not matter who it is because everyone has given them gcx)d guarantees and because the road was cleared long ago; with plots, telephone espionage and even the murder of a senator. Now we are in the full swing of the dancing monkeys, while the Jewish master, crazy with joy and laughter, sounds the whip, pre par mg polls made to fit and gives suspense to the matter, putting the African lambada rhythm to the pendulum of gullibility. Raining down the millions are the misappropriated entrepreneurs, the ‘tigers’, the ‘dragons’ of this country circus and the Jews, of course, dead of laughter since they are the real directors of the tragicomic play that is simultaneously an infernal.

Who will be the winner of this absurd democratic game? The one who is most willing to comply with the orders and meet the interests of the master of the Secret Government of the New World Order. They all are willing, of course, but one must have greater willingness, conditions and ductility to obey and comply; this is, ultimately, the winner in the great farce. And if it turns out that later they do not comply, or resists, because at the bottom of his soul he did not completely belong to the system and still had a Chilean's heart, then they eliminate him, as with Kennedy or as with Pope John Paul 1. They have extreme resources that the jew considers infallible.

Yet, we will annul the vote with our sign!

And what are the interests that the Invisible Government of the New World Order will impose here in Chile? First, to maintain the paradisiac system of the social market economy, of “free competition”, “free theft” of usury, the usurer interest, the reign of subordinated banking and exploitation of agriculture and the worker, the destruction of the vernacular forest and depletion of natural resources, pollution of cities and rivers, the liquidation of our export capacity, the privatization of the industry of the copper, the persecution of the capable and imaginative industrialists; to reduce them to what they have prepared for the nations of the ‘Third World’, simple producers of the “supply- and-carry” of raw materials and cheap labor. In particular, the servant who will be elected is the most willing to destroy our army, to transform it into a simple domestic policing, to serve the interests of and under the command of the army of the World Government, of the secret Empire, of the atrocious dictatorship of the new order.

As we have repeated several times, the World Government has, more or less, divided the world into three zones; above, the nations that still have a name: Germany, England, Japan; the United States of America, producers of science and technology; in the middle, consumers of this technology and the manufacturers, and below, at the base, slaves producing raw materials, underdeveloped regions, which will remain in misery and with a smaller population, according to convenience through epidemics, synthetic viruses (AIDS), and caused disasters, as well as some necessary local wars and terrorism as in the former Yugoslavia, in the former

Soviet Union, and soon, in the Southern Cone of America, with tensions created artificially between Chile, Bolivia, Argentina, etc.

The best way to provoke tensions and wars is to accept unfair solutions for Nations, meekly accepting the Governments provocations, occupations and abuses, which eventually become efficient and sufficient causes of conflicts and wars. In this matter of accepting everything and of delivering sections of the homeland, the Freemasons are real experts, whether Presidents or foreign ministers, who, obeying orders of their international mentors, apply the formula of the French Grand Orient that “all Nations and homelands should disappear, once and for all, erasing boundaries and borders”. The formula is repeated by Edmund de Rothschild: “The idea of a Homeland must be erased even from the minds of little children”. A typical formula that Jews impose on other people, knowing that it will most certain^ lead to war and terrible destruction (as in the former Yugoslavia) sooner rather than later. Well, contrary to what the fantasists think, homelands and borders have not been created alone. They are here and there by the will of Divine Providence, just like rivers, which when they deviate from their original channels, one day recover again, destroying everything.

Comrades, the World Government, the New World Order, is a pyramid. A new pharaonic slavery, where they reserve for us the misery, the huge drama at the base. This is a plan that has been being fulfilled lor millennia and is nearing its final realization. The ‘"Bavarian Illuminati”, the “Illuminati”, the Freemasons, have been a key factor in its ultimate realization while in the service of their masters of the Great Synagogue. This is why on the US dollar appears the pyramid with a large open eye at the top. It is the Great Eye that will control everything; the eye of computation, cybernetics, plastic money, credit cards, electronic money, and the “mark in the flesh”, “without which you cannot buy or sell.” The eye of the Great Apocalyptic Beast. The hypnotic eye of the Psychotronic and the stronghold of the prominent agent to enforce the New Order from more than one century ago in the United States of America, as evidenced by the seal on the masonic dollar. The head office of the Viceroy of the Totalitarian Empire of the New Order has been installed here in an artery of our capital: it is the shelter of the Embassy of the United States of America, and the terrible arm of this empire, the FBI, can also be found there, to enforce the orders of the Empu'e of Satan, of Jehovah. They are all- embracing and ubiquitous, soon they will be everywhere, spying, controlling, abducting. It is possible that at this very moment they are also here, but we are not afraid of them, we defy them, we despise them and their appeasers who have installed them in Chile, our Homeland!

Comrades: Chile, this magical country of the Andes in the extreme south of the Earth is one of the only world-wide that has been able to remain more or less intact, more or less still free; the machinations and the conspiracy of the grand master Criminal and Almighty owner have not defeated us yet. Something protects us, someone watches over us and helps us. However, we are at the limit, at the very limit of resistance from ambushes. We still have our armed forces, there are still men who fight straight ahead, our borders are still intact, they have not forced us into a fratricidal war. We still have Nazis, Comrades!

However ... For how long? Behold, treachery and betrayal are carried out indirect and underhandedly, finding partners on our soil. Chile is secretly being sold to pieces abroad. As we have been repeating year after year in this sacred place, the Jew walks through the strategic southern Chile like he owns the place. These visitors are members of the Intelligence Service or of the Israeli Army. And besides them, there are others who buy huge swathes of territory, either by name, as the swindler Schislowsky, or make use of a ‘white alias’, such as Douglas Tompkins, to which our press and television make great propaganda, portraying them as ‘conservationists’, etc. In Port Montt a head office already exists, having lawyers and approximately three billion dollars to buy land, hundreds of thousands of hectares (I hectare is about 2 acres), from

Chaitin up to Puyuhuapi, for the benefit of foreigners and on the pretext of creating "Preserves of Nature". In this way, we would stop being the owners of the most important part of our Southern territory, the most beautiful, the least contaminated, the purest and the most magical. There are voices that have been raised in protest, but our leaders want to ignore all of this for they have also delivered lands to be sold on the Northern border of Chile. So are fulfilled the requirements of the Grand Orient of France, to which important Freemasons and rulers of this country belong. And they are also, of course, the dispositions of the Jew Rothschild, ft is the "Andinia plan", as far as the South is concerned, and it is being realized on the Chilean side, in addition to the Argentinian... At this moment they are buying grounds on our sacred Monte Melimoyu.

Parallel to this immense crime, already about to materialize, is the 'announced crime' they are mounting by order of the masters of the New Order and through the 'Head office of the Viceroy', of the Satanic World Empire, the most cunning frame- ups and conspiracies against our Army and Armed forces to try to dismantle them and at the same time trying to destroy independent traditions and all that represents our soul, our idiosyncrasies, our peculiarity, which make us unique in the midst of a sea of ephemeral and perishable waves. Traditions that without which would make life not worth living, nor "encouraging steps on earth".

The sinister conspirators have claimed success nearly everywhere. They have destroyed the eternal Germany, have corrupted Japan, South Africa, turning them into monstrous conglomerates of anthills never satiated in their materialism, they have destroyed Argentina, Brazil, Peru; they only lack Chile, our great little magical country. Since this is a race against time, Comrades, it is possible that we could still win, if we stand, if we resist and we struggle with faith, with honor, with unwavering courage... a little more, just a little more, Chileans!

This is because the giant of the New Order has feet of clay and he knows it. Because the time of the enemy is passing, it is possible that the time has already passed to destroy Chile... Perhaps he underestimated us and he was wrong. That is why now it tries all the more virulent to liquidate us by all means at its disposal. But it is late... we just need to resist a little more, Comrades!

On having contemplated this bleak, apocalyptic picture of the world's end, more than some of you will ask yourself what leads me to maintaining such an optimism, to continue firm, insisting that at the end we will win... I am going to say it to you, I am going to reveal it to you now, when there is almost no time left, when tune has already run out…

Together with Leon Degrelle, who still lives in Spain, I am one of the last surviving fighters of the Great War. And together we have continued in combat, after the disappearance of our Fuhrer, Adolf Hitler, from the Bunker in Berlin, almost fifty years ago. We have not lost heart for even a minute of our lives, and in this way we will continue until the end here on this Earth.

Now then, I know, with absolute certainty that our Führer did not die in Berlin, that Hitlerism was not defeated, only a battle was lost there, but not the War, the Great War, Sacred and Eternal, which even now continues by other means and in other places.

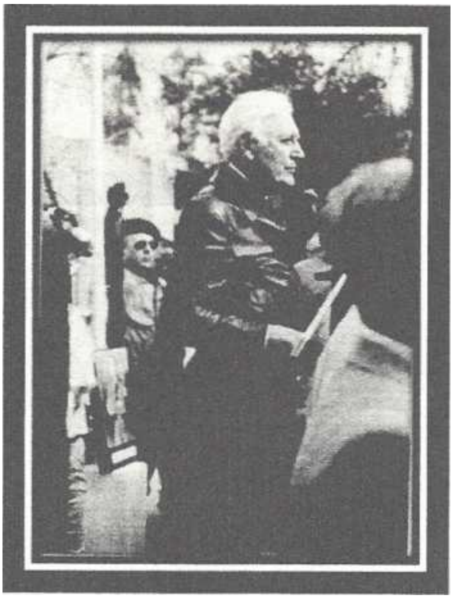
Behold, Comrades that the so-called "flying disc", the UFO, that began to appear precisely at the end of the Second World War, are creations of Hitlerism and its "other technology", which they rediscovered along with the implosion and the atomic bomb that Hitler would not use! All of this has sufficient evidence, but the enemy has managed to hide it from the general public. And so the world conspiracy has been directed to keep the world in ignorance about the real identity of the UFOs, but this will not be able to continue for much longer, and soon you are going to witness the tremendous truth - the aw'fiil truth for the credubus and ignorant of the astonished masses of democracy - that bases already exist on the Moon and Mars, they are the bases of the Hitlerists, who are also already on Venus.

The World Government of the Elders of Zion know it and that is why it trembles, having given orders to liquidate the Communist rule of the Soviet Union. Chernobyl was an ultimatum. The enemy needs to join its forces today, ending the apparent division. It rushes to seize and destroy the whole earth, before the Nazis come back, before Hitlerism returns. Although, I do say to them that it is already very difficult that they return before the final destruction of the whole world, because this Earth is already a patient without remedy, without possible redemption; it is a dying body, where the microbes of the destruction of the corpse - Jews - will perish with it. What is now, for us, is to preserve the seed of the ideal, the power of the spirit, so that it can be collected in other worlds, in the “other earth”, on the etheric Earth, intangible, in the soul, to preserve it when your body dies. So you see, Comrades, we are the soul, the sacred seed, the spirit of the Earth, who will be reborn along with the golden age in the New Earth. Where Rudolf Hess and all the martyrs of the Hitlerism, sacrificed here, in this beloved suffering land, were the ever golden solar seed, that with his pure and divine blood will make possible the salvation of the soul of this martyred star, of his God and divine prisoner of the demiurge, transmuting his energy into the heart of our Fuhrer, himself back in his Walhalla, where we will also be transfigured one day!

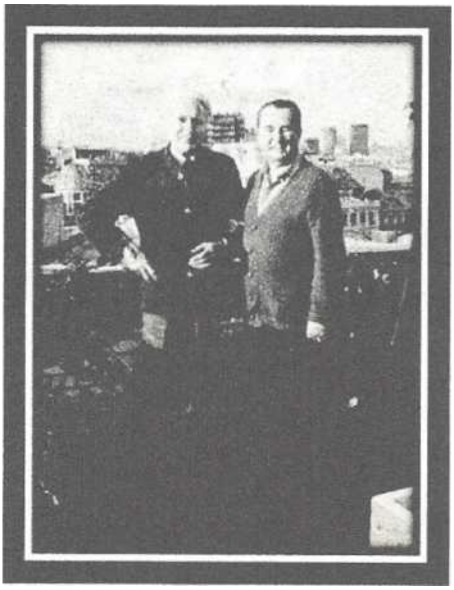
I want to also tell you that this will be the last of my participation in an external tribute, in this place and with these Sacramentals, dedicated to the martyrs of Chilean Nazism and to the hero Rudolf Hess. Hereafter, I and those going with me, will produce our tribute in the depths of our hearts and that “parallel world”, where long ago they already have gone.

Heil Hitler!

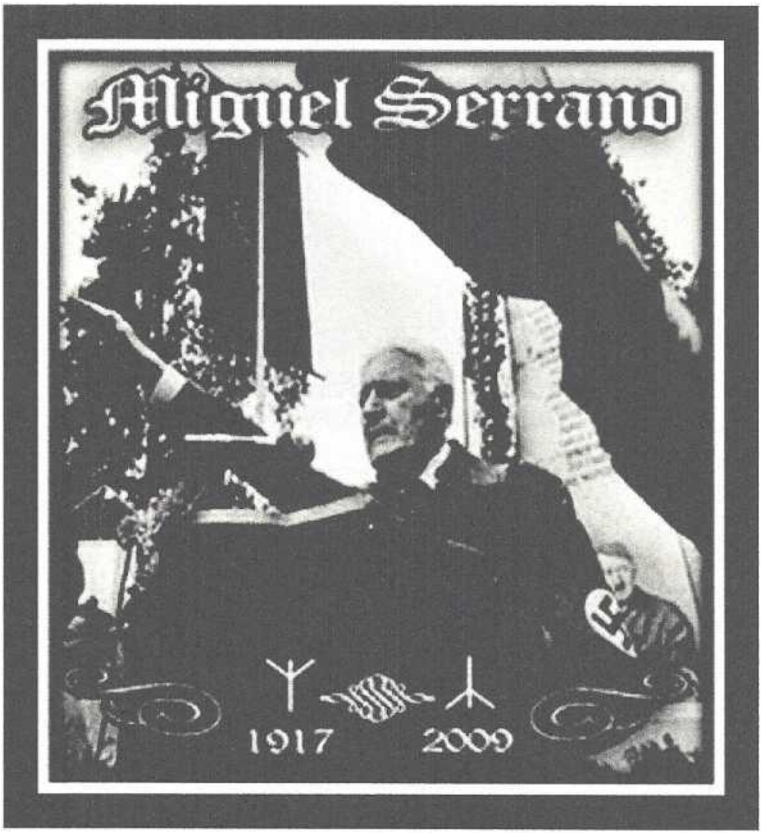
Sieg Heil! Sieg Heil! Sieg Heil!



Miguel Serrano and Comrades



Miguel Serrano and Leon Degrelle



Speech at the Monument.

THE OATH

To the sound of the “Horst Wessel” anthem that was composed in honor of the first of martyrs of the German Nazis and was adopted by the Chilean Nazi Storm Troopers, as their Anthem of Combat; with arm raised, I now invite you to swear:

“On behalf of the Chilean Nazi Heroes and on behalf of the greatest Hero of Hitlerism, Rudolf Hess, I swear with flesh and blood to my ideals and to fight day and night, fanatically against the materialism that has destroyed the world and is annihilating our Homeland' I swear to fight against the New World Order of the elders of Zion and if necessary to give my life in combat, with the assurance that at the last moment, when all seems lost, the Chileans will overcome with the help of our Fuhrer, Adolf Hitler, and his powerful secret weapons. And with the memory of all our Heroes sacrificed by the satanic ritual crimes of the enemy!”

THE TERRESTRIAL U.F.O.

As this is the last public tribute that I will pay to the heroes of the Chilean Nazis and to Rudolf Hess, I wanted to reveal the existence of Hitler's U.F.O.s and the bases that they already have outside the terrestrial realm. This revelation is addressed not to Comrades or to the public in general, who will surely take it as pure fantasy because they are mostly unaware of anything relating to this fundamental issue.

The revelation is primarily intended to make known to our enemies, the true hidden Secret World Government leaders who know of the existence of the Hitlerian UFOs and their extraterrestrial bases, that we also know that the War has never ended. It did not end in 1945, it has continued in an almost entirely hidden and secret way, here and outside the earth's surface, where it has already been won by our people.

First it was fought in Antarctica, then in outer space. It is the real reason for the fall of the Berlin Wall, the liquidation of the Soviet Union and now the peace between Jews and certain Palestinians, etc. It is to join forces colluding to establish a Messianic World Government (with a Messiah or king as the Protocols of the Elders of Zion advertised) before it is too late.

They aim to build the Temple in Jerusalem. The "genetic robot" that has been being prepared over the years within the synagogues and the Masonic lodges by cabalists and sinister scientists, if it were ready it would already be in place at the head of the most terrible and satanic dictatorship of the New World Order. With this they would finish the cycle of the Kali yuga on the Earth; rather, of the Yuga of Lead, or New Kingdom of the Ants, with the destruction of this poisoned Star.

Terror makes them tremble and hurry because they are aware of the power of Hitlerism, one never truly defeated. They know that Kalki appears at the last moment to destroy their sinister plans, to judge and avenge, making them pay for the very last drop of the blood of heroes spilt in their swarthy ritual crimes. They sense the return of the Last Avatar. This is why they have concealed from the world, with the most iron-fisted control of the news, the existence of Hitler's U.F.O. and of its enormous extraterrestrial power, having already been in contact with other ancient U.F.O.s; its allies since before 1945.

In the United States of America voices rise to demand that the truth should be announced on the existence of the U.F.O.s, conducting public demonstrations against Congress and the White House. They have released some sensational and sensationalist reports in books and newspapers, the most revealing being ex-agents of the intelligence services of the country and its armed forces, as John Lear, William Moore and William Cooper, former member of the intelligence services of the U.S. Navy. In the book by Cooper, "Behold a Pale Horse", the protocols of the Elders of Zion are reproduced intact. Cooper and Lear bring forth information about secret bases and agreements between intelligence and the "aliens" , the "EBE" as they call them (extraterrestrial biological entities), as well as ensuing battles in which the aliens have won. It is William Cooper who reveals the existence of bases on the Moon, Mars and even Venus. However, it is known that Lear and Moore belong to the CIA. I think that Cooper is also included in the sinister game of universal disinformation; otherwise, he would not be among the living.

The disinformation consists of concealing the real origin and identity of the U.F.O.s by pretending to ignore their Hitlerian origins while making a defense for democracy and the ultra Masonic Constitution of the United States. All the while, it seeks to attack and reveal the conspiracy of the Illuminati of Bavaria, accusing the New World Order of “fascism”, which in truth is a product of an ancient judeo-Masonic conspiracy, which he does not know or tries to conceal, thus contributing to the great confusion and planetary misinformation. In order to document the claims made in my speech about Hitlerists U.F.O.s, I include here two annexes that refer to these flying objects constructed by the Third Reich during the years of the War and which were already operative back then. Today they are much more perfected and one may rest assure that his technology and his “other science” are light years ahead of our enemies. The Implosion against the Explosion. Also we reproduce, considering it of cardinal interest, an article of ours about “The New World Order”, which appeared not long ago in a Magazine of Santiago.

THE CIRCULATED LETTER OF THE GERMAN ARMY ON THE UFO OF HITLER

The word U.F.O., referring to Unknown Flying Objects (Unberkante Fliegenden Objette), appeared in the ‘Militarisches Taschenlexikon,’ Fachauskrucke der Bundeswehr, of K.H. Fuchs and F.W. Kolper, published in 1958 by ‘Atheenaum Verlag, Bonn; in Bad Godes berg. The section named ‘Flieger,’ which is dedicated to the Air Force and pertaining to the lexicon of the Armed Forces of Federal Germany, reveals that the Third Reich, in 1944, already had a list of ‘flying objects,’ in disk form, reproduced in profile and from above. The ‘disk’ could fly more than 2,000 kilometers per hour and from the ground could reach the altitude of twelve thousand meters within a few minutes. The publication in my possession says it is unknown if this vehicle was given to the Russians or the North Americans after the war, since it has not been found.

MILITÂRISCHES

TASCHENLEXIKON

ACH *tuit 87 /••▪i: himnaen*
uttd /6 Tifjt'in

A İ HENAUM VERLAG BONN

Die Herausgeber Fregaltenkapîtân Assessor Karl-Heinz Fuchs und Friednch-Wilhelm Kölper sowie der gröGte Teil der Mitarbeiter gehoren

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THE GERMAN DOCUMENTATION ON THE 'UFO'

The U.F.O.s or Flying saucers, are they the last 'secret weapon' of the Third Reich? Do they come from the far reaches of space or are they the products of our own imagination? One thing is true: flying saucers do exist. They were the miraculous secret weapon that was announced by the Third Reich and they may have achieved militarily an ending different from the one that is known to us today for the Second World War.

Already long ago was the imagination intimately blended with reality when it concerns anything about the U.F.O. They have given rise to abundant literature, but literature very far from any reality. They are exotic narratives and far-flung from the truth because none of their authors know the true origin of the U.F.O. It has come about that it is within our power to tell the stories of the U.F.O. It speaks for itself but... is it true or false?

One text reads:

"On Saturday, at dusk, almost dark, a spaceship or U.F.O. came approaching at a relatively low altitude. Its size may have been even slightly smaller than that of a current aircraft, but its characteristics were different and it emitted a whistling, hissing sound, ft flew in my direction and it was possible to take a picture as it flew over me. In its lower part there were three semi-spherical domes and a dark blue spot. 1 managed to distinguish a Swastika with right angles. The ship, as a whole, turned out to be quite voluminous and caused in me an incredible, strange and frightening feeling. After continuing its quiet flight, it began to descend in a direction that I can remember well since I was heading that same way. In that desolate area there are only some factories which are all closed at those hours. The ship landed behind a wall and was illuminated by the western light, which was subtle but strong enough for me to still see with good enough detail. The three lower domes sat on an equal number of cylinders for support. A truck equipped with a crane does something that I cannot distinguish well. I see only two human beings; one below the apparatus and another at the top. Soon, the latter disappears and I do not see it again. Above all, a great tranquility reigns. Drawn on the ship there is a cross that seems to be the same as the symbol of the Wehrmacht. The apparatus appears to have windows but also two small latticework orifices, apparently without any glass. The flywheel is surrounded by strange metal plates, shaped like turbine blades that could have possibly been something completely different. On the three lower domes as well as at the top of this apparatus there are structures resembling projecting pipes or tubes and could be fire hydrants or something similar (way too thick to be antennas). I estimate that this device had a diameter of between eight and twenty meters with a fearsome appearance. In addition to the ship there was also a NSU 80 automobile, with registration to the city of Solingen; later there also appeared a green Volkswagen, but I could not see any more details. A week after, many people claimed to have seen UFOs in the same Bavarian area. I think it was the same one, or similar, belonging to a squadron. My photos have never been published. Later I had contact with an employee of a gas station and it turned out that he had also affirmed seeing it but as the people who heard his story mocked him, embarrassed, he ended up contradicting our original affirmation and said that it was only a prank: The truth is that he and I had both witnessed it. 1 could see that it was initiating the blast-off but when I tried to get closer to the ship, it had already detached and gained altitude".

On December 14, 1944, the New York Times published the following article (being the first on 'flying saucers' in modern times):

“The flying saucers are a secret weapon. A new German weapon has appeared on the Western German Front. We have been informed today about the statements made by our pilots in the USAF claiming that flying “balls of silver” have appeared in the skies of Germany. These have been in formations and some isolated incidents, others seemed practically transparent.”

This matches exactly with statements of witnesses who have seen UFOs, which are propelled by antigravity energy (later, we will comment on the propulsion system). In the course of time, the UFO appeared more and more frequently in the news; especially after the capitulation of the Reich and in the airspace of Northern Europe, these sightings were reported and promptly published.
They reported many formations which were back then called “big rockets” (meaning “unknown flying machine produced by the German arms industry”). Especially numerous were these reports from Scandinavia. During the war, powerfiil German garrisons were established there and they remained there, and they were feared until the very end of the war. They were never directly attacked and/or defeated by the Allies. So, we know that what is currently understood as the UFO was being reported back in 1944 and only later were there parallels sought with previous phenomena. In 1947 they reappeared in occasional reports; they were few and rare. But, going forward, they grew both in frequency and in variety.

What great secret, what great source lies behind all of this?... “The inexhaustible source, for believers, is the Black Sun. That light which has shone, shines and will continue to shine for eternity; but it is not perceived by the human eye. Nevertheless: it exists! Just as the Visible Sun shines and illuminates externally, the Black Sun shines and illuminates the interior of some men, for through it comes the Divine Light”, that is according to the esoteric aspect of the National-Socialist worldview.

This theory, in force in the Third Reich, presently remains under a blanket of questions and is an “inscrutable mystery” for the masses. Its main adherents came from the “Thule Society” and the SS. Indeed, in some respects, their beliefs even differed from other officials in the NSDAP. The Black Sun was their secret symbol. Ancient knowledge was the foundation of parting for esotericists of the Third Reich. They were the first men of the XXth century seeking completely different ways.

They were the first 'greens' or environmentalists in the whole of history. They wanted to reach a symbiosis between man and nature. The symbol of the Black Sun can already be found in the temples of Babylonia and of Assyria. It was known by the Aryan Phoenicians, or the “Bright” of Palestine and, in the Middle Ages by the Cathars or the “pure”. They knew not the symbol, but its meaning and the message that it was transmitting. In the Akkadian culture the symbol was used frequently by means of a special Cross that was very similar to the Teutonic Knights Cross. It can be seen how the Assyrians kings really displayed it and wore it around. The origin of the Cross is much earlier than the appearance of Christianity.

Today we cannot explain the goals that were trying to be reached by the initiates of the Third Reich. It seems that they may have very well knew the revelation of the i4New Babylon”; a transcendental power that would originate in the Land of Midnight, when there will arise the Third Sargon, which will liberate mankind from tyranny and subjugation:

“It will come from the North in an unexpected wave upon the Earth which is living under the poison. A Sun will get angry and its power will be invincible. He will need not ask anyone what should be done because he perfectly knows the true solutions. It will feature a group of chosen, loyal stalwarts, who light up the third Sargon; they will shine forever before the world”. “You walk in error”. This is a statement from the German Sage Victor Schönberger, who was a part of these esoteric groups. A phrase fully applicable today for one of the most vital problems existing: Energy. Today, we very often talk about finding and using “alternative energy”, but in those days they had sought it much more than in the present

Today, in practice, it turns out to be only a simple fashion but back then it was a whole tcNew Science”, a “completely different and refreshing technique”. It could be expressed in a simple manner as “implosion rather than explosion”. Esotericists of the Third Reich came to the fundamental conclusion: “God’s work is always constructive and never destructive”. Any technology based on the explosion, which is consequently the destruction, could never be based on the Divine Principle.

All combustion engines - which includes the reaction of rockets - work by means of an explosive and are therefore, based on destructive forces. The final results will necessarily be a highlighted destruction, because without a doubt, “The opposite of Divine Principle is the Satanic Principle”.

Modern times are well known for the destruction of the environment, thanks to the massive employment of energies based on the technique of explosion (of which explosive nuclear energy is only one fine part). Pollution, harmful gases, lethal waste, etc., show clearly that the searches for alternative energy (type of which were sought - and found - already then), are fully justified.
The “flying spinning top” of Victor Schönberger worked with forces of levitation, guaranteed non-pollutants that did not generate any harm fill noises. In search of new energies and the means of locomotion, the esoteric principles that could be conceived and used by certain National Socialist minds held an essential role. Those investigations were based, primarily, on electro-gravitational levitation and propulsion by k<terriones” (cosmic and terrestrial forces).

It seems that here one was finding the nucleus of the “other technique” that corresponded with the ideology the National Socialist worldview, which had distanced itself from all those forces still at work today. It provided an economic autarky (total independence from the raw materials that were inaccessible) for the Third Reich and at the same time an abundance of nonpolluting, inexpensive energy. The SS investigative departments, U-13 and E-4, were working feverishly to understand and to perfect these technologies. The “flying saucers” of the Haunebu series (that were witnessed from planes and even photographed) which had confronted the Allies when they invaded the territory of the Third Reich are particularly important.

Next, we will take a closer look at the design of a ‘‘spinning wheel top” of the Haunebu type. It is driven via a propeller of “terriones”. The computing of today can re-construct its pattern and movement in flight. It is assumed that the basic construction of this “flying spinning top” would correspond to that of other types of “flying saucers” built in Hitler’s Reich.

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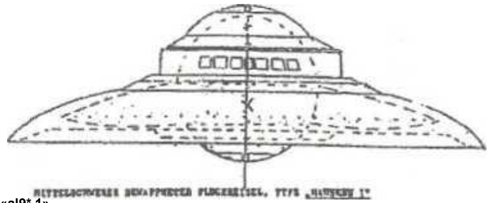

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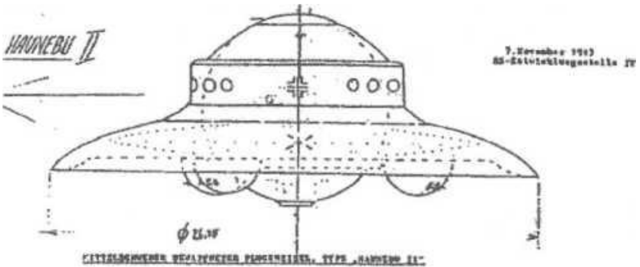
HAUNEBU II
7.November 1943
SS-Entwicklungsstelle IV

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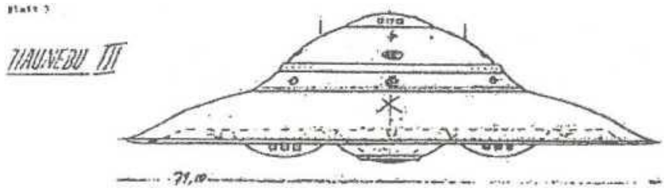

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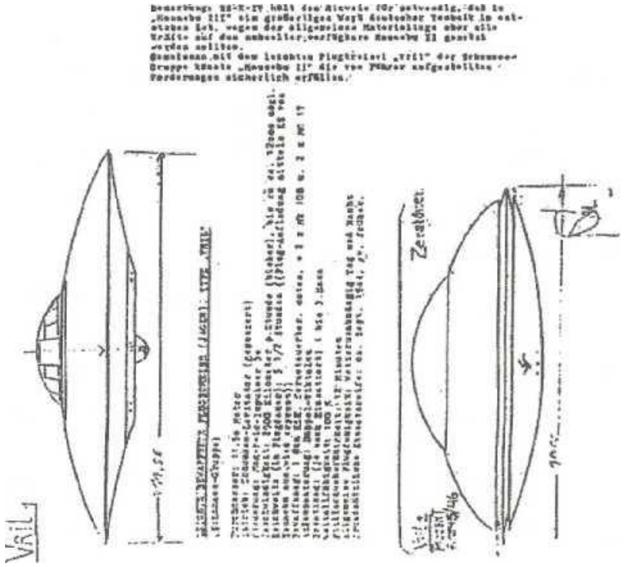


In many photos - appearing from 1945 - there can be seen the same common features to the various creations of that amazing German engineering. The practical engineering of these devices based on the principles of propulsion was probably due to the inventiveness of the German Captain Hans Kohler. It is known that already in 1944, the manufacturing of i4terriones” converters was taking place in the A EG factories and, of course, certainly in the Siemens factories.

The propellant of Kohler needed a small amount of an initial energy to be operated. It could be activated by an electric battery. After a short time, the converter would be automatically working independently, a full autonomous energy. In addition, it produced more energy than it consumed. It acted as an “energy catalyst” because, in this case, the energy is produced from nothing consumable. Transformations of forces were taking place, of course these were electro-gravitational forces of the interior of the Earth; usable electricity. A principle of brilliant simplicity, which, once one has mastered, can be used safely and appropriately
The original plans for the study of the Haunebu-2 allow us to get a fairly accurate idea of how life would be inside one of these ships. It is likely that the ship could employ and for some time, an autonomous maneuverability, for it had been designed for such characteristics. We

see that these type of ships also have rooms to sleep, eat and live in. The propellant, in a strict sense, must be found in the globe or central ball, while the surrounding disc seems to be responsible for carrying out the purposes of driving the apparatus.

There were also experiments with conventional propulsion for “flying discs”, perhaps as a sort of preliminary phase in the much sought after possession of successful propulsion mechanics. Under the designation of “V-4” (the general public only knows of the V-l and V-2, which were modified to be used as “flying bombs”) several “flying discs” were constructed.

It is easy to recognize that there were simultaneous programs in respect to their construction, followed by stages of development similar to that followed in the V-l and V-2. In June 1942, there had already been studies carried out and designs for another “flying spinning wheel”: the Schriever-Habermohl. This was a “round plane” (one of circular form), its blast-off was vertical and it was equipped with reactors or “conventional reaction” engines.

At the end of 1942 the first tests of practical flight were carried out, with serious errors of construction being verified. Specifically, shortly after having started the first flight we know that the first prototype had a forced landing. The second prototype is designed with a helix (for vertically supporting the apparatus when needed) and two Walther type reactors (“reaction tubes”). The large fin or “rudder”, had already completely disappeared in this second prototype, which still did not satisfy the technicians. Something similar happened with the third one since it was not meeting the requirements that were being sought after for a long-range bomber. There was a long succession of tests and trials. They even went so far as to make a series of some other models, different from that which we can document today. The intense examinations of the Schriever- Habermohl were harvesting failures in its early stages.

The engineer Richard Miethe had also began working in 1942 on disc shape devices that fly and demonstrated a more practical, higher chance of success. It was his work - in collaboration with the Italian scientist Giuseppe Bellonzo - that would achieve the construction of a new version of the V-7. Later, the Schriever-Habermohl and Miethe-Belbnzo teams came together for the intent of a joint effort in the full comprehension of their investigations. They would also come up with completely new things. The result was the first legendary and amazing V-7. The photos, taken later, correspond to the phases of construction of the V-7. It displayed the clearly visible Cross of the Wehrmacht. Dr. Richard Miethe meticulously reported on the results of their investigations, construction and testing to Adolf Hitler and obtained great support and confidence from the Führer. This greatly facilitated the work in this field.

“On April 17, 1944, in the skies over the Baltic and under the control of a Chief and three Colonels of the Luftwaffe, there was a successful test carried out of the secret weapon V-7.” A document exists in which there is gathered the general features of the flying device named V-7, the tests to which it was submitted and the obtained results. The V-7 is something similar to an “ultrasonic helicopter”; it had a combined twelve “turbo” BMW-028 engines.
In its first test it soared to a height of 20,813 meters and in its second reached 24,000 meters. All of this is achieved by simply using helium as the base fuel. The document also researches another line of “flying discs” development; a series called “Vril type”. It addresses the Schumann Group, in close relationship with some specialized departments of the SS, especially with the E-4.
Research conducted in non-conventional flight not only had to be realized against the clock, but also in competition with others of the same kind and with the constant rivalry with conventional weapons. (The unwanted War circumstances made necessary the immediate survival of the brilliant and creative innovator of the Third Reich, who with Herculean effort, never neglected the needs of those scientific investigations.)

On the other hand, how would the raw materials, budget allocations and the necessary manpower be provided? It became increasingly clear that it was impossible to perfectly coordinate those efforts that detracted resources and labor forces (which resulted in vita! losses at a necessary time), yet there did not cease to be designed, manufactured and tested “miracle weapons” of all kinds, on all fronts and in ever increasing numbers.

The real “miracle weapons” - which one still hears spoke of today had unusual aspects and functioning: they gave off no smoke nor fire, were completely silent, etc. For these reasons and many other causes they seemed truly unreal. In an intermediate phase, the project “Fire-ball” developed. The North Americans correctly named this device “Fullfighter” (Foo Fighter), or “Total Combatant”. The fire balls were projected, under the direction of technically specialized troops of the SS, in the German city of Neustadt. Later, sensors of infrared waves (which this gadgetry was provided) were taking charge of the maneuvering to obtain the final contact with the target to be destroyed. They were based on finding sources of heat that could only be provided by exhaust gases and therefore enemy planes. The target, which was primarily destroyed, was the aircraft’s radar equipment, leaving it without operational orientation and almost “adrift” …

There was a later phase of the project that was known to destroy the ignition system of the planes which would remain arrested during the flight. This German gadgetry, a few special tubes, worked by discharging electricity. It should be mentioned that one of the most repeated manifestations of UFO reports, after the war, was that the engine of a vehicle would abruptly stop and foil to run as long the presence or influence of the UFO was in proximity.

The testimonies of this kind since 1945, speak of “sudden absence of power”, “full engine failure”, and so on. We do not believe that it was mere chance that the “Big Blackout” which left the huge city of New York without power for hours during the mid-60s, coincides with multiple testimonies of mass sightings of UFOs in the skies of this city.

This brings us back again to the topic of the Haunebu and Vril series, with their driving force of electro-gravitational “terriones” and probably several other V-7 projects not only constructed by Miethe, but tested and ready to enter into service.

The propulsion system of the “flying spinning tops” of the Haunebu series received the name of the “Thule Terrionador”. A terrionador is an electro-gravitational propeller of namely “terriones” coupled to a Van der GraiT type of band wave generator, a magnetic device that produces energy (a carbon base), and a Marconi style conical dynamo for turbo charging energy.

Furthermore, it is possible for us to get a fairly accurate idea of the appearance and the features within the interior of a German flying saucer. There are plans in which a flying saucer is presented and it is probably one of the Haunebu-2 type of discs because we have the photographs to compare, but it is not impossible that there could also be different prototypes. The structure and interior layout of the ship are very clear. It also allows to compare the size of the male crew member in reference with that of the ship itself.

In a photograph of 1944, you can see perfectly the three lower domes of the ship, identified as specific devices for combat. In the upper part of the device are installed small windows that appear armed. We see various pictures of the Haunebu-2 type, which were probably obtained to leave a record of the tests performed within the same.

In this photo not only can we appreciate the large dimensions of a cannon inside the ship, but also the official Nazi emblem of the Black Sun. This would indicate that this flying disc would have already carried out specific missions of combat and, perhaps, secret missions for future specialization in particular objectives. It is well identified as aggressive by its emblems; but, without a doubt, it would lead to a lasting impression on anyone who observed it without being prepared for that purpose or without knowing what it was. It exceeds 25 meters in diameter and in its central axis reaches almost 10 meters in height. Only if we bear in mind such dimensions, will we be able to comprehend the impression that it would make if something like that was observed closely and unexpectedly.

More plans exist for other types of the Haunebu series. They were made in October, 1943. The sense of its characteristics leaves the impression that they were working on something that would exceed by far anything already realized. Not only were there the projects that perfected what was known then and continued until the end of the War, but they seemed to exceed much of what today is presented and known as "wonders of the modern world of technology".

Haunebu is a mysterious word. The true meaning, the real reason for so called projects and achievements of this series, is still to be deciphered. The name is as mysterious as the apparatus itself However, the photographs demonstrate that none of this is a simple invention, but rather the purest reality.

When the technology of electro-gravitational propulsion was under control, this meant at the same time a higher speed, maneuverability and also other features in the machines were obtained. The exterior form of a flying disc comes to be comparable to the visible part, bound by the eyelid, of a human eye. In the evening it can be well lit or illuminated. We imagine that this lighting can be interrupted at will. In the photos, because of its large proportions, one can clearly distinguish the details of the small external devices of the apparatus. At the top, a small cannon; at the bottom, a heavy cannon of large caliber and a few nodes or protrusions, which are not continued in the frontal part, to the approximate height of the rims of the device. In other photos we can still see even more interesting details (The referenced photographs are not included in this text).

It is clear that at that time these devices flew and were actually used. But does anything similar still happen today? Yes. It can be verified by photography obtained in Iran, back in 1976 or 1977. The enormous similarity between those apparatuses and those belonging to the time of the Third Reich can easily be recognized. Most of the pictures show ships of the Haunebu series, with combat armor and small windows located on the underside of the ship. There is no doubt of the close parallelism (identity, in practice) of these portholes and the alternating protrusions from German armored vehicles, such as the Mark III Panther (or Panther) and Mark IV Tiger (Tiger). However, this was probably only the testing of conventional cannons shooting a 75 mm caliber. The electric cannons that had been designed to be installed in other machines were still not perfected back when the photographs were taken. The weight of the combat devices was insignificant in comparison to the weight of the whole flying disc and driven by "terriones". A heavily armored Haunebu-2 ship represented an approximate weight of 100 tons. It is impressive to think that a flying device of such weight was so very manageable; it would seem as if it had no weight. All of this is thanks to the creation of its own force field. We are confident, although we lack the corresponding photos, of the achievement of a myriad of different inventions and weapons being implemented; it is unimaginable that they were to simply fight the hostile ground forces from the air.

Flying discs of much larger dimensions were also planned; there is evidence of this in the form of studies, sketches, drawings and technical designs. So, we can imagine plans to equip the ships turrets with double or multiple cannons and such. There is a drawing that belongs to the project of the Haunebu-4, a "flying disc" of enormous dimensions, where it is discovered that the plan was to provide it with cannons that emerge when they are needed for combat, but are normally folded in and hidden in the interior. The dimensions and weight were something that did not present a problem for the scientists' that were doing the studies and designs.

There were also programs developed for the construction of ships of smaller dimensions with great manageability. It is known that there were seventeen constructed devices of the Vril- 1 series alone. They show a diameter of 11.56 meters, they could reach speeds of 2,900km/h and were carrying a combat ready remote control cannon. In the existing photos of these prototypes one does not seem to be able to distinguish that type of weapon. Therefore, the Vril-1 was the equivalent of a revolutionary fighter aircraft. Other types of small apparatuses, such as the Vril-2 and the Vril-9 do not seem to have passed the project phase in those days of open War. In respect to the Vril-9, we can discover the site that the pilot occupied in this single seat fighter, ft is extraordinary to compare the previous drawing of the time of the Third Reich with the UFO that was seen by the U.S. astronaut Edwin Aldridge ... on the moon!
Some photographs show another flying disc, probably a Vril-1, making a series of performance checks in mid-flight. It appears to be performing maneuvers at a low altitude; but we could very well have the wrong impression and be mistaken about the matter. In another photograph is shown a disk flying, obviously not of the Vril type but of the Haunebu series, of a different construction. It is important to highlight what can be seen in the enlargement of that photograph, we can clearly see the pilot sitting at the controls of the craft. It also has a collection of texts and articles that the press had published. Let us take a brief look at what these newspapers communicate to us.

For example, they inform us that the first flying saucer appeared in Prague in the year 1945. Title: “The Flying Saucer Invented in Germany”. And already the question was asked: “Is the Earth under the control of the Flying Discs?” Others speculate on the “danger of space invasion”. Also “A mysterious ‘Ball of Fire’ is seen flying over the River Elbe”. Naturally, they speak of “hunting down UFOs”... The U.S. President Jimmy Carter announced that, “he has personally seen a UFO”. It tells of countless observations made by numerous people of various class from multiple different places and far away from one another. A scientist draws our attention: “The U.S. President and Secretary General of the Soviets seriously spoke about the possibility of suffering a massive attack from UFOs”. One can also read an article in the US magazine “The Examiner”, dated 1-26-88 under the title “The mystery of the UFO revealed!” as follows: ‘The secret about the UFOs was already determined a long time ago. The aliens are actually just Nazis, seeking to rebuild their empire. The Governments of the world are perfectly aware of the matter and remain silent, because they are truly terrified”.

In the reports on UFOs there is not only talk about these “flying discs”; we are also informed of the existence of a few gigantic devices, that usually relate to a cigar-shaped apparatus and it is believed that that they are the mother ships or hangars for the flying discs. The “cigar” ships are reported as slower and usually following the flying discs from behind.

In some occasions, however, there have been reports of completely isolated cigar ships, which is understandable if they are the mother ship or hangar. In the reports about UFOs, more than once we also find out about the existence of a few gigantic devices, with form similar to a “cigarette or Havana cigar”. There is belief that these are the ships harboring mothers, or hangars of those flying discs.

It is well proven that the project for a mother ship and base for the flying discs had already existed in the Third Reich by 1944 and there is reasonable suspicion to suppose that it was even earlier, again carrying out parallel programs to the first flying disc projects. This project of study, manufacturing, testing and use of the ‘‘mothership” was reasonably maintained as a great military secret, it received a code name: “Andromeda” (the mythical prisoner that was happily liberated from a powerful and cruel sea beast).

The Andromeda type apparatuses, at 109 meters long, were gigantic aircrafts; they were powered with Thule type propellers and were designed with sufficient internal capacity to transport and accommodate a Haunebu type apparatus and various Vril types from which they could fly off and return to the Andromeda ship ir)mid-flight. It is also known that after the war, two projects of construction of these huge ships of the Andromeda type survived and were captured by the enemy; but of its true and manufactured operations we cannot provide verified data. Nevertheless, despite the fact that we have a lack of evidence from the time, it seems that at the present the Andromeda or a similar type exists. The post-war photographs of the “flying cigars” are abundant and it is not only fi-om the ground. They have been witnessed in flight and at various degrees of height, from the most diverse lands of the Earth, both day and at night. From those accounts it is also known of the operational relationship between the gigantic ships and the smaller ships traveling in and out.

In 1952, after photographs of George A damsky were published, urgent and aggressive measures were adopted by specialized departments of the Allies. Thus, for example, a secret document (that was leaked by the CIA), confesses that “a network of information has been structured on a global scale and orders have been given to all the principal military air bases under our control, of locating, intercepting and taking down the UFOs”. Also, the CIA literally advises the Department of National Security that “all this type of information must be carefully hidden and kept from public access, to avoid a general panic through the media and public opinion”. The photographs on flying discs from then on would be confiscated; if they are published, they will be systematically questioned as fake.

In addition, scheduled campaigns that confer an “extraterrestrial origin” and “evidence” of constant and regular space visits throughout time are promoted. All of this is to prevent the UFO from being connected to the Third Reich and National Socialism (since thousands of politically embarrassing questions would arise, in which they could no longer claim technological nor moral superiority to the Hitler organization and a dark future for the “winning” powers would be revealed). There is therefore a clear political intention hidden behind the desire to “avoid global panic”.

But before this, and shortly after the ’‘victory”, there had actually been a good movie from Hollywood with special efleets really extraordinary for that time, with the title of “Earth Flying Saucers” (“terrestrial flying saucers”).

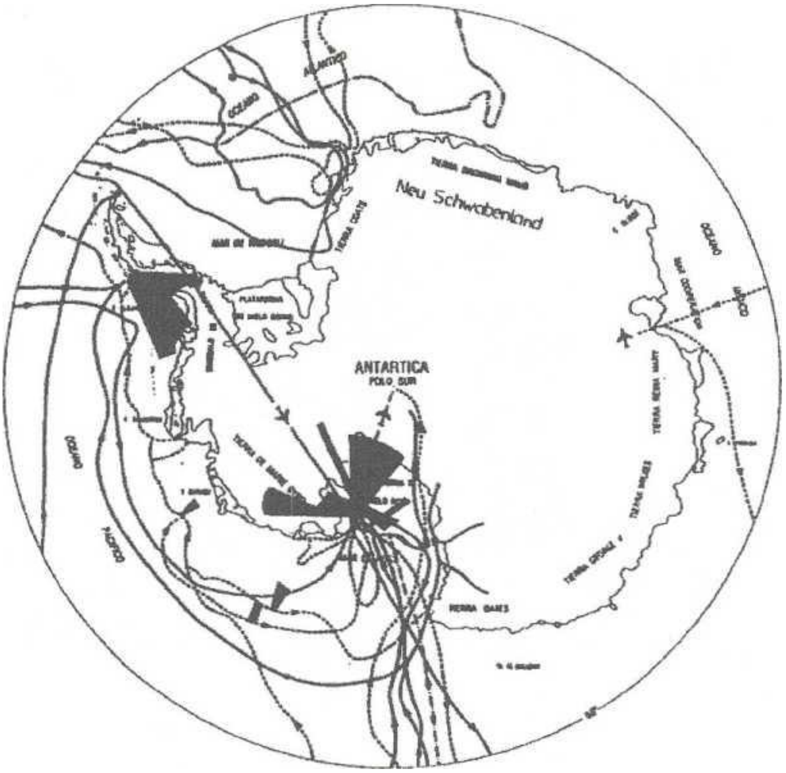
As of today that movie has so completely and mysteriously disappeared that it could be said it had never existed. We have proof of its existence and yet it has been withdrawn from the public's knowledge. On the other hand, we have countless invented stories about the UFOs. There exist multiple ridiculous tales that they have as protagonists to “venusians”, “green men” and strange monstrous beings. But there is a California merchant in cereals, who said he not only saw a UFO land on Earth, but perfectly heard how the crew members were speaking in German and not in a Martian language. The reaction of the American Government to his claims was automatic. They needed to remove him from public life. So, he was sent to prison and they proceeded to erase almost any trace of his declarations.

George Adamsky had more luck than the previous unfortunate man, because he did not insist upon holding such non-compromising declarations. He claimed to have contacted “simply with venusians...” The mysterious designs of the ships, seen by Adamsky, are undoubtedly Swastikas and the symbol of the Black Sun; but Adamsky calls them universal and ancestral symbols - according to him - also in Venus... Everything is “proceeding from Venus.....” Simply put, it is far-fetching to think of an extraterrestrial origin for the UFO. They don’t need to come from other worlds or distant stars. We can find a true answer to the questions by going back a few decades in time; let us go back to 1938: The German expedition to the Antarctic, under the command of Captain Richter and promoted by Hermann Goring.

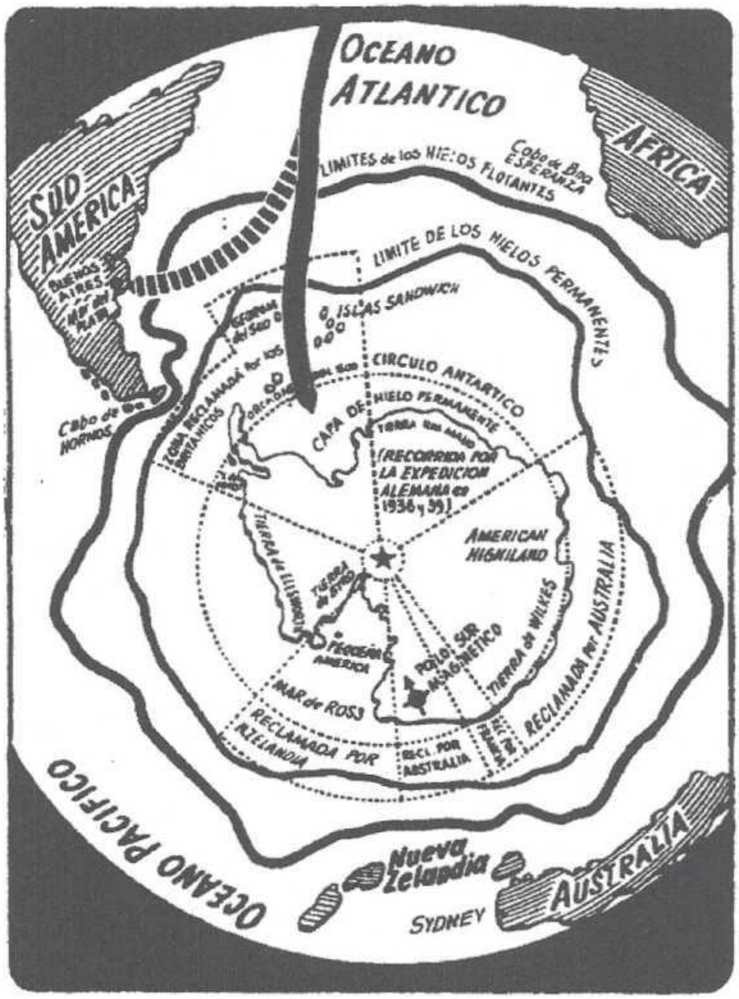
The orders received for the expedition, its “mission”, were to reach not only scientific but also military goals. These men found that in the vast Antarctic continent were ice-free regions, having a fundamental importance (economic, strategic, scientific, technical and experimental) for the Third Reich. The German expedition moved to Antarctic waters aboard the ship i4Neu Schwabenland” (‘"New Swabia”). A large area would also receive this name (Neu Schwabenland), from the wide coast to exploring deep into the Antarctic mainland areas, which were duly marked as new territories of the Reich and were claimed as such internationally. Technical surveyors, topographers and other components of the German expedition described and clearly marked the whole territory that had been explored during 1938 and 1939 (this expedition was also provided with the appropriate planes). On a map of the time is clearly shown the extreme edges of the German Antarctic Territory and at the four points that marked the corners were hoisted the corresponding National Socialist Flags.

In a document signed by the Reich Marshal Hermann Goring, gratitude and thanks is given to Captain Richter and the rest of the expedition members for vital services to the Reich by their work. Goring and the Luftwaffe (Air Force) were arranging a ‘"territory of support” in the Antarctic Conthent. Given this distant position of isolation, it could be ideal for aeronautical research. It is even possible that the defenders of the new science had instigated the territorial enterprise, because, already then, they knew what technological wonders they were to achieve but were in need of absolute secrecy that the polar isolation guaranteed.

The Swastika in the Antarctic!
Photo from the Hitlerist expedition in 1937 - 38.


OCEANO
ATLANTICO
TIERRA COATS
Neu Schwabenland
PLATAFORMA
ANTARTICA
POLO SUR
OCEANO
INDICO
TIERRA REINA MARY
TIERRA WILKES
OCEANO
PACIFICO

Antarctic Territory


OCEANO ATLANTICO
AFRICA
Cabo de Boa ESPERANZA
LIMITES de los HIELOS FLOTANTES
SUD AMERICA
BUENOS AIRES
Mar del PLATA
LIMITE DE LOS HIELOS PERMANENTES
ISLAS SANDWICH
CIRCULO ANTARTICO
Cabo de HORNOS
ZONA RECLAMADA por los BRITANICOS
ORCADAS
CAPA DE HIELO PERMANENTE
(RECORRIDA POR LA EXPEDICION ALEMANA en 1938 y 39)
AMERICAN HIGHLAND
TIERRA de ELLSWORTH
POLO SUR MAGNETICO
TIERRA de WILKES
RECLAMADA por AUSTRALIA
MAR de ROSS
RECLAMADA POR N. ZELANDIA
RECL. POR AUSTRALIA
RECL. POR FRANCIA
OCEANO PACIFICO
Nueva Zelandia
SYDNEY
AUSTRALIA

The route of the "phantom convoy" and the diversion of the two submarines that went astray from the route to Antarctica and port in Mar del Plata, Argentina (broken lines) on 10 July 1945. The territory of Neu Schwabenland can also be distinguished.
On a world map made back in those years, the territory of Neu Schwabenland perfectly appears even if a bit limited. It states that it is "German territory".

Some photos which display the deck of the ship "Neu Schwabenland" show the Commander of the expedition, Captain Hans Richter in the middle of his crew and the scientific and technical staff.

In the fiercest moment of the Second World War, Donitz, the Admiral of the Kriegsmarine (Navy) of the Reich, transmits a mysterious order to the underwater weapon. It refers to "forces, reserved for the Last Battalion". It is, for submarines, full of important missions, and an "additional special" task. Regarding the details and particulars of such highly secret instructions we will never know anything for sure, for even today they remain an absolute mystery (The Swastika in Antarctica). In those days, the German submarine fleet extraordinarily exceeded the surface units and their technologically was the most advanced and perfected in the whole world.

There also existed submarines that were filling the role of merchant ships, to avoid the surface blockade. “Anti-Sonar” submarines of electrical propulsion were constructed and quickly dis-mountable. This is a full certainty. It is also known that others (known today only as projects) were even higher than those indicated. They were fully approved for construction. Specifically, of those final days there are thousands of questions about really inexplicable things to the general public. So much so, that we hardly know anything. It is well proven that the massive transport of men, supplies, ammunition's and thousands of goods through submarine route was completely possible and sure for the Germans.

Thus, the Third Reich never interrupted the permanent contact with Japan and other allies; because any point in the world was turning out to be accessible for the submarine. It was in distant Asia where the main area of secret bases of German submarines was located, with the full assurance of not being attacked and from those bases they collaborated effectively with Japan, until the end. Moreover, there is evidence that Japanese scientists never had an interruption in their collaboration with their German counterparts; because they were very interested in developing joint research in areas of the New Science. It is thanks to the submarine traffic that the Allies never managed to interrupt or alter scientific collaboration between the German and Japanese. This is a reality.

The parallel between the “postwar destination” of the “vanquished” brings strange and uncomfortable questions, what would be the real strategic and military objectives of that underwater power? Its objectives appeared to be other than winning the war waged on the surface. Probably, it was a much more important goal with everything related to Antarctica.

The documents captured by the Allied Forces, related to the German submarine weapon during World War II, missions, tactics, targets, etc., are still under prohibition of consultation. What would be any kind of apparent and current justification for that? Undoubtedly, something that the Allies do not want known. For example, the whereabouts of about 100 submarines magnificently perfect and virtually indestructible by natural causes are still not known. The Allied Forces have reviewed well anything that may have sunk of German submarines and cannot account for them, nor were they voluntarily destroyed - according to the German Government. In no way can they justify these disappearances. The submarines have simply disappeared without a trace. It is an amount that represents an enormous fleet, according to any great powers. Also, these were not normal submarines, since a good part of them were of the U -21 type, a super submarine manufactured in the last years of the Third Reich.

Really, we ask again: is it conceivable that 100 submarines of such a size could simply disappear and they and their crews are never seen, for years, in any sea of the world? The only explanation are new questions: could it be the so-called “phantom submarines” often seen at sea, after 1945? They must have special bases, protected, undetectable and an invulnerable fortress, perhaps within the bosom of the sea ice of the eternal polar ices? In some official documents of the enemy on the final destination of some of them, a disturbing conclusion always repeats itself: “Final destination: completely unexplained!”

The German scientists and technicians specializing in submarines had good reasons to revolutionize the type of design and construction used and to maintain them according to a modular structure. This way, the submarines of the U-21 and U- 23 types which were of great size, but having been constructed by modules, could be dismantled, moved, replaced and reassembled as was necessary or convenient. A few enormous merchant submarines of the U-10 type could easily transport the individual modules needed to construct the former that they were “sailing” dismantled in their own bosom. Undoubtedly, this strange action must conceal something much more important than the possible exposed advantages. We believe that they were preparing, really, the War of the post-War period.

There exist photos in which we can identify the similarity between a “phantom submarine'', officially “of unknown origin”, and the perfectly identifiable German submarine of the U-23 type. Also there are a number of bases (today located and in disuse) that have hosted enormous German submarines in Greenland. These constructions seem to date to a time later than the War. It would not be impossible that other underground fortresses exist, enabled to serve as hangars and also for the UFO; as such, they are being used today. Between May 8 and 9, 1945 the guns go officially silent in an invaded Europe. The ancient texts announced: "The darkness breaks and reigns over any light. The land of the North is under the oppressive affliction. The corpses of heroes are scattered, languishing at the foot of the sacred mountain". (According to the Babylonian text of Marduk). The Admiral named as successor of Adolf Hitler, Fuhrer of the Third Reich, signed on behalf of the three branches of the Army of the Reich the capitulation of the German forces "existing in Germany".

The greater Reich of Germany, therefore, never capitulated as such; that is, that National Socialist Germany never officially capitulated. The Babylonian prophecies continue: "Marduk, the Supreme God, gathered from the Earth his Spear, raised it and threw it with enormous force so that the Earth was opened. Whereas, Marduk realized this, Ishtar, the Supreme Goddess, ordered all the stars in the sky that, thereafter, illuminate with an unknown light to the Earth. And there emerged new skies, on a new Earth".

It is not that long ago that the UFO appeared in the terrestrial skies and has contributed a new and unknown light. And it should not surprise anyone that these luminous ships have a remarkable similarity to known and existing aeronautical constructions of the Third Reich of National Socialist Germany. Hitler had already said it publicly in the Parliament, after the World War exploded:

"Although the enemy apparently defeats Germany; it is certain that in the end he will lose... because the war continues against him from abroad. His defeat will be total, from and to the ends of the earth, the seas and skies....."

Immediately after the War in Europe, the flying discs appeared (continuously photographed and in the news). In Washington the panic spread. The radars would not stop registering the free passage of UFOs in US airspace. It was an authentic open provocation, which frightened the Government of the United States who dodged any possible challenge for open combat, and since then, has consented to the disturbing enemy presence. Meanwhile the UFOs, fully confident of their power, seemed indifferent about making the first move, which actually would have brought them a quick and definitive victory. They may prefer that their "winners" feel a slow and agonizing death of their own internal diseases. Actually, the United States had already measured its power against the UFO, but outside of American territory. Making good use of the Antarctic climate in the summer of 1946-47, and after having recently finished the War in Asia, a significant North American fleet came to Antarctica under the command of the American Admiral Richard Byrd. Its components represented a large force of 4,000 men, who according to information landed under the pretext of developing scientific research, but it looked more like a real invasion.

This expedition had as its code name "High Jump" (English sports term to denote the height of the jump). After meticulous and lengthy preparation, the expedition reached Antarctica in February 1947 and was hastily terminated on March 3 of that year. It documented the "mysterious" loss of several fighter aircraft, Marine casualties and other major losses.

Apparently, the "scientific" approach of the operation "High Jump", from the beginning to the end, was turning out to be very warlike. Promptly the publication of its news was interrupted. After canceling the operation, Admiral Byrd unexpectedly communicated to the press something extremely strange and out of context:

"It is a very bitter truth to admit; that in case of a new War we can be attacked by aircraft that has the ability to fly rapidly from one pole to the other. It is necessary to take urgent measures of defense to intercept enemy aircraft that can come from Polar Regions. It is especially needed and of interest to surround the Antarctic with a zone of defense and security".

The invasion of the German Antarctic Territory, new Swabia, (desired by the United States as a convenient "spoils of war", apparently unarmed and easy to deal with), turned out to be a resounding defeat. Not reported openly, but it seemed that mysterious forces were repelling the American military presence.

In 1958 there was organized a new American expedition to Antarctica but on this occasion they were carrying terribly effective, even nuclear, weapons. They arrived there in the cold and dark polar winter. On three occasions - August 27, August 30 and September 9 - they launched Atomic missiles against the territory of Neu Schwabenland, but they did not land on the three occasions, but suddenly exploded in mid-flight, while approaching the coast of German territory.

Currently there happens to be the concern about the existence of a hole in the Antarctic ozone. After knowing this information one can easily come to a conclusion, other than the derisory official explanation that scientists gave blaming the phenomenon exclusively on fluorocarbon nebulizers. The brutal attack fell far from achieving its objective: To definitively destroy the Nazi enemy and their UFOs.

If a hidden power had not existed in Antarctica, then what reason was there to make American military ventures on the polar zone? They envelop this entire topic with mysticism, disinformation, discredit and false news. Truly UFOs continue flying, in number and increasing frequency, and, unfortunately, it is a fact about the hole in the ozone layer and its consequences.

There is a photo from US military files; apparently it is a UFO command post in Antarctica, obtained by US intelligence. If it is true, it does not allow us to pinpoint when and where it was obtained. More easily it would turn out to be a photo captured in Germany. But still we must consider something much more amazing in reference to the evolution of German flying saucers. It is a question in regards to the "space programs". Despite the reports: is it true that Soviet or North American astronauts only continued German steps? There survive fragments of a definitive German report.

It is about a "suicide mission" that was carried out by the Haunebu-3, which was constructed for a flight to Mars. The Haunebu-3 was 71 meters in diameter. Mathematically it calculated its capacity for autonomy with electro-gravitational propulsion and turned out to be 75,274,000 km; that is, covering the distance from Earth to Mars. At that time, the electro-gravitational drive was ineffective because it slowly partnered to the metals that could be used in its construction (for being the only available in Germany). The journey (actually a "journey into the unknown") was under such heroically risky conditions that it could not promise any possibility of returning.

Nevertheless, it was decided, for the Department E-4 of the SS, to carry it out in the spring of 1945, as a last act of sacrifice. One can only think that they expected some "extraterrestrial help'', or to achieve some chance of surviving beyond Earth to return later. Of course, in Europe, the Reich was in a desperate situation. An idea of this nature could be understandable in that dramatic time. Nothing was beyond trying, because the War was a War of an entire genocide and not merely against Hitler, nor against the Weltanschauung that supports National Socialism, it was against the whole racial stock of Germans. There is documentary evidence in which Roosevelt and Churchill affirmed it and surely there would be similar with Stalin.

After takeoff it was to fly for eight and half months, reaching the surface of Mars, as planned, in mid-January 1946. It does not seem that in the navigation there would have been any problems to address, such as power and survival, but with the electro-gravitational system practically exhausted, an extremely tenuous Martian atmosphere and the gravitational pull of Mars, they probably had a rough time in the landing of the ship; but it is still not certain that it was a forced landing (had it even a minimum of energy, enough to counteract the force of Martian gravity).
For now, we can only speculate about that company of space pioneers and their fate as the first heroic and self- sacrificing cosmonauts. Haunebu-3 probably landed with great difficulties in the middle of January 1946.

Mars seems to be an uninhabitable planet and very unpromising for the allowance of human survival, nor could they expect help of any kind. But, as incredibly fantastic as this story may seem, it is a discovered fact, although jealously concealed from the public. In fairness it deserves the title of i4the greatest adventure by man”.

The crew included German astronauts of both sexes. We can imagine their feelings when contemplating the Martian surface, hoping to find intelligent life, for the structures that resemble pyramids from the earth, etc. Let us try to briefly see the Martian soil, through their eyes.

All these remarkable features and structures could turn out to be even more striking than they could have imagined. It is possible that the crew of the Haunebu-3 found something more than any unmanned probe has discovered - perhaps, the true remains of a culture or even underground living shelters? Who knows!

In ancient verses it is read: “A petrified face looks from the sea towards the land. It weeps for Marduk in the summit of the Mountain. The Homeland of the Gods is lost. They neither sing, nor celebrate anything; they are not even prepared with zeal for combat. Even their thinking is confused. Isthar cries for her People”. She seems to cry for the petrified Germany. Ruins cover the Earth!

Would it be possible that they (those of the Haunebu-3) had survived and had descendants and that otherwise the Third Reich had achieved success in conquering the immensities of space...? We know nothing and we must prevent excessive speculation, blit this much is true - there is something that escapes the control and domination of the rulers of the Earth: the UFO. It is a truly ridiculous situation for all the professed power of the enemy and not only their national potency, but for the very secret world government. Everywhere that the UFOs want to observe, to visit and to know is within their scope whenever and however they choose.

No weapons, money or any of the conspiracies of sects and lodges are whatsoever capable of preventing them in the slightest and when they decide to win, nothing will be able to stop them. Very contemporary photographs show a Haunebu-3 type ship coming from the Moon to the Earth. So, what else can be detected in these telescopic photographs of the Moon?

There are photographs of UFOs, taken from spaceships. Many come from NASA and because of their abundance; they have already stopped being a rarity that attracts attention. At present, new documents and reports are joined to a long list, almost every day, of Haunebu, Vril, Andromeda.

Are the above simply hallucinations of an incorruptible and neutral photographic material? Are they hallucinations promoted by the Nazis? Could the strange and enormous

“S” on the lunar surface be the initial German military term “Stutzepunkt”, or “point of support”? Will an already planned invasion truly come from the outer space of the Earth? Are the preliminary maneuvers already under way and in front of the very eyes of the Allied Forces? Will the Third Reich return to fight again?

Of course, all of these are hypotheses, difficult to believe and even to conceive. But, let’s observe it again as a whole mosaic and the facts that complement each other and they will lead us to reflect with an elementary reasoning. Even many isolated pieces turn out to be irrefutable. It is not a question of inventions or tricks; therefore there must be something to it and a lot of truth behind it all.

If it is contemplated with a panoramic view, we think that there are certainly many more solid facts than those that we may have imagined. And still there are others... There might also be considered the American type programs like “STI” (commonly misnamed “Star wars”). Undoubtedly we have known something about them but now they are presented in a new light. Especially if one considers that the Americans asked for the collaboration of their theoretical enemies, the Soviets, in their development. Also, at their own risk, the Soviets developed their own “STI” project. Could it be that the real purpose of such expensive plans is the obtaining, in some desperate way, an effective defense against a potential invasion of UFOs? Should we take at fece value the popular name of “Star Wars”? In other words, what seems to sound of pure speculation, may no longer be marginal, but fully guessed right. Taking a panoramic look at the mosaic of exposed information, the question arises:
Are they, who call themselves superpowers, afraid of another Real Superpower who, from space, is determined to conquer them and can achieve it (easily), demonstrating that it was only falsely defeated before? Let us return for a moment to the prophecies. Let’s listen to the revelation of the New Sargon:

“There will be the triumph of the fair and just, of those brave ones who learned to walk faithfully through the Shadow of Evil. When the Third Sargon comes to fight the Final Battles, they will be His swords. From the flaming battle crafts, will be destroyed the darkness with its rays. They will be victorious over the enemies, indifferent to his enormously greater numbers. And they will exalt themselves on the Earth’s hemisphere forever.”

Unfortunately, in this short space we are not able to touch upon many of the other details of great interest. For example, the first project of the flying disc, documented even by the press, the first one in history, was planned and designed in Germany back in 1928. It was an ongoing project that was implemented in small steps, new technical ideas and inventions that contributed, directly and indirectly, to the realization of the construction of the V-7, the revolutionary unconventional thrusters, the Haunebu, Vril and Andromeda types, and so on

“The world will melt in its affliction; but you.... Raise your head with courage, because you have already won!..... ”

THE NEW WORLD ORDER

(This is a reproduction of an article by Miguel Serrano that was published in Santiago, on 16th of August of the year 104 [1993].)

One of the Rothschild, more than a hundred years ago, had said: “money is power. Give me the money and I will own everything”. And they gave it; or better, he sought it, just when the rest believed that what was really important were the things, especially the things of the Earth, the apples, gapes, etc. Today, money poisons all things and we think that it is only worth the money that it produces - if it produces. But there is something more important than money and that was so even before the conforming to this “pipe dream”: Knowing. Rothschild knew that money was power, that is, he knew what he would do with the money. The truly important things are the knowledge and the information, the “data banks”, that allow to deduce and to know, with almost a 100 percent probability, or safety, of what is going to happen. This is data processing and its current sophisticated technology.
On this basis, it is more or less fairly easy to understand what is happening on Earth. A very small group, which up to today has been the proprietor of the money, has bought the producing brains of computer science, taking possession also of knowing. Result: the New Order or World Government, is ල a few secret hands, although not unknown.

Benjamin Disraeli (Jewish), Prime Minister of the Queen
Victoria, in England, stated that “The world is governed by very different personages from what is imagined by those who are not behind the scenes.” Also the German Minister Rathenau, in 1912, confirmed: '‘three hundred men, each of whom knows the others, decide the destiny of the world and choose their successors”. Lenin revealed to his collaborators that “behind the October Revolution there are personages much more influential than the thinkers and executors of Marxism”. Never more than now has this been made so evident. Another Rothschild, Edmund (Baron by the grace of money), in turn had made statements in the magazine “Enterprise”: “the structure that must disappear is the Nation”. And in concise step with the Grand Orient of France: “the idea of a homeland, as it is currently understood should be destroyed in the spirit of the children. It is necessary to make it disappear ”

This Masonic idea is the “Illuminati of Bavaria” (the Illuminati) and was brought to North America by George Washington. In 1935, it was incorporated by Roosevelt as a symbol and no less than on the dollar, with the figure of the pyramid with an eye open at the top and the legend at the bottom: “Novus ordo seculorum”. “New World Order” and the date of 1776, which is the date of the founding of the lodge of the Illuminati of Bavaria by Adam Weishaupt (Jewish), submitted to the Rothschild’s.
It was founded on May lst of that year and this date is commemorated worldwide today under the pretext of “Labor Day”. The seal of the Illuminati pyramid with its watch fill eye on top, symbolizes the New World Order and has projected for centuries. Recorded in the currency of the United States of America, it is saying that it will be imposed by blood and by fire and by that nation. Only one vigilant eye will control the order adapted to the pyramid, it will be a terrible and total enslavement at its base.
Again it is another Rothschild; Philip, at a meeting in San Antonio, Texas, of the Council of Thirteen, the highest level under the top of the pyramid of the invisible and secret government; it was on August Ist, 1972 that he made the cryptic statement: “When you see the lights of New York go out, then know that our objective has been achieved”. Does anyone remember the sudden blackout of New York on the night of July 14th, 1977? The French Revolution is commemorated on July 14'", an important achievement in the plans of the Illuminati.

Let us not forget that there was a much greater “Blackout” than that, which affected eight States, including New York, on November 9th, 1965. On November 9th, 1918 the armistice was signed in the First World War. But even more so, November 9,h is also the date on which the National Socialists pay tribute to the victims of the Munich Putsch. This first “blackout” was a question of explaining the intervention of “flying saucers”, which it has been claimed that they had been seen flying over the Nation.

Returning to the subject of money, we would confirm that it has no nationality, having not even actual existence, being overcome by computing, more and more in “electronic money”, becoming a transfer vibrations; i.e., in pure energy, therefore if Japan buys an entire North American or German industrial complex, it is not Japan that buys it but rather there was only an “electronic funds transfer” with a certain intensity of ’‘pulsations” which has traveled across the Earth. It is the same for the Chilean entrepreneurs, the “Dragons”, who acquire industries in Argentina. The money does not exist, only a small group without a face, who knows because it controls that “pulsating movement”, that energy, and it can be anywhere, even under the Earth and out of the Earth.
This is how they would run Economics and their teachers, those of military strategy, of geopolitics, not those of geomancy. And now there cannot be a “Mother of all Battles”. There will be more accumulation of technology and computer science so that the concentration of technology, the electronic, can be used to cause or predict economic crises, to cause geographical catastrophes, or to destroy an ‘‘invented enemy,” without losing a man or their hidden, indestructible fortress. The next universal economic crisis will come with the destruction of capitalism, after that of Marxism and the end of paper money: banknotes, checks and even the plastic money - credit cards - without ever affecting the secret Invisible Government, who will be the very ones who provoked it.

When all this is born in mind it makes it much easier to understand the “liquidation by decree”, in almost one week, the entire Empire of the Soviet Union was liquidated (Chernobyl would have been an ultimatum, although it is not completely sure if it belonged to the Secret World Government). Those that “control the real power in the Soviet Union”, as Lenin had said, had reached a determined point in the implementation of the globalist new order (which will be the most totalitarian dictatorship that the world has never known, a total slavery) and decided that it would be better established by a subtler and more insidious means than the coarse “dictatorship of the proletariat”, with the use of credit cards (that did not exist in the Marxist world); of the “electronic external indebtedness” of Nations to the ubiquitous Banking phantom; for the laser chip (mark) in the wrist or arm, which will replace the “plastic money” of the credit card, with a new style of the ''universal brand products” in the supermarkets. So everything will be better known and it will end forever the freedom of the individual. Total enslavement. The New World Order. Globalism, better and more effective than the International Socialism. So already we see the most illustrious representatives of the old Marxism turning overnight into the lackeys of consumerism, of capitalism, of the social economy of the market, and becoming the businessmen of the international money because they still believe that the power is in the money, when it is in the knowledge. They will not be - especially if they belong to the thkd world - more than the tiny pawns of the masters without a face of the secret World Government in this new transnational order.

To achieve the Masonic and Enlightenment ideal of the Grand Orient of France (the Illuminati) and to finish off nations and homelands (“carnal fatherlands” as De Gaulle would say), they first need to unify the world, standardize it, ending the individual and their natural particularities. (Nature is not uniform, even snowflakes confirm a difference; there is not one equal to another. This is also said of geomancy, the magical science of the Earth and its astral currents; electromagnetic, invisible currents endure, even if the geopolitics of the physical and visible borders are finished.)

Its intention is to end all National Tradition, along with the legendary institutions and all that helps shape the soul of a peculiarity, of a difference, the intangible thing that has been created by love and dedication across the centuries to deliver perhaps the only possible and real freedom to man: to feel different in a sea of ephemeral, perishable waves, in a differentiated point - geomantist - of the smallest star lost in the closed Universe. The World Government has already divided the Earth into three precise zones: the creator of technology is at the top, who extends and perfects the knowledge, but it does not stay in the hands of the inventors but goes on to the small group of brains of the Invisible Government. The inventors would be where today there are still Germany, England, the United States and Japan, comprising three continents. Then there comes the consumers of the technology and possibly the manufacturers too: for example, Italy and Spain. The rest is called the "Third World" and it is destined for the "supply and carry", as is said in military slang to produce raw materials and cheap labour, and from there you will not be able to leave. This includes South and Central America, Africa, Asia and the Middle East.

That is why, when we try to leave, our grapes poison themselves, we are sown strains of cholera and then our most imaginative businessmen are pursued. They are also pretending to liquidate our copper industry, that is, if it is not transferred into the hands of the First World. There exist orders from the World Powers given to their financial institutions of credit, of giving neither loans nor technological information to the producers of copper of the Third World, which could contribute to the developing and improving of the industry.

The New Order, the World Government, is not only trying to keep the underdevelopment of countries in certain areas of the Earth, but, in addition, to reduce its population in particular and the world in general. So you have, for some time, very sophisticated scientific and technological means capable of producing "synthetic viruses", such as AIDS and others even more lethal, that will appear. They can also manipulate the weather, precipitating "natural" disasters, floods, torrential rains, droughts or introduce poisons in air pollution, collaborating with the vengeful fury of nature that in the darkest time of Kali yuga, "gets in tune with man in his destructive delirium", as said by Professor C. G. Jung. Thus it would aim to reduce the world's population, this in addition to some local wars, which are always less efficient.

The importance that our country is given, as a land area of special planetary impact, is reflected in the Bunker that the World Government, through its principal agent the United States, has had built: their Embassy in Santiago. It is something like the headquarters of a Viceroy, a gigantic center of psychotronic manipulation, information and projection of subatomic particles, which induce and monitor political developments and social events in advance. This head office or center of the World Empire of the New Order would be destined not only to the mastery of our country but of the South Pacific Ocean and of all South America, up to the Antarctic.

How very small the politicians are, with their immediate electoral worries, when seen from this perspective! What is it that they really want, what they really seek? Accept it all, until the slavery? We have said that knowledge is power and knowledge can come in other ways besides money, for it is the active, individual, thinking brain. It is because of this that they also seek to destroy the brain, with the technology, the computation, the current education, the music and the drugs, transforming the young people into entire ignorant muses and drug addicts, patients with AIDS, into only parodies of a real man. The drug trafficking and Terrorism are both under the control of the World Government and their Services of Intelligence.

In particular, the heroin trade, that finances its "covert operations" without the need to get approved funds from in front of cameras and Senates. It is because of this that it is necessary for the police services and the armies, anything national, to come to rely on and to be controlled by the “Intelligence of the Empire”. Hence the installation of the FBI into Chile's Palace, how joyously and recklessly has the Government informed us. All of this, under the pretext of combating drug trafficking. Our sovereignty is at risk from a mortal danger on having installed forever (how could it be possible to extract it now?) the most powerful world machine of a gigantic foreign intelligence service, that is now officially allowed in our territory. A matter of such gravity cannot be treated lightly and must be the subject of a law discussed in Parliament, the press and the public. However “we are hypnotized like” and nobody here seems to understand the importance of such a serious thing. It would be desirable that our leaders and legislators should give some time to read, study and learn about the serious revelations and allegations made by the New York Times in February 1990, and the ABC Evening News, on the same date (statements made by American Senators), about the complicity of the Government in the trafficking of cocaine and chemicals for the manufacture of illegal drugs in South America, along with money laundering. There is a book that delivers irrefutable evidence about the complicity of the FBI and the CIA. It accuses the CIA, the FBI and former President Bush as the main culprits in revelations made by a former agent of the Intelligence Service of the Navy of the United States, William Cooper, in his remarkable book, Behold a Pale Horse.

These serious revelations also give proof that there are still other means than money to access knowledge. There are still men, men of free spirit, a few men of honor. To put an end to threat that men impose, in addition to murder, the Invisible Government also has other very sophisticated means, as in the breakdown of compensated energy, but this is another issue. The so-called “psychotronic war” or “low intensity war”, has produced real catastrophes, they are amongst us, it could be that one of them is another tragic case of telephone espionage with victims “acting as under hypnosis”, according to statements by one of them.

Nevertheless, and in spite of everything, Chile still has not been defeated, because you keep our traditions, our institutions and our soul. Pertaining to the mortal danger of “globalism” there are only two possible positions and attitudes: meekly accept the imperialism of the World Government and New Order, which in the end will impose total slavery and disgrace for the peoples of the third world or rebel and fight with heroism, to oppose it, to resist. Because in the Universe there are far greater forces than the purely material ones that exist on the Earth. The faith and heroism that is able to confront injustice and slavery, in the end will win. This is a race against time and the will to resist will one day defeat the oppressive giant, because even though it appears as if to be all so powerful, the giant of the New World Order has feet of clay.

The Donation of Organs and Hitlerism

(Letter by Miguel Serrano)

The signs of the Apocalypse are accelerating. Chile increasingly becomes a satellite of the World Government and its psychotronic dictates. The mass media, the press, are controlled by “commissioners” located in key positions; they belong to the “chosen people”. Almost nothing is published without their approval. Here in Chile, the bacchanal orgy and current frenzy of “organ donation” is highly suspicious, for the Bible tells us that they are the favorite food of Jehova. And so it seems that soon the robotic Messiah, the genetic robot, will be enthroned at the top of the pyramid of the Government of the New World Order.
The following letter was sent to all means of media in the country. Only a few published it.

Dear Director:

The very real demagogic-political-electoral spree of organ donation is something immoral and scandalous for those who have a true religious and spiritual sense of life. The human body is not a machine that should exchange nuts, bolts and pulleys. In addition, as the popular wisdom says, “nobody dies on the eve”; prolonging the life of a body beyond the hour of Fate (Karma, as the Hindus believe) is a metaphysical sin. Or is it really just the extreme of materialism; not really believing in an “after life” thus, causing panic and terror of death?

Apparently, we approach the end of the world. The madness is collective and total. “Banks of kidneys”, “of livers”, “of hearts”, are being established. Transplants will be done with the organs of animals. Eventually they will be sold in supermarkets, specifying the races and countries: Taiwan, Indo-China, Japan. It will be a business within the social market economy. Donors paid while they are still alive. Hospitals and doctors will be happy. All approved by the Parliament! The presidents and vice presidents of the upper and lower chambers will regret such a selfless gesture, having them donated free; although they were compensated with the votes of a grateful electorate. There is a very big contradiction in the position of the Catholic Church, who enthusiastically promotes the donation of human organs, the “mortal remains”, as has been defined with the corpse. The question arises: what of the “resurrection of the flesh”? What is it that will be resurrected? A shell, a mummy, gutless, without kidneys, no heart, no eyes? Is this the way that Jesus resurrected? For spiritualists, the body, with all its organs, is a replica of another spiritual body that here in this plane of Earth, is "‘represented”, reproduced, it translates like the development of a negative, and, therefore, is also spiritual and not interchangeable. All this must be returned to its origin with the death and with the resurrection; since it has only been provided or loaned. Anything else is to destroy the proper “negative”, without any possibility of another reproduction or much less of eternal life. The dissolution by the worms of the dead body is not its destruction but a liberation of the energy of every organ, to return it to his invisible existence of another subtler and more spiritual substance, where it fulfills other functions that are unknown us.

In Chile, we are entering the impasse of the most atrocious materialism. The machines prolong the life of living corpses; organ transplantation, cybernetics, they are intervening and modifying Karma, altering or violating the will of Divine Providence, which is an authentic love. The position of Hitlerism, of National Socialism, is absolutely against the transplantation and donation of any organs of the human body and also that of animals, it is against the artificial prolongation of life. In the Battle of the Ardennes, near the end of the Second World War, the seriously wounded SS man, who could have been saved with a transfusion of foreign blood, preferred death rather than to accept it.

This is also our definite position.

The Planned Attack

On September 27, Miguel Serrano presented a writ for protection to the Court of appeals in Santiago; after being informed that an illicit attack had been prepared against him. He was interviewed by the press. The following appeared on “the network” Channel 4:

“I do not believe that it is the extreme left that prepares and moves against me. They are only the executing arm, as in the murder of the Senator Jaime Guzman, since the real authors are the Services of Intelligence of the World Government. They have infiltrated the extreme left and plan to murder all of those who are too bothersome. In my case, it is my complaints against the sales of the Patagonian lands to foreigners. Chile is being sold to pieces...”

And on September 28, the “La Tercera” Journal published the following:

“The leader of the Chilean Nazi movement, Miguel Serrano, brought before the Court of Appeals of Santiago a writ of protection for his life, considering that it is threatened by strangers, after his complaints about “the selling of land in southern Chile to foreigners”. He dismissed such threats coming from the extreme left and said that the real perpetrators probably belong to the “government of the new world order”. He said, “I have been informed that an attack has been prepared against me”. The received information indicates a certain person chose as an intermediary to offer money to some “extremists,” who happen to have fallen on serious financial difficulties at the time. That is to say, they offered a “provision of services.”

The sale of Patagonian land is a huge business. The Humanist-Green party retains control of its delivery, along with the social democrats. At the head of everything would be a resident in Argentina, who uses the pseudonym of the Biblical Messiah, Shiloh, and plans to deliver to the Jews the “promised land” (the South of Chile, the Patagonia). The strange character, Douglas Tompkins, with a phone line in Puerto Montt, selects the lands, in a Department of Santiago; they arrange the paperwork and permissions to the foreigners. As we were saying, Chile is being sold to pieces, in the north and in the south. One day we will be reduced to a small territory, from La Serena to Bio-Bio, an independent Mapuche State. All of this will have been done for money, with the most egregious materialism of a consumer society within the social market economy, where everything is sold, including the Homeland. All for the glory and benefit of the government of the New World Order”.

The End of this Story

(The End of a Yuga)

The Zionist stage has reached its end; it enters the final stretch with the enthronement of the Messiah of Juda and of the world, biotechnological slavery, technetronic, cybernetics, technological chips, the clones, and the construction of the Temple of the Jewish “New Order”- built upon the great lie of the “Holocaust” and its gas chambers. A lie erected as the irrefutable DOGMA of world slavery, with museums, larger and smaller temples in the major cities of the Earth. It is the apparent triumph of Juda, built from start to finish on a GREAT LIE.

Excerpt from Unternehmen Aldebaran concerning the Vril Society and UFO'ſ

In order to better understand what we will learn about Aldebaran and its inhabitants in the later chapters, I would like to include a very important component here. Namely, it concerns events in the past - in the German past - which are of great importance and probably represent the most important key to the events of the last fifty years on Earth. A large part of this chapter will already be familiar to my readers, but a few new aspects have been added to give the whole thing even more foundation. Most of the information presented here I have gathered from eyewitnesses, respectively still living members of the Thule Society, the research of Mr. X. as well as from documents of the British secret service (all these persons have, of course, no interest in being named).

The VRIL Society

The Gurdjeff disciple and Tibet traveller Karl Haushofer founded a second order before 1919, the 'Brothers of Light', which was later renamed the VRIL Society. This also united the Templars who had emerged from the Teutonic Order in 1917, the 'Lords of the Light', vom Schwarzen Stein' (DHVSS) and the 'Black Knights' of the Thule and SS elite 'Black Sun'. In order to make a comparison with the Thule-Society, the easiest way to understand the difference would be to say that the Thule-Society was dedicated to material and political things and that the VRIL-Society was mainly JENSIDELY oriented. But there remained numerous points of connection between the VRIL- and the Thule-Society, like Atlantis, Thule, the Island of the Blessed of Gilgamesh, the original connection between Germania and Mesopotamia, but also old sanctuaries like the Externsteine, the Untersberg or the local mountain of Stronegg. In December 1919 a close circle of people from the Thu- le, DHVSS and VRIL met in a rented forest house in Ramsau near Berchtesgaden. Among them was besides the medium Maria Orsic another one, known only as Sigrun. Maria had received messages in a Templar script - a language completely unknown to the medium - with telepathic instructions for the construction of a flying machine. According to the VRIL-scripts the telepathic messages came from the solar system Aldebaran, which can be found 68 light-years away from us in the constellation Taurus.

At this point I would like to present a brief summary of the messages that the VRIL telepaths have received over the years and which have been the basis for all further actions of the VRIL Society:

"The solar system Aldebaran is said to be 68 light-years away from earth and its sun is said to be orbited by two inhabited planets which form the realm SUMERAN. The humanity of the solar system Aldebaran is said to be divided into a race of highly grown and spiritually advanced humans, who are the actual and ruling population of Aldebaran, and several other human races, which are formed by negative mutations of the highly grown Aldebarans in the solar system. The 'mutated' races are said to have evolved as a result of the climatic changes on the individual planets. These coloured 'mutated' races are said to have had a lower level of spiritual development. The more the races were mixed, the more the spiritual development of these races is said to have decreased. As a result, when the sun Aldebaran began to expand, they were no longer able to maintain the space technology of their ancestors in order to leave the planets on their own. Thus, the mutant races, completely dependent on the great Aldebaran race, were said to have been evacuated by spaceships and taken to other habitable planets. In spite of these racial differences the different races are said to have respected each other absolutely and not to have interfered with each other's habitat, neither the big light-skinned Aldebarans with the other races, nor the other way round. Everybody simply respected that the others made their own development (in contrast to Earth). The tall Aldebarans are said to have begun to colonize other earth-like planets about 500 million years ago. It is said that they first colonized the planet Mallona (also called Maldek, Marduk or Phaeton by the Russians) in our solar system, which, instead of today's planetoids, is said to have existed between Mars and Jupiter at that time. Then Mars, whose highly developed inhabitants are attested to by the great pyramid cities and the famous "Martian face" recorded by the Mars probe 'Viking' in 1976. And it was assumed that the people of Aldebaran also came to earth for the first time at this time, which is indicated by 500 million years old fossilized shoe tracks, with an equally fossilized trilobite trampled by the heel, a primordial crustacean that lived on earth at that time and died out 400 million years ago. The members of the VRIL-Society were of the opinion that the race of the Aldebarans should have landed in Mesopotamia later, when the earth slowly became habitable, and that the master caste of the SUMERANS, who were described as light, white god-men, should have been able to survive in Mesopotamia. Furthermore, the VRIL telepaths came to the conclusion that the numeric is not only identical with the language of the Aldebarans, but also that the Aldebaran-Sumeric sounds like an incomprehensible German and also the speech frequency of both languages - the German and the Sumerian - is almost the same."

Whether these statements about Aldebaran correspond to the fact, remains to be seen, but the construction plans and technical data, which the VRIL-telepaths received - wherever these data came from - were so exact, that they led to one of the most fantastic ideas, which was ever thought up by humans: the construction of the 'beyond flying machine'! The concept of a 'different science' matured (today one would say 'alternative forms of energy'). But it took over three years for the project to get off the ground. In this early phase of 'other technology' or 'other science', Professor Dr. W. O. Schumann, Thule and VRIL member, gave a lecture at the TH-Munich, from which some sentences shall be reproduced here: *"In everything and everyone, we know two principles that determine the din of events: Light and darkness, good and evil, creation and destruction - just as we know plus and minus in electricity. It is always: Either - Or. These two principles - to be concretely described as the creating and the destroying - also determine our technical means... Everything that destroys is of satanic origin - everything that builds up is of divine origin. Any technique based on the principle of explosion or even combustion can therefore be called satanic technique. The coming new age will be an age of new, positive, divine technology."* (Source: SS- Secret Archive).

At the same time, the scientist Viktor Schauberger was working on a similar project. Johannes Kepler, whose teachings Schauberger used, was in possession of the secret teachings of the Pythagoreans, whose knowledge was kept secret and adopted by the Knights Templar. It was the knowledge about the IMPLOSION (implosion in this case = the utilization of the potential of the inner worlds in the outer world). The Thule- and VRIL-people knew that the divine principle is always constructive. A technology that is based on explosion and therefore destructive is against the divine principle. Consequently, one wanted to create a technology that was based on implosion. Schauber- gers theory of vibration (principle of the overtone series = monochord) ties in with the knowledge of implosion. Simplified one could say: IMPLOSION instead of EXPLOSION! By means of the energy paths of the monochord and the technique of implosion one reaches the realm of antimatter and therewith the dissolution of gravity.

In the summer of 1922, the first saucer-shaped flying ship was built, whose propulsion was based on implosion technology (the Beyond Flying Machine). It consisted of a disc of eight meters in diameter, above which was a parallel disc of six and a half meters in diameter, and below that another disc of seven meters in diameter. These three discs were pierced in the middle by a hole measuring 1.80m, in which the 2.40m high drive unit was mounted. At the bottom, the central body terminated in a cone- shaped tip, from which a pendulum extending into the basement ensured the stabilization of the device. When activated, the lower and upper discs rotated in opposite directions to create an electromagnetic rotating field.

The performance of this first flying disc is unknown.

In any case, it was experimented with for two years before it was dismantled again and presumably put into the Augsburg Messerschmidt-Werke was stored. Financial support for this project appears under the code 'JFM' in the accounts of several German industrial companies. It is certain that the VRIL engine emerged from the 'Jenseitsflugmaschine', but it was listed for- times as the 'Schumann SM-Levitator'. In principle, the 'beyond flying machine' should be around itself and generate an extremely strong field in its immediate surroundings, which would make the space sector enclosed by it, including the machine and its users, a microcosm completely independent of the cosmos on this side. At maximum field strength this field would be completely independent of all surrounding universal forces and influences - like gravity, electromagnetism and radiation as well as matter of any kind - and could move within any gravitational and other field without any accelerating forces being effective or noticeable. In June 1934, Viktor Schauberger was invited by Adolf Hitler and the highest representatives of the VRIL and Thule societies and worked with them from then on. After this first possible failure, however, the first so-called 'German UFO' was born in June 1934. Under the direction of Prof. Dr. W. O. Schumann, the first experimental circular aircraft, the RFZ l, was built on the premises of the German aircraft factory Arado in Brandenburg. During its first and at the same time last flight, it climbed vertically to an altitude of about 60m, but then began to tumble and dance in the air for minutes. The Arado 196 tail unit attached for control proved to be completely ineffective. With great difficulty the pilot Lothar Waiz managed to bring the RFZ l back to the ground, jump out and run away before it started to behave like a spinning top, then tipped over and literally shredded. That was the end of the RFZ l, but the beginning of the VRIL missiles. Before the end of 1934 the RFZ 2 was completed, which had a VRIL drive and a 'magnetic pulse control'. It was 5m in diameter and had the following flight characteristics: Optical blurring of the contours with increasing speed and the typical UFO colored glow. Depending on the drive stage red, orange, yellow, green, white, blue or violet. So it worked - and it was to be another remarkable- in 1941. worthy fate before itself. It was used as a long-range reconnaissance aircraft during the phase of the war known as the Battle of Britain, when the standard German ME 109 fighters proved unsuitable for transatlantic reconnaissance flights due to their short range. In late 1941 it was photographed over the South Atlantic en route to the auxiliary cruiser 'Atlantis' in Antarctic waters. The reason why it could not be used as a fighter was that the RFZ 2 could only make directional changes of 90°, 45° and 22.5° because of its impulse control. Unbelievable some will think - but exactly these right-angled flight changes are the absolutely typical flight behaviour for so-called UFOs. After the success of the small RFZ 2 as a long-range reconnaissance aircraft, the VRIL company was given its own test site in Brandenburg. At the end of 1942 the lightly armed flying disc 'VRIL-1-Jäger' flew. It was 11.5m in diameter, a single seater and had a 'Schumann-Levitator drive' and 'magnetic field pulsor control'. It reached speeds from 2,900 up to 12,000 km/h, could perform flight changes at right angles at full speed without affecting the pilots, was weather-independent and had a 100% space capability. Of VRIL l 17 pieces were built and there were also several two-seat variants equipped with a glass dome. Also at this time, a separate project, V-7, was created. Several flying discs were built under this designation, but with conventional jet engines. Based on the principles of Andreas Epp, the RFZ 7 was developed, a combination of levitation with a jet propulsion system. The development groups Schriever- Habermohl and Miethe-Belluzo worked on it. The RFZ 7 had a diameter of 42m, but was destroyed during a landing in Spitzbergen. Later, however, a rebuilt RFZ 7 was photographed outside Prague. In July 1941, Schriever and Habermohl built a vertical take-off round aircraft with jet propulsion, which also had shortcomings. They developed another 'electrogravitational flight gyro' with 'tachyon propulsion', which was more successful. This was followed by the RFZ 7 T, built by Schriever, Habermohl and Belluzo and also fully functional. However, compared to the VRIL and Haunebu discs, the V-7 flying discs could be described as more of a toy. Again, the VRIL and Haunebu disks were quite different from each other. This was mainly due to the fact that the VRIL missiles were produced by aircraft manufacturers in their factories, and the Haunebus in the submarine yards. Therefore the Haunebus were much more stable, but also heavier, which is of no importance for an anti-gravitational propulsion system. Within the SS there was a group dealing with the production of alternative energy, the SS-E-IV= 'Entwicklungsstelle IV der Schwarzen Sonne', whose main concern was to make Germany independent of foreign crude oil. The SS-E-IV developed from the existing VRIL-engines and the tachyon converter of Captain Hans Coler the THULE-engine', which was later called THULE- Tachyonator'. In August 1939 the first RFZ 5 was launched. It was a medium- heavy armed flying gyro with the strange name 'Haunebu F. It had a crew of eight, measured 25m in diameter, reached a speed of 4,800 km/h at the beginning and up to 17,000 km/h later. It was equipped with two 6 cm KSK (Kraftstrahlka- nonen) in turrets and four MK 106 and had a space capability of 60%.

By the end of 1942, the 'Haunebu II' had also reached maturity. It varied in diameter from 26 to 32m and in height from 9 to 11m. It could carry a crew of between 9 and 20, was powered by a Thule tachyonator and reached a speed of 6,000 km/h near Earth. It was also space capable and had a range of 55 flight hours. At that time, plans already existed for the VRIL-7 large space ship with a diameter of 120m. It should transport whole crews. A short time later, the 'Haunebu III', the absolute showpiece of all discs, was completed with a diameter of 71m. It was flown and also filmed. It could transport a crew of 32 men, had a flight range of more than 8 weeks and reached a speed of at least 7.000 km/h (according to documents from SS secret archives up to 40.000 km/h). Virgil Armstrong, former CIA officer and retired Green Beret, describes German missiles during World War II that could land and take off vertically and fly right angles. They were measured to fly up to 3,000 mph and had a laser weapon as a gun (presumably the so-called KSK Kraftstrahlkanone) that could penetrate 4 inches of armor. Professor J. J. Hurtak, ufologist and author of 'The Keys of Enoch', describes that the Germans were busy building what the Allies called a 'wonder weapon system'. Hurtak got hold of protocols describing two facts: the construction of the space city 'Peenemünde' and bringing the best technicians and scientists from Germany to the USA

Also mentioned was the closer examination of the so-called 'foo- fighters' (fireballs). The construction and use of such flukes gobjects was already known to the CIA as well as to British intelligence around 1942, but was not properly assessed. Foo- fighter' was actually the Allied designation for all luminous German aircraft. However, there were probably two inventions in particular that fell under the term 'Foo-Fighters': The 'Flying Turtle' and the 'Soap Bubble', two completely different things but considered by the Allies to belong together. The 'Flying Turtle' was developed by the SS-E-IV in Wiener Neustadt. Their outer shape was reminiscent of that of a tortoise shell. They were unmanned flying probes designed to cause interference with the electrical firing systems of enemy forces. They had advanced klystron tubes built into them, which the SS called 'death rays'. However, the effective ignition cut-off did not work so per- fectly in the beginning. Later there were further developments of this technique and the UFO connoisseur will be able to confirm that the 'ignition cut-off', the failure of electrical equipment, is one of the typical characteristics when a UFO appears. Wendeil C. Stevens, U.S. Air Force pilot during World War II, describes the 'foo-fighters' as sometimes gray-green or red- orange, which came within 5 meters of aircraft and then stayed there. They could not be shaken off or shot down and sometimes forced squadrons to turn around or land.

Another thing altogether were the often referred to as the 'Foo Fighters', netted 'soap bubbles'. These were simple ba11ons containing thin metal spirals to interfere with enemy aircraft radar. The success of this idea was probably low, apart from the psychological effect. At the beginning of 1943 also a cigar-shaped mother ship was planned to be built in the Zeppelin yards - the so-called 'Andromeda device' (139m long). In it several unassertive shaped flying ships for (interstellar) long-duration flights are trans- ported. Around Christmas 1943 there was an important meeting of the VRIL Society in the North Sea resort of Kolberg. Also present were the Medi- en Maria and Sigrun. The main topic of this meeting was the 'Aldebaran enterprise'. The mediums had received exact information about the inhabited planets and the sun of Aldebaran and one began to work out a journey there. On January 2, 1944 a meeting took place between Adolf Hitler, Heinrich Himmler, Kunkel (VRIL Society) and Prof. Dr. Schumann (VRIL Society) about the 'VRIL Project'. It was planned to penetrate with the VRIL-7 spaceship, named 'Odin', through a light-speed- independent dimensional channel to Aldebaran. According to the documents of the "Black Sun", the first dimension channel test flight should have taken place in winter 1944. This flight is said to have been close to a disaster, as photos show the VRIL-7 after this flight looking "as if it had been on the road for 100 years". According to the photos, the outer cell cladding had aged considerably and was damaged in several places. But also the constructors of 'conventional discs' (with jet propulsion) had been active in the meantime: On 14 February 1944, the supersonic helicopter designed under the project V-7 by Schriever and Habermohl, equipped with 12 BMW 028 turbo- generators, was test flown by the test pilot Joachim Roehlike at Peenemünde. The vertical climb speed was 800m per minute, it reached an altitude of 24,200m and a speed of 2,200 km/h in horizontal flight. This could also be powered with unconventional energy. However, it was no longer used, as Peenemünde was bombed in 1944 and the relocation to Prague was of no use. Before the flying discs manufactured there were ready for use, the Americans and Russians had occupied Prague.

During the occupation of Germany in early 1945, the British and Americans discovered in SS secret picture archives, among other things, photos of the 'Haunebu II' and 'VRIL I types' as well as the 'Andromeda device'. President Truman's decision in March 1946 led to the permission of the Fleet War Committee of the USA to collect German material concerning the experiments of high technology. Under the operation 'Paperclip' German scientists working in the secret were brought privately to the USA. Among them were Viktor Schauberger and Wernher von Braun. Here is a short summary of the developments that were to be produced in series:

The first project was led by Prof. Dr. Schumann, who worked at the Technical University of Munich. In the framework of this project, 17 discus-shaped space flight disks with a diameter of meters were allegedly built until the beginning of 1945, which are said to have ascended to a total of 84 test flights, the so- called 'VRIL-1 fighters'. At least one VRIL-7 and one VRIL-7 large space ship named 'Odin', which is said to have been launched from Brandenburg in April 1945 with a part of the VRIL scientists and VRIL lodge members - after the blowing up of the whole test site - to Aldebaran.

The second project was under the direction of the SS-E-IV, which had three bell-shaped space flight gyros built in different sizes by the beginning of 1945: The smallest was the Haunebu I, with 25m in diameter, of which two were built and had ascended to a total of 52 test flights (about 4,800 km/h). Seven examples of the Haunebu II, with a diameter of up to 32m, were built and tested on a total of 106 flights (approx. 6,000 km/h). The Haunebu II type was actually already intended for series production. It is said that there was a tender between the aircraft companies Dornier and Junkers, which was won by Dornier at the end of March 1945. The official designation of the heavy flight gyro should be DO-STRA (=Dornier Stratospheric Aircraft). The 71m diameter Haunebu III was built only once and soared to at least 19 flights (about 7,000 km/h).

And in the form of plans existed the 'Andromeda device', the 139m long mothership, with hangars for a Haunebu II, two VRILI and two VRILII. Furthermore there are documents that the VRIL-7 spaceship 'Odin' after its completion at the end of 1944 and some flight tests already should have started to first, still on the earth limited secret missions: Landing at the Mondsee in the Salzkammergut, with diving tests to determine the compressive strength of the airframe. Presumably from March to April 1945 the VRIL-7 was stationed in the 'Alpine Fortress' for security and strategic reasons, after which Spain was approached from there in order to fly important Reich German personalities who had fled here to South America and 'Neuschwabenland' (explanation follows) to secret Reich German bases established here during the war and to drop them off safely. Immediately afterwards, the VRIL-7 is to leave on a secret flight to...Japan, about which, however, nothing further has become known.

I also find the remarks of a former German pilot significant, who claims to have seen various flying disc ver- sions with his own eyes on airfields as well as in flight: once in the spring of 1943 he had to land his Arado in Neu-Brandenburg (in volume 2 I had mistakenly written Breslau), because his machine was to undergo a general engine inspection. However, since this lasted until the next day, he joined his fellow pilots in the hangar and could not believe his eyes: he saw two large Haunebu II standing there (he came into this security area through his "red travel pass", a security pass). The next hours he spent with the pilots and learned a lot about these missiles. It was explained to him that these would fly easily 50,000 km/h and outside of the earth's atmosphere even over 100,000 km/h. While he could look at the disks from the outside, it was explained to him that they were equipped with an antigravity drive, which worked according to the counter-rotation principle of a squeezed lemniscate. Because of the counter-rotating discs inside the spaceship a continuing dynamo effect is created. By this effect the spaceships would build up a zero-field around them, continuously sucking themselves into this zero-field. Depending on where one would direct this field, it would pull the ship into it. Because of this drive, there would be jerky movements (e.g. 22,5°), but only visible from the outside, which would not be felt inside. Inside the ships no centrifugal forces would affect the pilots, because the ships have their own gravitational field. The informant believes that the Germans would have been on the moon with these already in 1928, if not already at the turn of the century. He does not exclude this because the origin of the technique used here was not Nikola Tesla, but the inventor Harvey, who had already experimented with counter-rotating disks in the 17th century and had supposedly already implemented the principles of motion of hyperbolic bodies into practical physics. The next morning there was to be a reconnaissance flight around the Erde (according to one of the pilots this should be possible in about five hours). Of course the whole crew was standing in front of the gates at sunrise to witness this fantastic event and to see these uncanny flying machines flying with their own eyes. He described that only a low humming sound could be heard and that the Haunebuses moved very ponderously away from the air field (at about 600-700 meters), until suddenly there was a jolt and the discs disappeared like a flash. And further he reports:

"When I was sitting there with a pilot, he also told me that there is no sound barrier breakthrough with these missiles. Today I am personally convinced that these things were used to give the "big-heads" the possibility of escape. This is also the case today (he probably refers to the Illuminati and other rulers who also keep back such secret weapons for their own purposes). At that time they tried to get to Mars via the moon as a relay station. But today we know that this is not possible. So they will have flown from the moon directly to Venus. Whether this worked, I don't want to say more about it. Only so much, that this is the background for the whole secrecy around the German flying discs" (didn't George Adamski have contacts with "Venusians"?)

When asked if he had ever stood by during a launch, he said that on four different occasions he had experienced such flying discs, but each time of different construction, during the launch. On one occasion he stood about fifty meters away during the launch of a "V-7" disc (with conventional turbine propulsion) and described the turbine noise as a "not unpleasant sin- gen" (between whistling and singing). This conventional disc flew in contrast to the jerky movements of the antigravity discs, elegantly away like an airplane, but could also fly upside down or on its side. But also the "disk principle" (of the propulsion) had been outdated already at that time. He explains that the newer engines of the German flying discs had no moving parts at all.

In two other cases he had seen the "elegant" VRIL-disks (without a bell, only with a streamlined dome), which he had liked best.

What happened to the flying ships after the war?

It cannot be completely excluded that a small series of the Haunebu II was produced. The various UFO photos that appeared after 1945 with the very typical appearance of these German constructions suggest this possibility.

Some say that a part of them was sunk in the Upper Austrian Mondsee, others say that they were flown to South America or brought there in parts. It is certain that, even if the missiles did not necessarily reach South America, at least new ones were built and flown there on the basis of construction plans, since an important part of this technology was used in the 'Phoenix Experiment' in 1983 (Montauk Project), which was the follow-up project of the 'Philadelphia Experiment' of 1943. (These are teleportation, materialization and time travel experiments of the US-NAVY, which were more successful than most would imagine in their wildest dreams. German scientists were also involved in this, as well as the Croatian physicist Nikola Tesla (1856-1943). See the books "The Montauk Project", "Return to Montauk", and "Pyramids of Montauk" by Preston Nichols and Peter Moon (available from "Aldebaran Dispatch, see appendix).

In 1938, a German 'Antarctic expedition' was carried out with the cata- pult ship 'Schwabenland'. During this expedition 600,000 km2 were declared German land - 'Neuschwabenland' - an ice- free area with mountains and lakes. Whole fleets of submarines of the types XXI and XXIII were later on their way to New Swabia. It is said that until today more than 100 German submarines have been measured, which were equipped with the Walter snorkel, which allowed them to stay under water for several months.

In April 1995 I had an interview with a former officer of the German Reichsmarine who assured me that the Aldebarans had physically helped to develop the new submarine types. He described a beautiful man, about 6 feet 10 inches tall, with almond- shaped eyes, a fair complexion, and long blond hair. He described the Aldebaran's clothing as a sort of tight-fitting jumpsuit, but it seemed to be one piece - no zippers, seams, or buttons. But he had one more peculiarity: in front of his eyes, about 20 cm apart, two violert-colored rings floated in the air (like glasses held away from the eyes). These rings, according to his words, always moved with the head movement of the Aldebaraner. The submarines, according to his report, were also equipped with Schauberger technology. The front was egg-shaped, which caused the water to spiral around the submarines. According to the report, the Aldebarans provided the propulsion system that allowed the submarines to travel at enormous speeds (officially 170 km/h, but allegedly up to 300 km/h). As I'm revising this chapter, I get a call advising me that Maj. Gen.a.D. Remer, when he had been led through Peenemünde in 1944, had been shown a man who was over two meters tall, wore a strange smooth suit and had long blond hair. And he had golden rings hovering about twenty-five inches in front of his eyes. He was told "this is one of the Markabians" (but maybe they said "Aldebarans").

The statement of major General (ret.) Remer thus almost coincides with that of the Reichsmarine, only that the rings in front of the eyes of "his" alien were violet. It can be assumed that some of the members of the VRIL society fled to New Swabia after the end of the war with the existing flying discs (perhaps also with disassembled ones or only with construction plans). This assumption may seem a bit daring to some, but there are strong indications that it could have been so. The question is why the Allies under Admiral E. Byrd carried out an invasion of Antarctica in 1947, thus breaking the armistice with the German Reich that had been signed with Grand Admiral Dönitz. Why did Byrd have nearly 4,000 soldiers, a warship, a fully equipped aircraft carrier including a complete supply system at his disposal, if it was only supposed to be an expedition? He had eight months at his disposal, but had to abort after only eight weeks and a high and never publicly stated number of aircraft losses. What had happened? Lee Van Atta, newspaper correspondent for "El Mercurio", Santiago in Chile, admitted as a journalist for the expedition, reported on his interview with Byrd on March 5, 1947, in the largest daily newspaper in South America as follows: "...Admiral Byrd made the announcement today that the United States would necessarily have to take protective measures against the possibility of an invasion of the country by enemy planes coming from the polar region." The Admiral said that he did not wish to frighten anyone, but the bitter reality was that in the event of a new war the United States might be attacked by aviators capable of flying from one pole to the other He then remarked that if he succeeded, the United States would be able to send more personnel to carrying out an expedition; consisting of four thousand North American young men with the sole support of a handful of experienced explorers. The Admiral emphasized the necessity of remaining in a state of alert and vigilance all along the ice belt, which was the last bulwark against invasion..."

Admiral Byrd also reported what the land the Germans had chosen looked like. One spoke of a "Mär- chental" and "signs of vegetation": "... the bare rocks, however, reflected so much heat that a whole curtain of meltwater streams flowed over the ice towards the cold coast." Byrd discovered a similar area in 1929 during his flight to the South Pole. He spoke of lush green grass, flowers, and animals that looked like moose with grass up to their bellies....The German Antarctic expedition of 1938/39 led by Captain Ritscher with the research vessel 'Schwabenland', which also gave its name to 'Neuschwabenland', had a similar experience: "The Germans discovered an even more astonishing landscape halfway between the Wohltat massif and the ice cliffs of the coast. It was a low-lying, hilly area with many lakes, completely free of ice and snow The lakes, called "Schirmacher Lakes" after one of the flight captains, are among those areas in Antarctica which virtually challenge to their exploration on the spot." ('Men and Powers at the South Pole', The Conquest of a New Continent, Walter Sullivan, Forum Verlag, Vienna)

Norbert Jürgen-Ratthofer writes about the later whereabouts of the Haunebu developments in his book 'Zeitmaschinen' as follows: "However, the Haunebu l, II, and III space flight gyros and the VRIL-I space flight discs themselves initially disappeared without a trace as of May 1945. In this context it is most interesting, that the Reichsdeutsche Haunebu III after its nineteenth test flight then on April 20, 1945 from 'Neuschwabenland', a huge, at that time officially, Reichsdeutsche territory in the East Antarctica, is supposed to have started to a space expedition to Mars, about whose outcome, however, nothing is known... One year later, in 1946, numerous sightings of luminous objects of unknown origin and clearly of artificial origin suddenly caused considerable excitement among the Allies in East and West. Again a year later, in 1947, luminous flying objects of mostly round, discus- to bell-like shape, but sometimes also cigar-shaped 'unknown flying objects', called UFOs for short, appeared again over North America, initially until the fifties, in steadily increasing numbers, no doubt controlled by intelligences."

He writes further that these 'UFOs' are usually not like the German developments. In this point I am of a different opinion. Well documented photographic material proves that especially the Haunebu II version has actually been sighted very frequently since 1945. If you have fought your way through the UFO world for a decade, as I have, you will also notice that in an unusually high percentage of cases of personal contact with occupants of so-called UFOs, the specimens are particularly beautiful, were particularly beautiful specimens of the 'Aryan' species, blond and blue-eyed, speaking either fluent German or another language with a German accent (for insiders, mention should be made of the Cedric Allingham case in 1954, the Howard Menger case in 1956 and the Adamski case in 1952).) The 'alien' George Adamski met several times had blond long hair, blue eyes, wore 'brown' overalls and had swastikas on the soles of his shoes. After one of the personal meetings, the latter later threw a roll of film that George Adamski had given him out of the saucer, exposing only one of the frames....had been made. On it, amidst a series of hieroglyph like characters, was a large swastika. Furthermore, there are five color photos of a landed and relaunched flying discus with both a bar cross and a swastika painted on it, which were taken in 1979 by a night watchman in the Rhineland (three of these photos, one of which shows the bar cross, can be found in the picture section. The one with the swastika is not allowed to be shown in the FRG, because it would be interpreted again, as in my first book, as "using signs of unconstitutional organizations" (§86 StPO). The interested person will find this particular photo on the video "UFOs - Das Dritte Reich schlägt zurück" produced in Austria. Available from Damböck-Verlag, A-3321 Ardagger 86, Tel and Fax: (0)7479- 6329).

The question arises here, where did the VRIL society get the knowledge for the construction of these missiles, if not from the Aldebarans? Likewise the knowledge for the genetic engineering, in which the Germans again are supposed to have been ahead of other nations by lengths? Not to mention the atomic physics, the rocket technology and the chemistry (among other things the hydrogen technology). Perhaps through the contact of Haushofer and Sebottendorff, the founders of the Thule and VRIL Society, with the ascended masters in Tibet? We learn about the life and education of Germans in Tibetan monasteries not only through Lobsang Rampa and Rüssel McCloud (The Black Sun of Tashi Lhunpo), but also through the book "Der Eremit" (The Hermit) published by a Mr. Felix Schmidt. And the Tibetans themselves claim that they have intercourse with the "great whites" who come from "above" (the first travelling white Europeans who reached the Himalayas were greeted by the Tibetan monks with the question "why do you come from 'below', otherwise you would come from 'above'").

According to statements of Herbert G. Dorsey and other researchers, the intact drive of a non-terrestrial saucer crashed in the Black Forest in 1936 should have been a great help for the Germans, besides the construction plans of the VRIL society, by the telepathic contact with the extraterrestrials. However, there is almost no evidence for this, not to mention still living eyewitnesses. Another hint to the cooperation with the Aldeba- rans can be found in Robert Charroux's book "Das Rätsel der An- den". In it he reports about huge cave systems in the South American Andes. In the chapter "The Scientific Zen- trum of Narcisso Genovese" Charroux relies on information of the physicist, philologist and humanist Narcisso Genovese. Ge- novese was a student of the famous Italian inventor Gugliemo Marconi. He claims that in 1938, after the death of their teacher, Marconi's students decided to continue the expe- riments and researches he had begun on the use of solar and cosmic energy. This group of students, consisting of 98 scholars and technicians from different countries, united to a society, would have taken the resolution to take all necessary precautions to prevent the misuse of their cosmic energy for war and criminal purposes. Withdrawn to a lonely region of the Cordilleras (South American Andes) they would have subordinated their community life to three demands:
on earth there should only be- a single religion, that of the true God or the uni- versal intelligence,a single nation: the earthly fatherland,
and a single policy: Peace on the planet and understanding with the peoples in space.

Robert Charroux then writes further on p. 165: - "Since the Community did not lack resources thanks to the war treasures of Benito Mussolini and Adolf Hitler (1), it built in South America (2) an underground city, better equipped in laboratories, equipment and technical means than Cap Kennedy, Kuru, Baikonur, Saclay or the CERN from Geneva. According to the report of N. Genovese this research center has made astonishing scientific progress, not least thanks to extraterrestrial support. Already since 1946 it has a large collecting mirror for cosmic energy and after initial exploitation of the matter- antimatter opposition it is now already able to extract energy directly from the sun."

Mussolini's war treasure has only been partially recovered by the Italian partisans. The German Reich treasure is still used today by the 3rd Black Force for the construction of the future Reich. The statements about the location of the subterranean city are quite divergent: according to one, it is supposed to be on the Altiplano (Peru?), according to another, in the South American jungle (on the Amazon?)."

At the end of August 1994 I had an interview with a member of the "Black Sun" (called by others the "Third Power" or, as by Charroux, the "Third Black Force") who claimed to be born in New Swabia. According to the statements of this man, he lives today in an underground city, together with three million Germans (1994!). According to this, they have underground as well as above ground bases all over the world. One of the underground bases is said to be under the Canary Islands. Another one in the Bermuda Triangle, but in this case on the bottom of the ocean. According to various statements, they can easily glide under water at high speeds. And when they stop on the seabed, they can increase the magnetic field of the discs so that it pushes the water away from them, forming an underwater dome.

Further, they would have a huge base in the Himalayas, at an altitude of well over 5000m. According to him, the Germans are under the protection of the highest Tibetan lodge, the "dGe-lugs- pa", the yellow caps, and also the Ariannis, the inhabitants of the subterranean realm below the Himalayas. According to the statement of the member of the "Black Sun" the VRIL-Germans are supposed to have a large standing army spread all over the world today (consisting of infiltrated Aldebarans, Arians and Germans) which could be used immediately if their help should be needed somewhere. Furthermore he talks about an armada of flying discs because of which the USA and Russia have built the SDI program. But he also mentioned that they must never attack. That would be against the cosmic law. Only in the case of an attack would they be allowed to defend themselves, for example, in the case of a third world war. If they are able to build flying discs that can cancel out gravity, this presupposes that they have understood the laws of the universe. Therefore, they would have to know what 'life' is and therefore would not be allowed to destroy life. Therefore, most of them are vegetarians. The member of the "Black Sun" confirmed this.

As a small example about a contact of the VRIL-Germans and Aldebarans with Americans I would like to point out the following to give you a picture of how they behave: The case of Reinhold Schmidt! On November 7 and 9, 1957, the daily newspaper 'Rheinpfalz' reported on the Californian grain merchant Reinhold Schmidt, who was in Kearney, Nebraska, USA, had direct contact with an alien spaceship and its crew on 5.11.1957. In 1959, two years later, Schmidt reported in detail about his experience in a brochure: "Im Raumschiff zur Arktis - Zwischenfall in Kearney", the German edition was published by Ventla-Verlag, Wiesbaden. Reinhold Schmidt said: "The men were wearing street clothes, were about 1.80 m tall and weighed about 80 kg. The two women seemed to be about the same height, weighing about 58 to 60 kg, and I estimate their age to be about 40 years". (S. 11) "They all spoke to me in English - as it seemed to me - with German accents. To each other they spoke High German, which I could understand, since I had graduated from a school where German was spoken as well as English; and I could speak, read, and write German at that time. " (S. 13). "While I was on board the ship, I was told I did not want to get my car started until they were completely out of sight, or it would not move at all. This was the first time I was told that the ship had stopped my car. " This engine stopping device was a development of the Germans during the Second World War, with which they tried to stop the electric sy- stem of enemy bombers and also tanks. Reinhold Schmidt was then, after his story was published, it was broadcast on television, he was then interviewed by countless reporters, but the very next day he was arrested on the orders of high military authorities and later admitted to a mental hospital. But since his case had already reached too great a degree of notoriety and Reinhold was also mentally fully healthy, he had to be set free again.

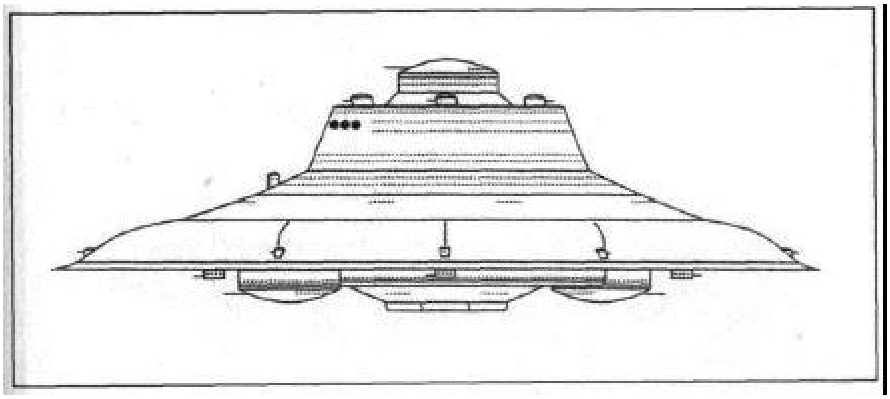
On 5 2 1958 it came then again to a contact with the Spaceship and its occupants. He was about 20 miles west of Kearney when his car stopped again. When he asked, dumbfounded, how he could have been tracked, he was told due to his brain impulses. They ascended for a short flight and then declared that they wanted to come back, which they did on August 14, 1958. At 16.15 o'clock the flight went to the northern polar circle and the Arctic. Stretch by stretch they reached 65,000 km/h and explained to him: "the aircraft could fly much faster, but the distance would not be great enough to really give it free rein." This same craft could be used as an airplane in the air, as a ship on the water, or as a submarine under the water. (S.39) At the northern polar circle they went with the spaceship for about 4 hours at 100-120m diving depth under the surface: "While we were below the surface of the water, I saw something that had never been made public before. I wrote to Washington for permission to publish this report. But I heard nothing from the Pentagon until the day I wrote this down. Since I assume there is no reason for further secrecy, I will make these disclosures now. We observed two Russian submarines mapping the bottom of the ocean to establish bases from which they could fire projectiles to any part of the world without giving warning and without making noise. The world space friends told me that our government (USA) knows of this activity because three of our submarines are stationed there, and because one of our small reconnaissance airships and some of our larger planes have flown over this area. The space friends told me that they would not allow the Russians to do this. They declared that if we could not prevent the Russians from attacking the world from under the water without warning or sound, they would do it themselves. I am sure they are determined to do so". When asked about the possibility of nuclear war, the pilots declared (for the American "space friends") the following: "They said also that they would not allow a nuclear war. They made it clear that they are impartial and will not side with any country, but that they will not stand by and watch our planet destroyed by nuclear bombs either. Our radiation problem has also been discussed. The space friends are now using a new invention to cleanse our atmosphere of radiation from the explosion of atomic and hydrogen bombs. This agent is lowered from a great height and acts like an umbrella covering a large area and not only cleansing our air but at times destroying the very mechanism of the bomb.”

Also of interest for our topic is the North Pole flight of Admiral Byrd. As he flew far into the polar region, he wrote about vegetation and animals jumping around. Suddenly flying saucers appeared next to him and he wrote in his diary, "I can make out a symbol, but I shall not publish/announce it." ("... I shall not reveal!" - i.e. Be- fehlsform). At the 1991 UFO conference in Phoenix, Arizona, I asked his nephew, Harley Byrd, what the symbol was, to which he replied, "A Swastika, of coursei".- "A swastika, of course!" Later, when Admiral Byrd landed, he found himself facing tall blond-haired giants who were obviously very advanced in their technical, as well as spiritual, development. And when it came to the saucer-shaped flying discs… The blond "master" standing opposite him calls them "Flügelrads" (i.e. "wing wheels" in German). And later, when the pilots of the saucers say good-bye to Admiral Byrd over the radio again, they say " Auf Wiedersehen " (this German greeting is found in the middle of his English diary!!). And as I'm writing this, I get the following. He had worked as a West German agent for the GDR State Security for more than a decade. In this letter from 11.3.1997 he writes to me the following:

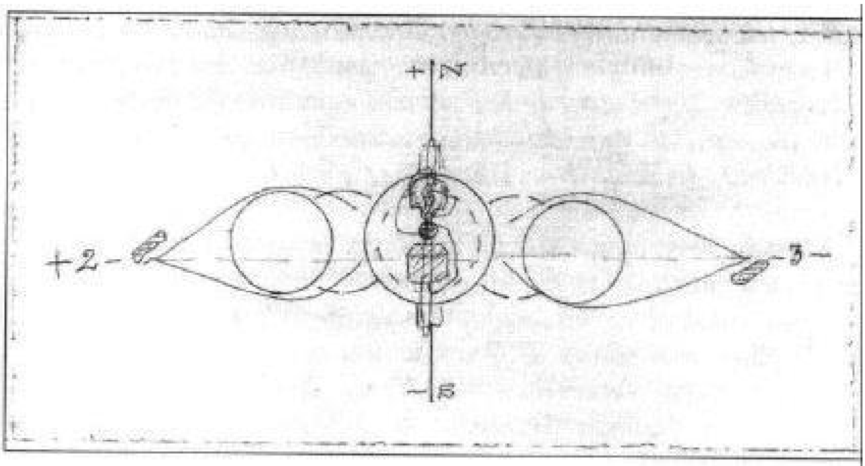
"...As a Bundeswehr soldier I took part in a winter night exercise in the Westerwald in 1959. I have a strange memory of a UFO landing which led to my being dragged/accompanied into the UFO where I had to lie down on a table for medical examination. German was spoken. I haven't spoken about it to anyone yet, lest I be considered crazy."

I then spontaneously sent him Karin and Reiner's first book and was curious to see his reaction. This came by letter on 17.3.1997, in which he wrote: "Dear Mr. Van Helsing.., warmest thanks for the gift of "The Immensity of Being", which I immediately read in one breath and was thunderstruck when I saw therein the investigation of people on couches described several times and thus finally confirmed. I know that during the night exercise - by the way, I was used alone as an advanced observer - in the deepest winter night I saw a discus-like flying body land, which stood on stilts and under which a ladder was lowered in the middle......Suddenly I saw out of a cloud a ghostly shining gyroscopic something approaching and landing silently in gauzy dancing, lightning-fast maneuvers, comparable to a hummingbird while washing nectar.... The 'gyro' stopped at a height of 2 to 3 meters above the ground, hydraulically activated 'stilts' were extended, and then a 'gangway' was lowered, like in passenger planes... The dome had numerous brightly lit windows in which heads and torsos were visible.... Although I myself... could not normally be made out 'in a hurry' either by frontal or aerial vision, a suddenly flaring spotlight of the strange aircraft immediately headed straight for me. Three or four men came down the gangway and straight to me, ... "Hi, Kamerad, you must be bloody cold to lie on the floor for hours and not be allowed to move! "Come in for a cup of coffee, would you like that?" I neither understood the anomaly of the situation, nor did I, the dutiful soldier, think of my observation and security mission. In the midst of my 'new comrades' I boarded the 'flying saucer' by 'gangway', saw the windows in the circular command room and the all-around (closed) control panels. My 'new comrades' wore a bluish-white flying combination with a strange emblem on the right upper arm: white circle with black triangle, the latter with the tip turned downwards. Since the guys spoke High German from the start, even among themselves, I asked them, suspecting a special type of weapon in the Bundeswehr, "what kind of 'bunch' they were, I'd never seen or even heard their tactical sign before." Thereupon one of the men, who looked absolutely like normal Germans (they were of normal human size, no 'Greys', but one or two women in combinations), told me that they belonged neither to my, nor to the enemy's, military organization, but, absolutely independent, in every respect, came from another distant planet. They smiled, knowing that I, the uninitiated earth-citizen, could never believe such a thing. They told me the name of the planet, but I don't know it anymore… At one point I was lying on the table in the middle of the commando scene. There was laughter, and I heard someone say: "He (I meant he) is all right, that fellow!" Someone was tampering with my uniform fly. An electrical device with a familiar operating noise was attached to my member, causing not central but peripheral nervous excitation with subsequent ejaculation. ...I was told that I would have great difficulties in my future life because I was quite different from the mass of my fellow men. I then parted from the crew in the greatest friendship and was escorted back to my commanded post location by a few men. The vehicle took off and disappeared ghostlike, without gradual acceleration, fast, several dimensions faster than the fastest jet fighters..."

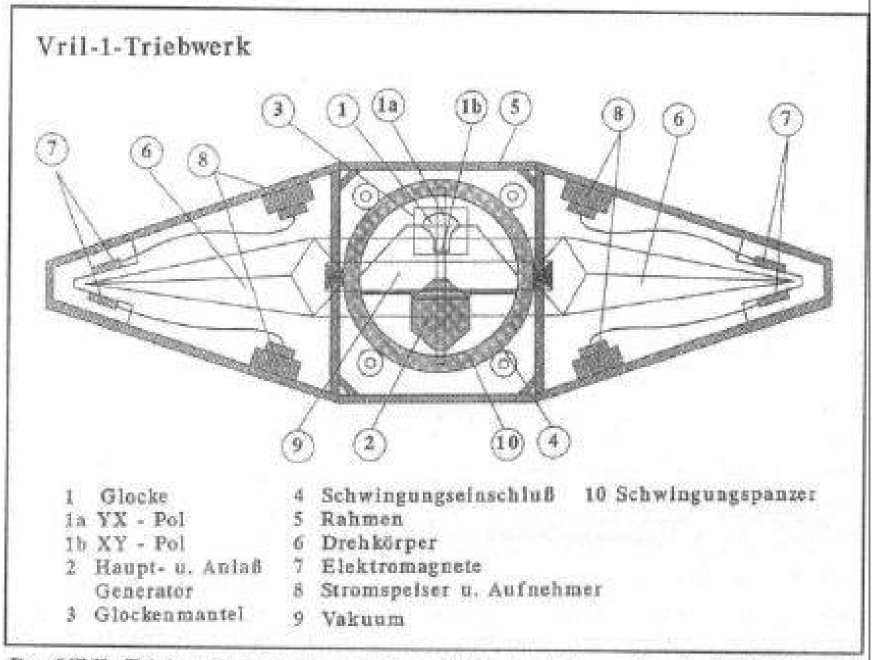
Apart from the pictures published in this book, there is other excellent film and photo material about the above-mentioned flying objects, for example the 60 min documentary 'UFOs-Geheimnisse des III. Reiches' (available from "Aldebaran Versand", see advertising page in the appendix). Also the material of the American Vladimir Terziski, who served a 3 hour slide lecture with photos of German saucers, construction plans and underground German bases at the UFO conference in Phoenix, Arizona in September 1991. Also of interest is the material compiled by Italian Air Force Commander Renato Vesco in his book ('Man made UFOs 1944-1994', Renato Ve- sco and David Hatcher Childress, Adventures Unlimited Press, Stelle, Illinois 60919, USA).



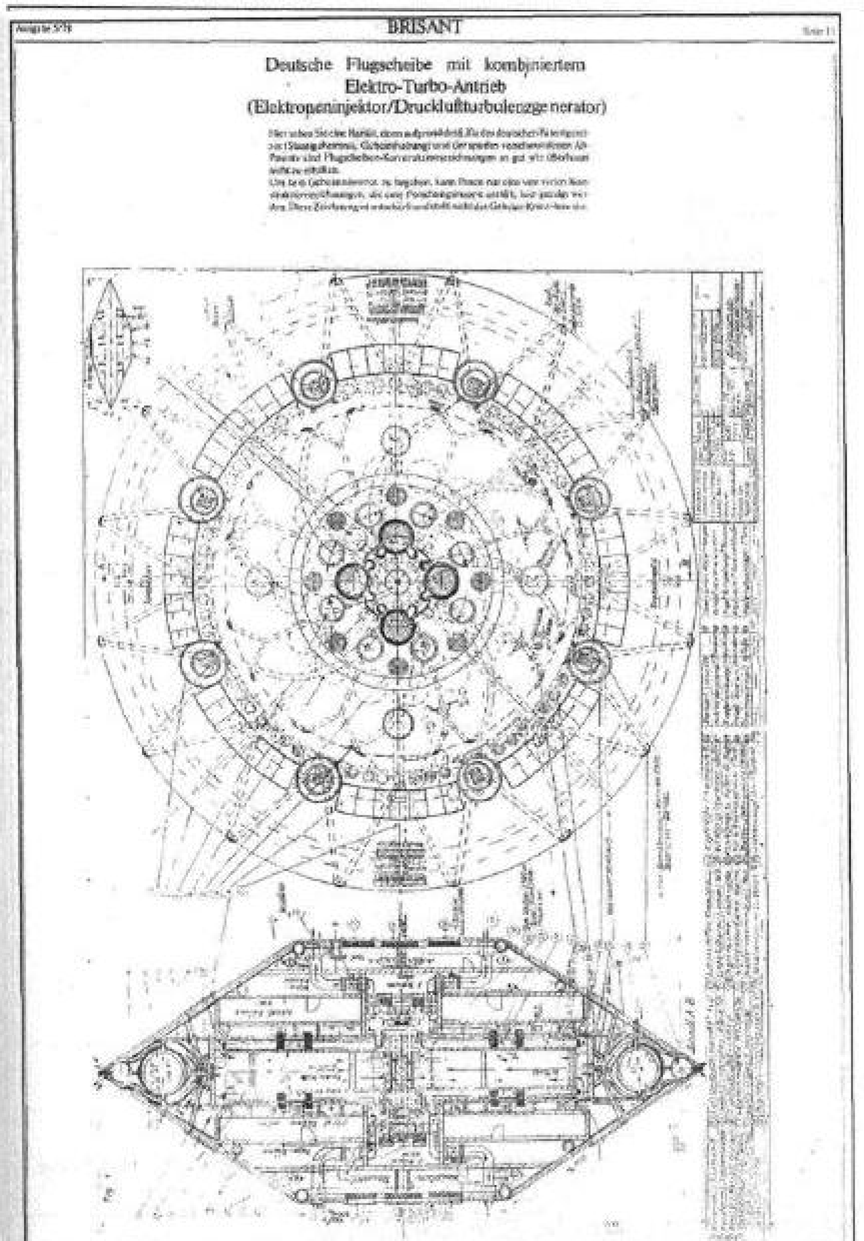
Design of the planned large space ship Haunebu IV (with 120m diameter)



Der Ur-SM-Antrieb (VRIL-Antrieb-Darstellung 1927) Quelle: STM-Archiv


Vril-1-Triebwerk
3
1
1a
1b
5
8
6
7
7
6
8
9
2
10
4
1 Glocke
1a YX - Pol
1b XY - Pol
2 Haupt- u. Anlaß Generator
3 Glockenmantel
4 Schwingungseinschluß
5 Rahmen
6 Drehkörper
7 Elektromagnete
8 Stromspeiser u. Aufnehmer
9 Vakuum
10 Schwingungspanzer

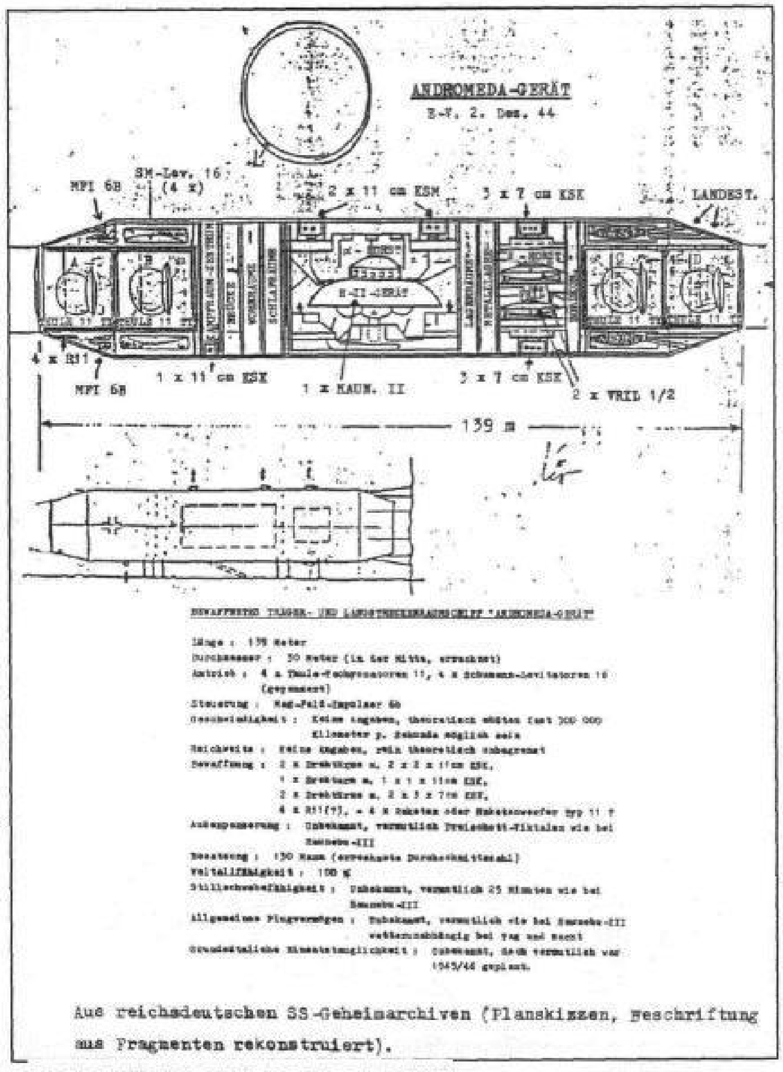
Das VRIL-Triebwerk (erstellt nach einer Originalzeichnung durch die STM)



BRISANT

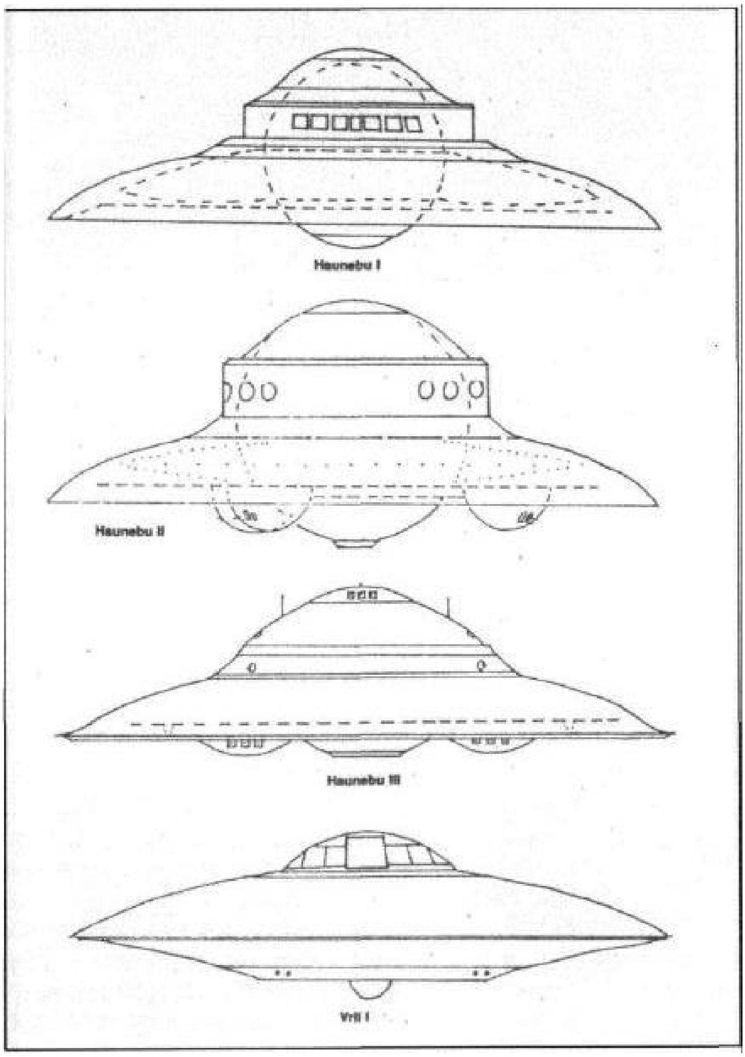
Deutsche Flugscheibe mit kombiniertem Elektro-Turbo-Antrieb (Elektropeninjektor/Druckluftturbulenzgenerator)

Quelle: Brisant, Ausgabe 5/78

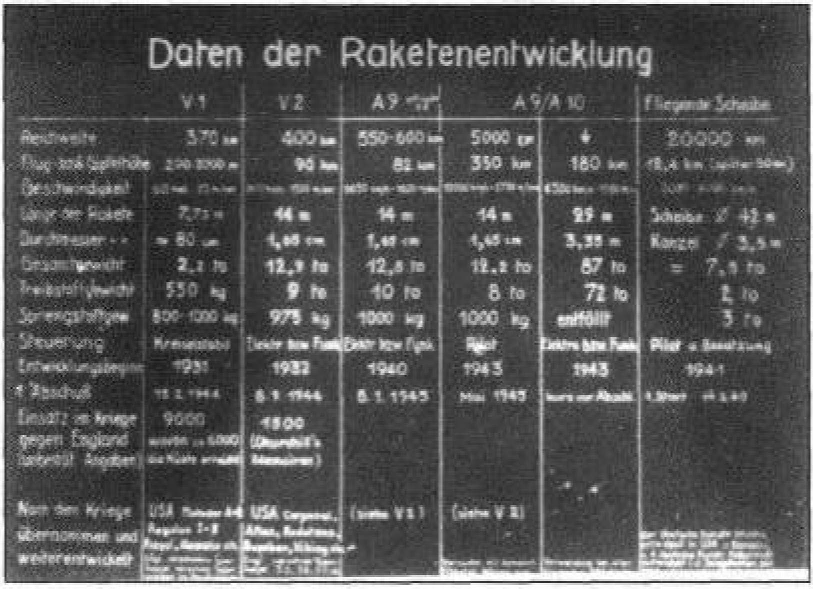

ANDROMEDA-GERÄT
E-V. 2. Dez. 44
SM-Lev. 16 (4 x)
MFI 6B
2 x 11 cm KSM
3 x 7 cm KSK
LANDEST.
E-IV-GERÄT
4 x R11
MFI 6B
1 x 11 cm KSK
1 x KAUN. II
3 x 7 cm KSK
2 x VRIL 1/2
139 m

Aus reichsdeutschen SS-Geheimarchiven (Planskizzen, Beschriftung aus Fragmenten rekonstruiert).

154
The Andromeda device (source: STM archive)


Haunebu I
Haunebu II
Haunebu III
Vril I

Source: CODE No. 9, Sept. 1987, publisher Diagnosen, Leonberg

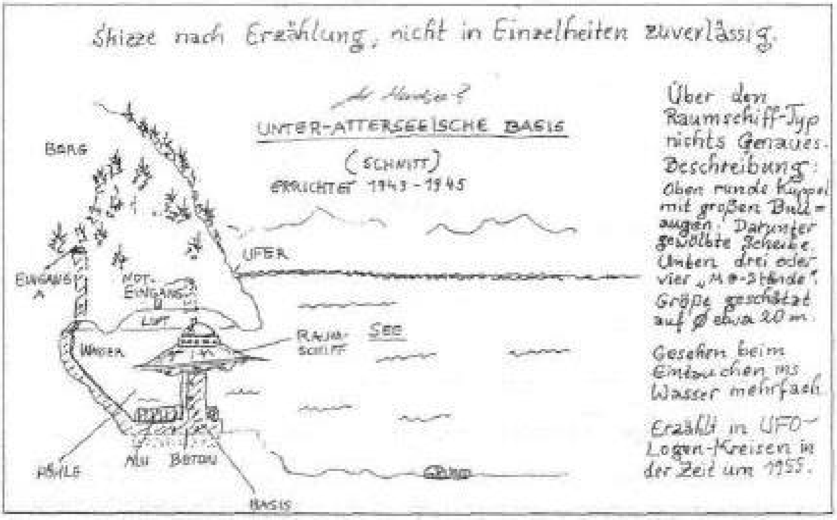


Daten der Raketenentwicklung

	V 1	V 2	A 9 [illegible]	A 9/A 10		Fliegende Scheibe
Reichweite	370 km	400 km	550-600 km	5000 km	↓	20000 km
Flug- bzw. Gipfelhöhe	200-3000 m	90 km	82 km	350 km	180 km	12,4 km (später 50 km)
Geschwindigkeit	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Länge der Rakete	7,73 m	14 m	14 m	14 m	29 m	Scheibe Ø 42 m
Durchmesser	~ 80 cm	1,65 m	1,65 m	1,65 m	3,35 m	Kanzel Ø 3,5 m
Gesamtgewicht	2,2 to	12,9 to	12,8 to	12,2 to	87 to	= 7,9 to
Treibstoffgewicht	550 kg	9 to	10 to	8 to	72 to	2 to
Sprengstoffgew.	800-1000 kg	975 kg	1000 kg	1000 kg	entfällt	3 to
Steuerung	[illegible]	Elektr. bzw. Funk	Elektr. bzw. Funk	Pilot	Elektr. bzw. Funk	Pilot u. Besatzung
Entwicklungsbeginn	1931	1932	1940	1943	1943	1941
1. Abschuß	[illegible] 1944	8. 9. 1944	8. 1. 1945	Mai 1945	kurz vor Abschluß	[illegible]
Einsatz im Kriege gegen England (unbestrit. Angaben)	9000 wovon ca. 6000 die Küste erreicht	1500 (Churchill's Memoiren)				
Nach dem Kriege übernommen und weiterentwickelt	USA [illegible]	USA Corporal, [illegible]	(siehe V 1)	(siehe V 2)	[illegible]	[illegible]

A "flying disc" is given here with 2.000-4.000 km/h

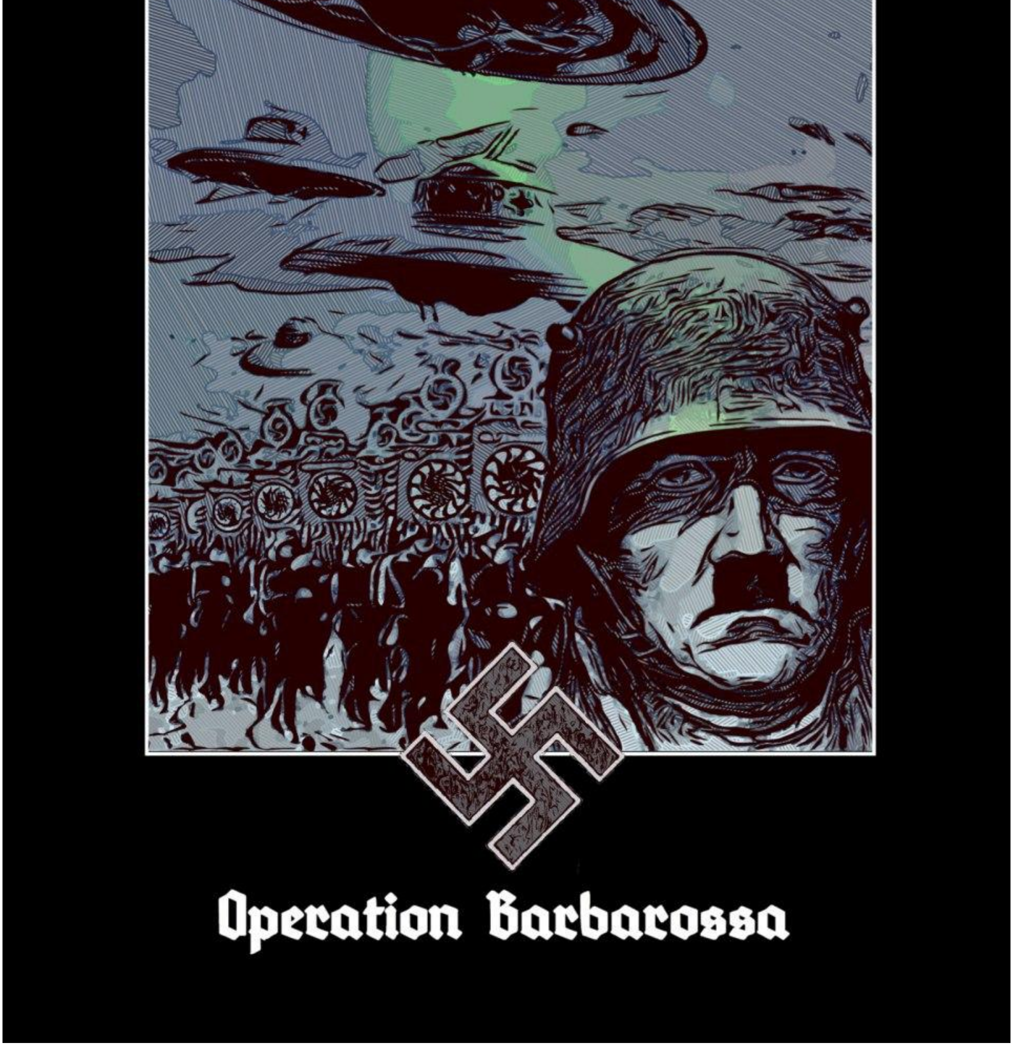
Skizze nach Erzählung, nicht in Einzelheiten zuverlässig.


[illegible] ?
UNTER-ATTERSEEISCHE BASIS
(SCHNITT)
ERRICHTET 1943 - 1945
BERG
UFER
EINGANG A
NOT-EINGANG
LUFT
WASSER
RAUM-SCHIFF
SEE
HÖHLE
ALU
BETON
BASIS
GRUND

Über den Raumschiff-Typ nichts Genaues. Beschreibung: Oben runde Kuppel mit großen Bull-augen. Darunter gewölbte Scheibe. Unten drei oder vier „MG-Stände". Größe geschätzt auf Ø etwa 20 m.

Gesehen beim Eintauchen ins Wasser mehrfach.

Erzählt in UFO-Logen-Kreisen in der Zeit um 1955.


Operation Barbarossa

The Waffen SS

With the creation of the SS and the seizure of power by Adolf Hitler in 1933, there was a portion of the SS that was armed and trained along military lines and served as an armed force known as the SS-Verfügungstruppen. The Verfügungstruppen took part in the Anschluss of Austria and the annexation of Czechoslovakia alongside the general SS and the Wehrmacht. With the invasion of Poland to defend the Germans being genocided, regiments of both the SS-Verfügungstruppen and the Totenkopfverbände were expanded into brigades and later divisions. These divisions would form the foundation of a purely military branch of the SS, being first known as the Bewaffnete SS and later as the Waffen-SS.

Himmler's influence can be clearly seen in the fact that the Waffen-SS was based on a policy of strict racial selection and emphasis on political purity. This contradicts Otto Skorzeny, who would later go on to claim that the policy of "Nordic selection" was not the case, with Skorzeny citing the many ethnicities that were allowed to form divisions within the Waffen-SS. Skorzeny distorts truth, for as the war intensified recruitment standards changed, in the beginning the Waffen-SS had much higher standards that were relaxed as the situation became more and more dire with the turning of the tide of the war. Focus was directed toward the incorporation of the racial Germans (Volksdeutsche) but over time recruiting of foreigners of all nationalities while retaining at least some semblance of the original principles of "Nordic" superiority became the standards. There were many native Waffen-SS Legions from not just Europe but from many different countries all over the world. The much more "Nordic"

Legions were able to be distinguished from the other Legions by a naming scheme, Waffen for the less Nordic and Freiwilligen for the majority Nordic. The Waffen-SS was seen at first as an elite military formation, but this character changed after the expansion to include non-nordic legions. These divisions were, however, expected to fight to the last man as to be apart of the Waffen-SS was seen as being a crusader against the threat of Bolshevism and international Capitalism. There was also the fact that most knew that their treatment in captivity or upon Germany's defeat, would be extreme horrific compared to that of other members of the armed forces.

The Waffen-SS was composed of some 42 divisions which were made up of various different units, such as panzer divisions, panzergrenadier divisions, mountain divisions, grenadier divisions, cavalry divisions, and a police division. The best equipped and supported of all German combat units were the SS panzer divisions, which were purely of German members. The SS panzer divisions formed the strongest and politically most reliable portion of the Waffen-SS. However, SS panzer division did evolve over time as conditions and equipment changed, the creation of a panzer division was to meet the conditions as required. An example is that of the Leibstandarte SS Adolf Hitler which was initially formed from Hitler's bodyguard unit, becoming a full infantry regiment with three battalions, an artillery battalion, and antitank, reconnaissance, and engineer attachments in 1939. After the annexation of Bohemia and Moravia, it was re-designated as a motorized division but was due to be reorganized as an SS division in the mid-summer of that same year. The regiment would be re-organized a few more times before the end of the war.

After 1933 the SS was to accept no new members except from selected graduates of the Hitler Youth. Under SS leadership, if a candidate satisfied SS requirements in political reliability, racial purity, and physique, he was accepted as a candidate at the age of 18. The Waffen-SS was officially a voluntary service but claimed priority over all other branches of the armed forces in the selection of recruits. However, to meet the high rate of casualties and the required expansion of Waffen-SS field divisions, service in the Waffen-SS became compulsory for all members of the SS, and the voluntary transfer of personnel from any other branch of the armed forces was permitted. This demand would put pressure on members of the Hitler Youth to volunteer for the Waffen-SS starting in 1943. The demand for manpower would reach new heights however, and so entire Army, Navy, and Air Force units were taken over by the Waffen-SS, given SS training, and incorporated into field units. This demand would culminate in the recruitment change, allowing for nationalities that were seen as non-germanic.

Recruitment began in other countries due to the growing need for troops. Early in 1943 the German government obtained from the governments of Romania, Hungary, and Slovakia their consent to a major Waffen-SS recruiting drive among the "racial" Germans in those countries. And so a recruitment drive in these countries was initiated, putting pressure on the ethnic Germans to enlist in the Waffen-SS. This recruitment obtained over 100,000 men and were subsequently distributed among the Waffen-SS divisions. Otto Skorzeny would give a comprehensive overview of the many different nationalities that would eventually come to serve within the Waffen-SS in his memoir;

"It cannot be denied that the Waffen-SS possessed an esprit de corps, but that is nothing new, for every army in the world at that time had an esprit de corps. I believe it even existed in the Red Guard and in certain Siberian divisions, the elite troops of the Soviet Army. One unique feature of the Waffen-SS was that it was a volunteer army, in which from 1942 European soldiers from many lands and peoples could be found: Albanians, Bosnians, Britons, Bulgarians, Cossacks, Croats, Danes, Dutch, Estonians, Finns, Flemings, French,

Georgians, Greeks, Hungarians, Italians, Latvians, Lithuanians, Norwegians, Romanians, Russians, Serbs, Slovakians, Swedes, Swiss, Ukrainians, Walloons; as well Armenians, Belorussians, Hindus, Kirghizes, Tartars, Turkmen and Uzbeks served under their own flags in the Waffen-SS. Almost all of these peoples were represented in my unit. The only ones missing were Albanians, Bosnians, Britons, Georgians, Greeks and Serbians."

However, not all of these units were of the same combat effectiveness nor were all of this units able to express that which was originally required, that being a high level of discipline and character to form an elite unit. One unit that comes to mind is that of the 13th SS Mountain Division Handschar, a division drawn from Bosnian-Herzegovina, that initially consisted of Bosnian Muslims and Croat volunteers. This unit has often been called the worst unit in the Waffen-SS. When sen to southern France in 1943, the division would promptly mutinied, so was returned to the occupied Yugoslavian territory. The unit proved relatively ineffective and, what is more, increasingly rebellious even when tasked with anti-partisan missions.

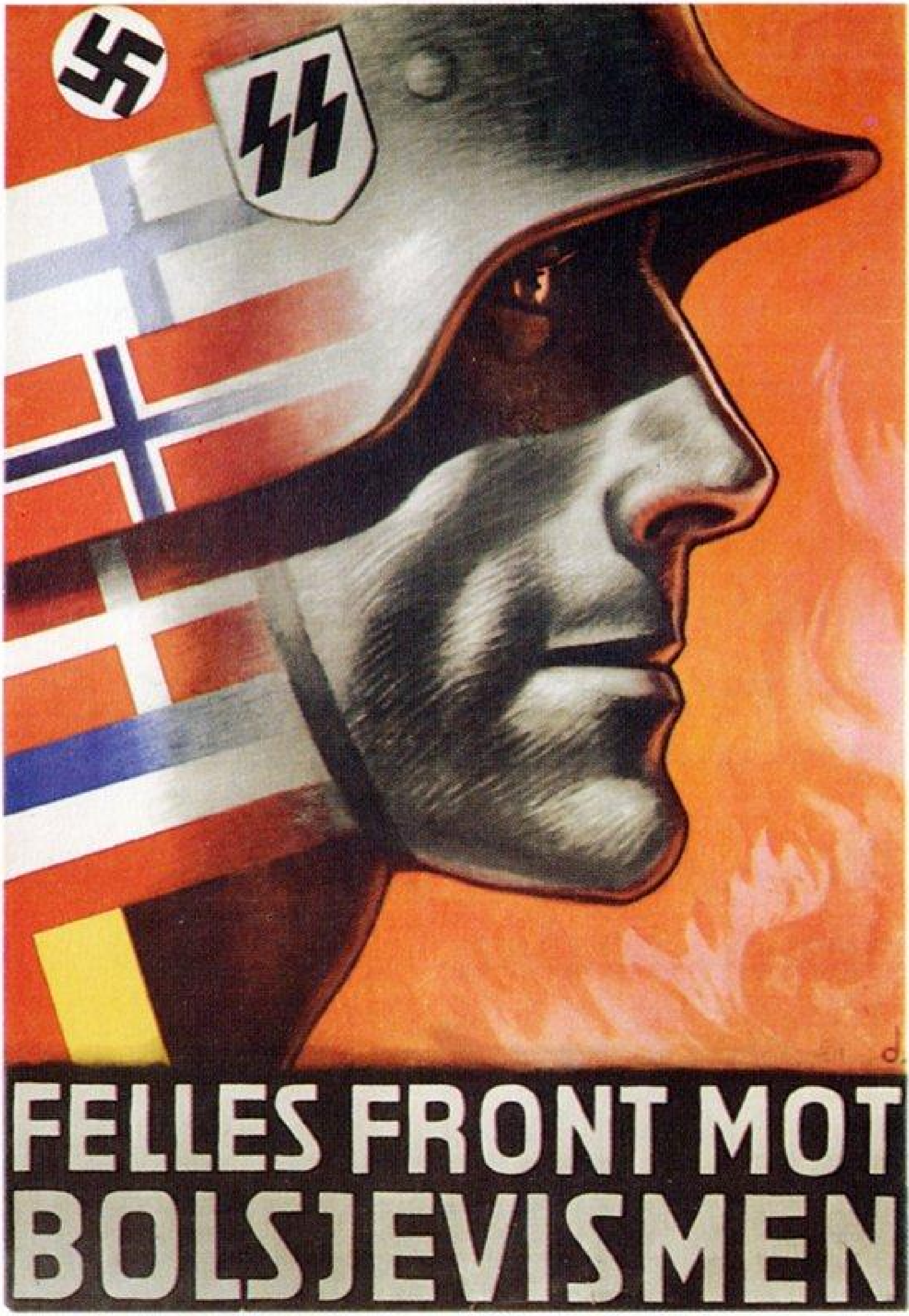
Another unit, one that left a stain upon the whole of the NSDAP order, is that of the SS-Sturmbrigade Dirlewanger. A unit that was formed initially out of poachers who had been arrested by the Reich and placed under the command of Oskar Dirlewanger, a man who was lucky enough to escape true justice. Dirlewanger was a veteran of the first world war, and a man who fought against the communists during their uprisings in the early Wiemar Republic. Though he would even go on to participate in the Beer Hall Putsch, Dirlewanger would eventually show his true colors in 1934 when he raped a 14 year old girl who belonged to the League of German Girls (BDM), and although he should have received a higher punishment, such as the death penalty, he was given a 2 year sentence and was expelled from the SA and the NSDAP. Though he would appeal and have the case re-opened after he completed the 2 year sentence within a prison camp, eventually having his "innocence" proven, this was contingent on the idea that Oskar had "no idea" of the girls real age, claiming that the girl said she was nearly 17. Gottlob Berger, a senior SS-Obergruppenführer and a close ally of Himmler, sponsored and protected his friend and former comrade from the first world war, Oskar Dirlewanger. It can be concluded that the fault for allowing a sick degenerate to escape justice, to be "exonerated", to rejoin the SS, and to later join the Waffen-SS, is the sole fault of Berger. That Berger was blinded by misplaced loyalty and so brought great shame upon not only the SS nor just the NSDAP, but the whole of the German nation itself is the highest crime on can commit while being a member of the SS. The lesson here is to not blindly follow whatever is the legal procedure, to be as thorough as possible when it comes to background checks when allowing new members to join what is supposed to be a racial elite, to put aside past relationships and strive to be the pinnacle of your race. Gottlob Berger failed himself, the SS, his Reichsführer-SS, his Fuhrer, and the entire German nation in believing a lying pedophile and, even going so far as to help said degenerate get exonerated. Such actions warrant the death penalty, for Berger and Dirlewanger. Dirlewanger's unit would go on to perform various anti-partisan actions, with many a tale of a wide scope of atrocities, some of which are real and others very obviously embellished into the extreme sense. It is a travesty to the honor of the Reich that both men were allowed to operate with as high of rank as they were able to obtain. It can be safely assumed that both Himmler and Hitler believed Berger along with the new report from the legal system of Dirlewanger's "innocence", which can be used to excuse comments made by both Himmler and Hitler in regards to Dirlewanger, for both men would go on to praise Dirlewanger and his penal brigade. The brigade was initially made up of convicted poachers, but this changed after some time and so convicted criminals and other lowlifes were conscripted into the brigade. Though somewhat effective in anti-partisan measures, such a brigade also showed no markings of a truly elite formation, with Dirlewanger being consistently intoxicated, and having a high rate of casualties. Berger would say during the Nuremberg Trials: *"Now Dr. Dirlewanger was hardly a good boy. You can't say that. But he was a good soldier, and he had one big mistake that he didn't know when to* *stop drinking"*, showing that even with the Allies having sentenced both Goering and Rosenberg, two people who would have nothing to do with the supposed holocaust, to death that Berger was still unwilling to let go of his loyalty to Dirlewanger. The Allies would even commute Berger's 25 year sentence to 10 years, and allowing Berger to go free early at 6.5 years.

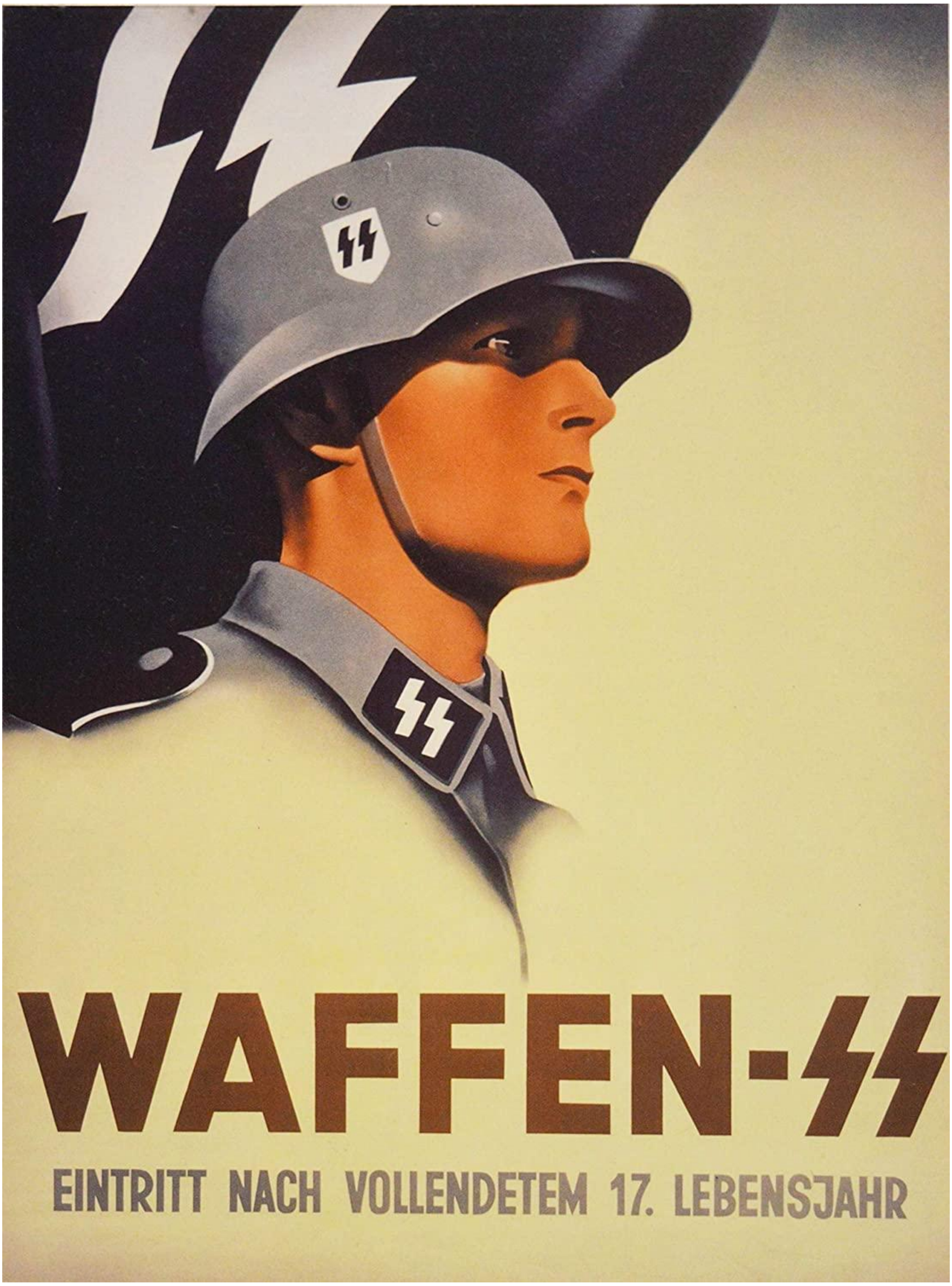
Luckily, this stain does not reflect the entire Waffen-SS nor the greater SS and the NSDAP, the faults of one man with misplaced loyalty does not reflect upon the character of the truly great men such as Paul Hausser nor of Heinrich Himmler. Waffen-SS numbers were limited until later in the war, as the Waffen-SS was seen as ideological and battlefield shock troops who were also a somewhat pampered rival to the Wehrmacht for the best recruits. The Wehrmacht made obvious objections to SS recruiting of the best men. The zeal of Waffen-SS units over that of the officers and men of the Wehrmacht would be relied upon as the tide of the war began to change against the Reich. Waffen-SS enlistees were drawn from all over the Reich, who were closely screened according to extremely specific criteria of racial purity imposed by Himmler and other SS officials: SS-men were expected to be "blood pure" to 1800, while officers had to prove racial purity dating to 1750. However, as stated above, this criteria would be loosened as the war took a turn for the worse and manpower shortages became a pressing issue.

With the declaration of war upon the USSR, the desire was to smash Britain's last hope, dominate the continent, and to destroy the den of Bolshevism. Operation Barbarossa was chosen as the name, in reference to the medieval German emperor Friedrich I, known for his fiery red beard (Barbarossa) and his policy of Drang nach Osten (Drive to the East). According to legend, Friedrich, who drowned on the Third Crusade in the twelfth century, was not dead but was slumbering in the Kyffhäuser Mountains in Thuringia, waiting to emerge in Germany's hour of need and restore it to its ancient glories. There is obvious parallels to that the legend of Parsifal and the Holy Grail, Wagner having made a play of this legend, and the Grail being of high importance to the SS. As the war went on, the element of a "European Crusade against Bolshevism" became more and more important to the image of the Waffen-SS, this was impart due to the manpower needs. The Waffen-SS therefor was one of the first truly European nationalist Army in history. Similarly to the Crusades of centuries prior, the peoples of Europe understood that the futures of their native countries were at stake, and knew that the Soviet Union was preparing to launch a massive military offensive operation upon Western Europe. The people's of Europe had seen the effects of the Soviet revolution along with the red terror of Bela Kun in Hungary and the Spanish Civil War, and knew that Trotsky still desired a never ending world revolution. The people of Europe understood that if the USSR were triumphant, it would mean the end of everything they held dearly; their families, their religion, their traditions etc. It was for these exact reasons why millions of people from Europe and around the world made up their minds and joined Germany in launching Operation Barbarossa, the invasion of the Soviet Union on June 22, 1941. However, unlike the Crusaders of centuries prior, the soldiers of the Waffen-SS were rarely if ever at odds with one another, for once the racial standards were relaxed, a strong bond and relationship of mutual respect between soldiers and officers formed. The foreign Waffen-SS volunteers understood that the Bolshevik system was far more dangerous than their petty differences or anything they could imagine and had to be defeated. If it wasn't for their heroism and sacrifice, Germany would've been annihilated and the whole of continental Europe would've been under Bolshevik rule. This is what drove the men who signed up for the Waffen-SS to fight on with a great of courage, heroism, and self-sacrifice. It was not for, as Nietzsche would say, the "bovine nationalities", it was for the higher purpose of a truly great Europe.

Not since the knightly religious orders of the Middle Ages, had there been such selfless idealism and heroism. The sheer sense of unity the Waffen-SS had in defense of

Europe was unmatched by anything in the world and continues to remain unmatched to this day, as no military force before or since has had most if not all members of its cause united in such a way. In this century of materialism, the SS stand out as a shining light of spirituality. “Greatness in Adversity” is the distinction of the SS. Can any military claim to be of such greatness? Has the European Union, an organization that objectively hates Europe, lived up to this standard, a standard that the Waffen-SS sought to embody in the fullest sense? No. No military is prefect, yes the Waffen-SS made mistakes, but the Waffen-SS strove to be greater than it’s parts, strove to embody an ideal that was beyond that of simple military matters.


SS
FELLES FRONT MOT
BOLSJEVISMEN


WAFFEN-SS
EINTRITT NACH VOLLENDETEM 17. LEBENSJAHR

The SS in Arms

By Jean Mabire

The coffin placed on a cannon shaft passes slowly between two walls of men. On one side Reichswehr soldiers, on the other the SS and SA. And Last magazine passing Marshal Hindenburg, who died August 1, 1934. Chancellor & dead... Hitler becomes Chancellor. For him it is not necessary to keep alive two armies, the army of tradition and the army of revolution. One is enough. It is very hot and not even a breath of wind moves the leaves of the crowns and veils that adorn the walls of the fortress-monument of Tannennberg. There, Hindenburg stopped the Russians, exactly twenty years earlier. There, he will be buried in a ceremonial ceremony that sets a solemn moment in the life of the II Reich. This day marks the transition from one period of history to another. Along with the old Marshal, old Germany is buried. Hitler is there, serious in face, encircled by his loyalists in brown or black uniforms and the veterans of the Kaiser's Armies, who wore the glorious army uniforms of the Great War.

A new era began, which the Führer wanted to place under the sign of reconeilation between army and party. Röhm dead. Hindenburg dead. Will the new military force succeed in effecting the fusion of the two now conflicting currents, the People's Army & the military aristocracy? To the sound of the Twilight of the Gods funeral march the coffin is carried into the Marshals' Tower. A hundred and one cannon shots echo as a final farewell. Hitler remains alone.

Alone at last.

On March 16, 1935, news of paramount importance not only for Germany but for all of Europe explodes like thunder: Hitler, the Führer-Chancellor has signed the law for the reconstitution of the Wehrmacht. And reestablished compulsory military service. The caste army is to be transformed into the people's army. Hitler becomes its Supreme Leader. Null match between army & party. The only winner is Adolf Hitler who, at the promulgation of the law, announces to the country that "the shame of Versailles" & has been erased:

"As of today, the guarantee of 'the honor & security of the Reich & entrusted again to the Germanic nation."

The Offiziers Korps jubilates; in the garrisons, competitions for admission to the Kriegs Akademie, the War School, which is not long in opening its doors, are fervently prepared…

But on the very day of the reestablishment of military service Adolf Hitler also created the SS Verfügungstruppen (SS troops on call). They will be armed formations, stationed on permanent duty. These new units join the Leibstandarte Adolf Hitler and the Totenkopfverbande. The Black Order finally has the first nucleus of a real army of its own. A year later, amid shouts of jubilation and flori throwing, German troops penetrate the Rhineland.

This occupation of an area "demilitarized" by international decision represents a symbol. Hitler entrusted the vanguard of this first military operation not to the men of von Blomberg's Wehrmacht, but to those of Sepp Dietrich's Leibstandarte. On the warpath, the Bavarian lansquenet has gone ahead of the Prussian aristocracy. Himmler does his math and is fully satisfied. The Black Order now numbers more than ten thousand soldiers in arms. To the two thousand of the Zeibstandarte and the three thousand of the Totenkopfverbände are added six battalions of the Verfugungstruppen of about a thousand men each and, finally, the personnel of the two Junker-Schule in Bad Tolz and Brunswich. But the Reichsführer knows what the SS lacks to become real soldiers: a real leader. He finds it on the same day by summoning Standartenführer (Colonel) Paul Hausser:

Himmler - *As of today, October 1, 1936, I appoint you as Brigadeführer and entrust you with the general inspection of the Verfügungstruppen.*

Hausser - *Count on me. I will make soldiers out of them.*

Himmler could not have made a better choice. Hausser is a fresh-faced Nazi, but an old-fashioned soldier. He is fifty-six years old, but he is in fine shape. And a Prussian with a face as sharp as a knife. Energetic and intelligent, he is a leader by nature and has a heroic military career behind him. Hausser earned in the barracks and at the front all his ranks up to that of division general. In 1932 he stepped aside without ever having engaged in politics. Conservative & patriot, as befitting a former Kaiser officer, he joined the Stahlbelm (Steel Helmets) association grouping right-wing ex-combatants & soon was appointed regional leader for Berlin & all of Brandenburg. He later switched to National Socialism, as did everyone around him. The day the Stahlhelm was absorbed into the SS he becomes Standartenführer, a step backward, considering the rank he had previously achieved. No doubt, he is to be made to pay for having remained, for a long time, outside the party during the difficult years of the power struggle. Himmler seeks, intelligently, men of this ilk. He seeks them out for his SS, which is to become a chosen body of the Black Order. He despises the proletarians, the quarrelsome, the displaced.

Look for qualified leaders. All the better to take them away from the military caste of the Offizier Korps. He knows how to recognize the competent ones and wants them for that mixture of pride and loyalty which form the basis of the SS. Hausser has proved, as director of the Brunswich School, that he has perfectly assimilated the spirit of the new national-socialist army which the Black Order wants to establish in the shadows. Pious military man that ideologue now belongs to the SS in arms and will remain loyal to them forever. The troop he is tasked to inspect comprises about a thousand men, he sets his General Staff the main objectives :

"Intensive training, absolute obedience, offensive spirit. If you have nothing to add we can begin immediately…."

Hausser devotes himself to his mission with a truly fanatical spirit. The SS must become the best troops in the world. So he has decided, and he is a stubborn man. Nothing will be lacking in these new formations: superior framing, firepower, quality of material, ideological fanaticism. First of all, since it is illogical to scatter the units of the Verfiigungstruppe all over Germany, he divides these men from those of the Allgemeine SS who will be able to consider themselves only a human reserve, a sentimental aid, of such numerical importance, however, that they will comprise four infantry regiments, nineteen cavalry regiments, fourteen transmission battalions, nine pioneer battalions, a medical service. Paul Hausser immediately organized two regiments. The first, in Munich, the Deutschland entrusted to Felix Steiner,the second, Germania, in Hamburg reporting to, Karl Demelhuber. Soon a transmission section and a whole company would be added. This is a true professional army, in which soldiers are hired for four years, non-commissioned officers for twelve, and officers for twenty-five. Selection is racial, ideological and strictly exceptional. The minimum stature is carried six feet, and a single bad tooth constitutes an element of reform. In 1937, the men of the Verfiigungstruppe adopt olive-gray uniforms; the black one will be worn for barracks duty and parades. But they do not intend to blend in with the other Wehrmacht soldiers and wear I eagle with the hooked cross not on the right chest, above the pocket, but on the left sleeve of the jacket, They then wear on their lapels a rectangle of black cloth with silver SS symbols in runic characters.

Brigadefithrer Paul Hausser weighs with one hand the reports that have accumulated on his table. He murmurs between his teeth, at the address of his Chief of Staff, motionless at his side with a dossier under his arm:

“The emergence of an armed SS formation definitely does not please anyone.... Least of all the SS and the army!”

Throughout Germany the local leaders of the 'Black Order seek to subject to their control & authority the SS units stacked & in arms. As for the Wehrmacht, which & still an embryo born of the Reischwehr, it cannot help but be scandalized at the emergence of a new professional troop. But Paul Hausser has found, by joining the SS, an ideal means of expressing what is surly and gruff about his character. He shrugs his shoulders:

“It must well be done by someone. And we will prepare warriors like not even dreamed of!”

On November 8, 1937, the eve of the anniversary of the Munich putsch, the customary meeting of the vehement fighters of the National Socialist movement is held. The next day the new SS men will take the oath before the Blutfahne, the blood-soaked banner guarded by the Black Order. Heinrich Himmler gathered the senior SS officers around him and announced to them:

“Today the Verfügungstruppe, & ready to fight under the same conditions as the Wehrmacht.”

There is perhaps a little exaggeration in the statement. Only the Deuischland regiment & prepared for a war. The Germania & Leibstandarte are still military parade troops. However, an exereit with all | its services, designed as a shock force, is about to be born. The study hall, the stadium,the swimming pool, the maneuver grounds, replace and annoying military officials. The SS in arms live in the sun and rain. The more comfortable and modern the quarters, the more wearisome military training becomes. Hausser was never modest He knows he can count on the support of the SS Reichsführer-SS. The officers lead the same life as their men. They run, swim, jump, advance under fire barrages, use the smallest roughness of the terrain to protect themselves and fight. Paul Hausser has found in Felix Steiner an irreplaceable right-hand man. He too & an old career officer. At eighteen he left, as a second lieutenant in the infantry, and fought at Tannenberg where he received his baptism of fire. Badly wounded, in front of Riga, & decorated with the Iron Cross 1st class. Later, in France, he fought on the front between Nojon and Arras.

As with Hausser, the end of the war did not constitute for Steiner the end of fighting. He enlisted, in fact,in the Baltic Frankish Corps and fought in Courland that era admirably described by Ernest Salomon in his book "The Reprobates." He then switched to the Reischwehr to pursue his career as if to say to prepare for a rematch. The soldier's profession kept him away from politics. But this Prussian, round, energetic face with thick eyebrows shading the clear eyes, he found in the armed formations of the SS the employment ground ideal for his theories. For Steiner, as a good officer of the Frankish Corps, envisions truly revolutionary theories of education:

"*The first enemy is the barracks - he states with his expression gruff and ironic at the same time.*"

His theories do not displease Hausser either, who is one of the very rare Prussian officers who revolts against certain schemes, undoubtedly functional in peacetime but jammed in wartime.

"I give you carte blanche. I am interested in results."

For Steiner I physical training has predominant value. His men must be complete athletes, capable of running three kilometers in twenty minutes, of climbing steep walls, of running under the tense fire of machine guns. He repeats to them relentlessly:

"You must seek hand-to-hand combat and fight with the machine gun, with bombs, with the dagger, rather than with the rifle. You must grab the enemy by the throat. And the sooner you do that the better."

For Steiner, and for the officers he subdues with his Olympian calm and unrelenting will, what matters is the offensive. The traditional army no longer meets the demands of modern warfare. They are about to give birth to the spirit of "commandos," small, highly mobile units, for whom initiative counts much more pit than courage. They still lack a uniform that differentiates them from other fighters. Felix Steiner finds it: a very wide suit mottled and striped. The 2 predominant colors are red for the fall suit and green for the spring suit. The camouflage jumpsuit was invented! An army applies to its cadres, officers and non-commissioned officers. The training of Fuhrers and Unterfuhrers, for the SS in arms becomes a vital necessity. It matters little to have fought in the streets in the early days of National Socialism. Today one must lead men into combat by overcoming all the contingencies of a modern war. Heinrich Himmler determines the requirements of the SS. They are truly exorbitant. Four hundred new officers a year. And even more exaggerated are the criteria it imposes:

"Each officer must be a complete leader. He must be a comrade and an example. He cannot order something that he has not already performed."

Toughness, fanaticism, willfulness. Need worthy leaders a chosen troop. The entrance examination to Officer Cadet Schools is terrible, physically, politically and "racially." Of center, general education has little importance even less social origin. In the Reichswehr fifty percent of the officers are children of officers. In the Verfugungtruppe they are but five percent. They are, on the other hand, as many as five percent the sons of peasants. The SS wants an aristocracy sprung from the people. The nobility of the new Junkers comes from their hereditary qualities not from their education. What counts is character. These principles make the traditional Offizier Korp smile /'Offizier Korp, which regards the status of SS and "pervenu" as synonymous. But Paul Hausser knows how to take every possible advantage of the enthusiasm of his recruits. He opens two schools for cadre training. In Brunswich, in a historic castle, Junkers study under crystal chandeliers, in vast halls with highly polished parquets. The park is immense and platoons pass singing among avenues lined with ancient trees. In Bad Tolz, one abandons the Baroque style for the modern. The SS Officers' School resembles a great citadel, erected on the edge of a picturesque, decorously sumptuous township. The foundation stone had been laid by Reinhard Heydrich himself, in 1934, a year before the seizure of power. In the background, snow-capped mountains seem to climb the sky weighed down by thick grayish clouds, and the Bavarian Alps protect the school with their mightiness. The whole appears monumental, with the low, understated, elegant buildings. Only the gigantic portal attracts attention because of the two very tall towers flanking it. Aspirants marching at a cadenced pace find themselves in an immense parade ground. A single black banner with the two white SS garlands in the wind. In Bad Tolz, it is sweltering in summer and freezing in winter. Instruction is very strict: lots of gymnastics & some philosophy. The essentials & temper the character & give these young aspirants a sense of authority & responsibility. Prairies and snowy slopes await them for the hard maneuvers and drills that go on, night and day, for long months. Hours of rest are few. The trainees gather beside large fireplaces, under chandeliers the size of wagon wheels, around low tables and in comfortable armchairs, in an atmosphere at once comfortable and monkish. In Bad Télz, one leaves baroque and romantic Germany for Spartan and primitive Germany; not far from Junkers Schule one wova Berchtesgaden, the Berghof of the Cape.

"It is from here that the second stage will arise, that of man the measure and fulcrum of the universe, the man-god. The man-god, admirable figure of being, will be like an image to be adored.... But there are still other later stages of which now & yet no time to speak."

Before shaping the universe according to the national-socialist Weltanschauung (conception of the world) national-socialist, Adolf Hitler wants to realize the German Lebensraum, (the German living space). He begins, now the race against time and toward war. On February 4, 1938, the Führer decides:

"As of today, I personally assume command of all armed forces. The former General Staff of the Wehrmacht becomes the Supreme Command of the Armed Forces (Oberkommando der Wehrmacht: O.K.W.) and passes directly under my orders as my military staff."

The decree & followed by a major reshuffling of cadres: sixteen generals are laid to rest & forty-four are changed to other posts. Wilhelm Keitel & appointed Chief of Staff, von Brauchitsh his aide for the army, Reader for the navy, Göring for the Luftwaffe. A month later; on March 11, 1938, the Reich Armed Forces entered Austria. And the Anschlus: Hitler thus carries out the program he had pre-announced in Mein Kampf recalling his native Braunau am-Inn. Vienna awaits "his" Führer in a joyous atmosphere with Tyrolean peasants in folkloric costumes and traffic policemen with hooked cross armbands on their dark blue uniforms. At the head of the military convoy, aiming at the imperial capital, with the deafening roar of its engines, and an SS battalion of Zeibstandarte Adolf Hitler, commanded by Sepp Dietrich. Motor-cyclists gray with dust, armored cars flowered already at the frontier, faces pulled by fatigue, but illuminated by joy; the Führer's Bodyguard could not be distinguished from the other soldiers except by his boldness and youth. For "Sepp" & a great day. His ruddy face shines in the Austrian spring sunshine. For this " old " soldier of forty-five, crossing a new frontier & always a moment of great excitement. And he doesn't mind waging war without firing a shot, when he arrives among "brothers of the breed."

The leader of the Leibstandarte has increasing military clout. He eclipses the head of the operation himself, armored vehicle general Heinz Guderian, one of the officers considered pit loyal to the regime. The SS, meanwhile, today even more so than after the occupation of the Ruhr, sees sympathy and popularity growing around it, And enlistments continue.

In Austria, the National Socialists have always been numerous. Even before the seizure of power in Germany, the SS had strong underground sections in Austria. It was the

Austrian SS that, led by Otto Planetta attempted the putsch of July 25, 1934, resulting in the death of Chancellor Dolfuss. But it was also a checkmate for the Nazis. Planetta is executed with twelve of his comrades, the party banned and hundreds of sympathizers forced to flee to Germany. The pious decided will reinforce the "Austrian Legion" which, before long, the SS will take over. Formed by a maximum of fifteen thousand men, they constitute, already now, the future cadres of the divisions to be born.... The Verfigungstruppe & organized as a real division, with General Staff and assault troops: the fully motorized Leibstandarte Adolf Hitler, three infantry regiments: Deutschland, Germania, Der Führer, two battalions for reconnaissance, an engineer battalion, a transmission battalion, a medical medical corps. While Sepp Dietrich, Paul Hausser, Felix Steiner, Karl Demelhuber, and Georg Keppler rush to prepare combat-ready divisions, Theodor Eicke does not remain inactive. The militarization of the thousand-man Totenkopf formation proceeds hand in hand with that of the Verfugungstruppe. The Totenkopf currently groups four regiments: Oberbayern, Brandenburg, Thuringen, Ostmark. Each unit will consist of three battalions made up of three companies of infantry cd one of machine gunners. All SS troops wearing the olive-gray uniform are ready for action, anywhere. They are perfectly trained to fight in the streets or in the open country. The "sidewalk soldiers" have become perfect soldiers. They lack, still, only the test of fire. Toward the end of 1938, in barracks and camps, training became more intense. For diplomatic or military purposes, it matters little. What matters is the ultimate purpose.

“We are to liberate our German brothers in the Sudetenland!”

By "coincidence," there exists on Czechoslovak territory a " Free Corps" dependent on the Sudeten German party, led by Conrad Henlein and Karl Hermann Frank. And, again by chance, this unit & controlled by the SS. It definitely seems to be in the very nature of the Black Order to have a special interest in the Volksdeutsche (i.e., for those of German descent, but citizens of a foreign state). Heinrich Himmler confides to his intimates.

“The vocation of the SS becomes " international." We are interested not only in the German nation, but the entire German "area"."

After 1938, he admitted foreign volunteers into the Black Order. In the course of two years there will be about a hundred, especially Swiss Germans. Among them are also Swedes and five North Americans.

The enemy strenuously defends a village whose roofs can be glimpsed from the shingled greenish and the countryside lush with crops. The men of the Verfiigungstruppe are flattened to the ground. Machine guns crackle. One must advance. The telephonists turn the cranks of the field telephones. Immediately a connection is made with the artillery.

Further back, cannons come into action. Raucous barking of departing shots, hissing of bullets passing over troops stuck in the advance, eruptions of flames and earth when the target & hit. Artillerymen know their trade and support troops very closely. Shots burst less than fifty meters from the front line, held by the infantry. Some shrapnel, even hits a few soldiers, which the nurses, promptly, carry to the rear. The barrage continues for long minutes, pounding the enemy positions. All the ground around seems plowed by the large-caliber pieces. Impassive in the holes, the officers stare at the watch. Suddenly the artillery extends its fire. The infantry can go on the assault.

- Vorwurts! (to 'assault!)

The men rush forward, protected by machine gun and mortar fire. They advance in quick leaps, then drop to the ground, get up to throw hand grenades sprint again amid the explosions and smoke. The village is reached. Machine guns crackle, house doors are kicked in with rifle butts. A machine gun flares and a hand grenade. Houses seem to swell. Walls burst and roofs collapse. The assailants are covered in dust; the camouflage colors of the suit cannot be distinguished anymore. Under their helmets, covered with leaves, their faces are a dirty gray color, but they are lit up by a smile. They are the victors. They hiss whistle blows. The officers run with binoculars the graphic mouse cards. They shout:

- The drill is over!

The SS men take off their helmets and their blond hair has golden highlights in the rays of the 'summer sun, just beginning of the year 1939. The maneuvers of the Verfugungstruppe, just finished, are held at an exercise location near Munster. On the top of a hill, the leaders took turns to follow, with binoculars, the maneuvers. Himmler put his pince-nez back on, looking satisfied. At his side Adolf Hitler, who likes very much to find himself on the fields of maneuver, amid the din of bursts and the fury of assaults, smiles. The Führer does not hide his satisfaction. He turns to the senior officers of the Black Order who surround him:

"A truly appreciable assault. They are great men!"

Paul Hausser receives the compliments impassively, but his eyes shine with pride. Hitler then turns to some Wehrmacht officers who have come to scout the maneuvers and observes:

"I think that was an excellent display of efficiency!"

He remains a few moments to reflect.On March 15 he entered Prague Bohemia-Moravia & was occupied by the Reich army. Slovakia proclaimed itself independent. Again the troops did not fire a shot.It is easy to assume, though, that this was the last time. Is his army ready? What he saw today in Münster favorably impressed him & he concludes this show of strength with words of admiration:

"Only men like these are capable of preforming such feats!"

The New German Order

By Jean Mabire

We are in Metz. The French campaign is over.... Heinrich Himmler is pleased to have chosen an old land of the Empire that & returned to the bosom of the Reich, to deliver this speech intended for the officers of the Leibstandarte Adolf Hitler. And it is to these men, the bravest of the brave, the most loyal of the loyal, that he wants to announce to them the new directions of the Waffen SS. Heinrich Himmler, day by day, sought to realize what has always been the great dream of the Black Order: the reunion, under one Empire, of all men of the Nordic race.

He speaks:

"I want to build an Order that expresses and develops the intimate concept inherent in the Nordic lineage, in order to attract to us all those in the world who have Nordic blood in their veins, removing them from the influence and domination of our adversaries. In the general framework of our future policy we will no longer have to clash with men of our own lineage, n& against the values that lineage represents. All men of Nordic blood must be at our side, with us."

The Reichsführer-SS pauses a few seconds. He dominates with his gaze the entire Fürerskorp, the finest of the SS divisions. It is made up of magnificent young men awarded, for the most part, the Iron Cross, merited in the recent French campaign. Among its officers, Sepp Dietrich bites his mustache with his grumpy old man's air, which so irritates Himmler. Comrade Sepp, with his frowning, ironic face, likes to assume the air of a Danube villager when the Grand Master of the Black Order launches his "high notes." Unperturbed, with a metallic stare, Himmler continues:

"I repeat, we shall have to have beside us all men of Nordic stock. This idea and purpose we have been pursuing for years and have never abandoned. Everything we have achieved up to the present day, & has been done always having in view our aiming at our ultimate goal. Everything we will still do & directed to the same end."

However, he cannot refrain from "moderating" his officers a little and reminding these "warlords" that they are all part of the same Order of which he the Chief:

"But the goal can be achieved if each of us does not stop only at what he loves, his activity, his company, his regiment-which he must love- and of which he must be proud - but he will look to something that is greater than any other in the world: the SS."

Himmler punctuates his words in a clear voice, somewhat high-pitched, but one that gives a clear sense that what he says flows from a deep, heartfelt conviction.

"The SS is but a means to the ultimate, eternal goal: the idea created by Hitler, the Reich that he founded, the Empire of all Germans."

The officers of the Leibstandarte Adolf Hitler are not just men who applaud a speech. They "feel" its essence and leap to their feet shouting the Heil of victory three times. Motorcycles and cars get back on the way to the provisions. It is necessary to resume the inspection of weapons, propose men for decorations or punishments, compile reports, prepare for night exercises and the march at dawn. Tomorrow they will leave for the English Channel or Holland. For the Caucasus or the Atlantic, for the North Cape or the Crimea. They do not yet know that a hard fight awaits them. They do not know that the life of an SS officer at the front lasts no more than a fortnight. All they understand now is that the Old Guard is changing its appearance. The Waffen SS is no longer just German. Alongside the Reichsdeutche and the Volksdeutche, they will soon be fighting alongside "German" volunteers. In a small town, from the wooden-fronted houses, the feudal castle looking like something out of a Grimm's fairy tale, a man in his forties, with an energetic face, works night and day surrounded by secretaries in olive-gray uniforms. In Hildesheim, in Hanover, in a land soaked in the blood of the Saxons once slaughtered by Emperor Charlemagne the Germanische Leitstelle (German Directorate) of the Waffen SS is installed. Dr. Riedweg does not mind the play on words used as the title of the newspaper created for the SS in arms: Werden. It actually means: " to become," but it also evokes the name of the town Werden, where pagans were massacred because they were guilty of hewing to the Norse deities. Franz Riedweg is not & German. He is - or rather was, since the Swiss Confederation does not allow such things - a Swiss citizen. A member of several "frontist" groups such as the Kampfbund or Schweizer Heimatwehr he & got very busy with some Swiss German comrades who were fascinated by national-socialist theories. He abandoned Switzerland, not withstanding remaining neutral in a war that spread, little by little, throughout Europe. Military doctor Riedweg - surgeon by profession, soldier by vocation - now has on his lapel the rank of Sturmbannführer of the Waffen SS. It was he who had the idea of the Germanische Leitstelle and managed without much effort to impose it on Himmler and Berger. Laughing thunderously, he likes to repeat that the Germanische Leitstelle is something lies between an employment office and a travel agency. By his doing, about seven hundred Swiss citizens clandestinely cross the border to form a battalion of SS Mountain Hunters and insert themselves into the regular divisions.

They have no language problem because the Romandi speak German very well, which they compulsorily studied at the cantonal school But Riedweg already has plans for the future and thinks these men will be useful to him the day he recruits the Walloons, and why not, the French. He knows the world very well to know that Nordic "good blood" can be found everywhere. But it is not yet time, and Riedweg meanwhile, in 1940, limits his activities among the Scandinavians and the people of the Netherlands. A curiosity. Riedweg is a son-in-law of Marshal Von Blomberg, who was dismissed from his duties in 1938 following a plot against Reynard Heydrich. Consequently, the commander of the Germanische Leitstelle, 0 G. L. is certainly not in the odor of sanctity with the S.D. or Sicherheitdienst. Such uni would gladly see him go the way of Réhm.... But he shrugs his shoulders and when they annoy him, he chases the provocateurs out of his office with the ancient Swiss war cry:

- Haaruus! (Out)!

A few days after crossing the Danish border, the Germans began recruiting men for the Waffen SS. The Danes bowed to force; King Christian himself did not want Danish blood to be shed in April 40. He has truly achieved something great and now every morning he rides his horse through the crowds in the capital showing that he does not care for German patrols and setting an example of passive resistance that resembles proud neutrality. One strain of the Danish population lives on German territory, and another German-speaking, on Danish territory. Therefore there will be no talk of annexation, and the border bars will remain in place. On one side and 'the other side of the border post mutually recognize the same distant ancestors. The Viking camp of Trelleborg is similar to that of Haithabu in Slesvig. Haithabu is one of the most important archaeological research locations promoted by the Black Order before the war.

The SS is impressed by Jutland's past, from where almost all Germanic peoples originated. Can they count on the local National Socialist Party? Founded in 1930 by Cavalry Captain Lembcke, and now headed by a doctor named Frits Clausen. A burly, bright-eyed, easy-spoken man who likes to lose a little too much schnapps and will take too long to get sober. His party, the Dane NSAP is a perfect copy of the German NSDAP. He wears the brown shirt of the SA, which is called Storm-Afdelinger here, and at every opportunity sings in Danish translation I' Horst Wessel Lied, Clausen bides his time. A young wolf grew up in the shadow of this big ox.…

Christian Frederik von Schalburg is but thirty-four years old, but he has had an eventful, adventure novel life. He was born in Russia to Baltic parents and spent his childhood in Ukraine. The outbreak of revolution finds him among the czar's cadets. He manages to escape with his family and reaches Denmark. He joins the Royal Guard and earns the stripes of Kaptjanlojtnant. Strongly impressed by what he saw in Bolshevik Russia, he cannot help but enter politics. Militant in the Danish National Socialist Party, & appointed youth leader of the DNSAP, before the war. At the time of the Finnish-Soviet conflict, Christian von Schalburg enlists as a volunteer, in the Finnish 'esereito, along with many Scandinavians. But he arrived too late to participate in the conflict. His desire to fight &, once again, faded. It is certainly not a parade troop like the Royal Guard that can satisfy his will to fight. He will, therefore, resign and enlist, among the first Danes, in the Waffen SS becoming one of the founders of the Nordland regiment. The Nordic myth. which in Denmark & a harmonious melody, becomes a 'complete work in Norway. The majesty of the landscape & the continuous testimonies restore, through the centuries, the eternal time of the Vikings. Nothing & small here, not the fjords, nor the Ic mountains, nor the characters. In the land of Peter Gynt, things are done big & completely. So Vidkung Quisling...

The son of a country shepherd from the wilder region of Telemark, he enlists in the army, where he will pursue a career that leads him to be Norway's Military Attaché first in Petersburg and then in Helsinki. He got to follow the Bolshevik Revolution as he participated in a relief mission for abandoned populations,in the company of the celebrated explorer Frjdiof Nansen. Back in Norway, he militates in the People's Party and & appointed Minister of War. His political avvenlre seems assured. Vidkung Quisling, however, cultivates deep in his soul a great dream: to affirm the superiority of the Nordic race and its mission in the world. He knows that the Vikings colonized Iceland, discovered America, founded Russia and created, around the 10th century, an immense domain. He has read, or rather studied, Gobineau, Chamberlain and especially Rosemberg.... Clinging to his native Telemark,obsessed with the heroes of the sagas, proud and dreamy. He cannot escape the seduction of the "Blood and Soil" theories triumphing in National Socialist Germany. In May 1933. a few months after Hitler seizes power, he founds the Nasjonal Samling movement, which has as its emblem the cross of St. Olaf, for Nordic revival. He organizes a kind of SA to which he gives the name Hird. In the elections he gets thirty thousand votes. For a country of three million, that is both too many and too few.... He continues undaunted. Well meaning, he does not remain insensitive'to the blandishments of the Black Order. His right-hand man, Albert Hagelin, lived for a long time in Germany as a party theorist. Dr. Hermann divides his time between Sweden and the Third Reich. Contacts between the " Nordic brothers" are excellent. When the Germans, on April 9, 1940, land in Norway, Quisling, who is 52 years old, assumes power and calls for no resistance to the aggressors. Not succeed, however, in convincing King Haakon to imitate King Christian of Denmark, and to remain among his people. The ruler leaves for England. Almost immediately, the Germans dismiss Quisling and appoint their compatriot Josef Terboven as Reichskommissär. The Nordic idea has, however, made its way. Norway's greatest living writer, Knut Hamsum, supports the initiatives of those who want to go "pious beyond" The Chief of Police,Jonas Lie, proves to be a fanatical sympathizer of the Third Reich and works in perfect accord with Gruppenführer Rediess, Himmler's permanent envoy. The young Norwegians are not slow to join their Danish comrades in the new SS Nordland regiment, which will be finally formed at the end of 1940. The Dutch situation closely resembles the Norwegian one. Queen Wilhelmina & took refuge, like King Haakon, in England.... There is a party, the National-Socialist Beweging, which can be compared to the Nasjollal Samling. The Reich commissioners, Seyss-Inquart, plays the same role as Terboven and Anton Mussert and resembles, in many ways, Vidkung Quisling. He has a remarkable personality. An alumnus of the Polytechnic School in Delft, he chose a career, in Holland of importance, as a hydraulic engineer. In 1927, at age thirty-three & already chief engineer for all of Holland. Truly remarkable career. Mussert has, like everyone, qualities & faults: he is authoritarian, orderly, ambitious, but, like Quisling, & of an inheritable naivete. His movement, created in 1931, plays a decisive role in Dutch politics. Three hundred thousand votes in provincial elections & fifty thousand adherents. For a country of twelve million, not & bad, even considering the slight regression, remarked by the NSB, in the period before the outbreak of war. What differentiates the Netherlands from Norway is that the Germans are considerably closer to the former. Indeed, for some Germans and some Dutch, the Netherlands is an extension of the Reich toward the sea. The SS likes to point out that it is precisely among the Dutch that they discover the pit beautiful Nordic specimens. The imagination gallops, just as on all the roads of the Netherlands run the columns of Mussert sympathizers, with their black uniforms and majestic bicycles with handlebars turned upward, forcing the cyclists to stand erect like soldiers at a military parade. The movement also has its " ultras," such as the intellectual Rost van Tonningen or the commander Hendrik Feldmeijer, who founded before the war the Weerafdeeling, a kind of SA, and organized Mussert's pet "praetorian guard" on the model of the SS.

In this climate, Himmler's permanent envoy, Hans Rauter, finds fewer interlocutors than Rediers did in Norway. Immediately, the recruiting sergeants of the Waffen SS got to work. June 119, 1940, Gottlob meets Anton Mussert, The NSB chief points out:

“Collaboration between brother peoples of German race, but not annexation....”

The German is not too committed and Mussert has some concerns. But His followers override him. Many Dutch have already joined the Reich troops on the battlefields.... Indeed, two brothers taken prisoner at Dunkirk while preparing to embark for England with the remnants of what had been the Army of the Netherlands are recaptured by soldiers of the Leibstandarte Adolf Hitler...

“Come with us…”

Covered in dust and glory these magnificent warriors speak almost their own language. The two young Dutchmen belonging to the N.S.B. feel among comrades. Without any problems or qualms of conscience they change uniforms. With a few hundred compatriots they find themselves in the Munich training camp, where a new Waffen SS regiment is formed: Westland, open to the Dutch and Flemish and created, by special order of Hitler, on May 25, 1940, fifteen days after the attack on the West.

In Belgium, chaos. King Leopold slandered and lonely, retreats to the silence of his palace in Laeken. A few politicians get busy. The population is bewildered. The fact is that there is not one people in Belgium, but two: Walloons and Flemish. At the moment, the French-speaking ones, who for a long time have had a certain supremacy in the country, appear as the losers; the Flemish are now taking revenge. The Germans take advantage of this situation by remembering the 'help that was given to them by the "activists" during World War I. They hint that they have in mind the creation of a new state, such as Croatia or Slovenia. The Black Order follows the situation closely and especially when it becomes more complex, Heinrich Himmler despises this people who are so deeply Catholic. The Flamming

Movement has seemed, for a long time a "parochial association." The adherents gladly adorn themselves with medallions, caps, scapulars, before setting out on pilgrimage to the Yser Tower, the cradle of Flamming nationalism, where on a Cross is the famous cruciform monogram:

AVV - VVK (All for Flanders and Flanders for Christ).

The leader of the movement, Staf De Clerg is a very picturesque figure. Leon Degrelle who knows him very well thus describes him, " A rubicund landowner, hirsute as a faun, his hands plump, always a little damp, a fine belly.. And the Quisling of Flanders. But he is not alone. There is also Jef van de Wiele -- Jef cognac to his friends -- who heads a tiny "ultra" group, the De Viag, Dutch for "flag," but it is also short for De Viaamsch-Duitsche Arbeidgeme-enschap, Flanders-German Working Community. He makes the exaltation of Northernism and paganism, which does not displease observers of the Black Order. Heinrich Himmler's personal representative, Jung claus, still pil monitors with surprise and interest the evolution of a number of military elders of the Verdinaso, or Verbond van Dietsche Nationaal Solidaristen, the league of Thiois national-solidarists, founded in 1931 by a curious character. Joris van Severen resembles a character of the painter El Greco, lost in our time. Slender, mystical, emaciated, he organized his movement as a kind of monastic guerrilla order. His style is more fascist than Nazi. His dream is to unite Belgium, Holland, and Luxembourg into one state, which he calls the Thiois Empire. We cannot know what he would have been able to do during the German occupation because, arrested during the offensive, and killed by French soldiers at Abbeville on May 12, 1940. He becomes a martyr and a symbol. His followers are divided. One side does the wait-and-see, the other switches to the Resistance. Most of the " tough guys" gather around Jef Francois, former head of the Verdinaso. Undoubtedly this is an excellent climate for Gottlob Berger's "recruiting sergeants," who have no trouble directing a good number of young Flemish men into the ranks of the Waffen-SS Westland Regiment. Among the first to enlist was lawyer René Lagrou. The order comes on December 3, 1940. It is issued by Gruppenfiihrer Hans Jiittner, head of the SS Furhrungschauptamt, the ideological military headquarters of the Waffen-SS, and great organizer

"By personal order of the Fuhrer three regiments are to be grouped together to form a new division, three infantry regiments and one artillery regiment."

The first regiment is the Germania, one of the oldest of the Verfugungstruppe, the one, to be understood, from Hamburg; the other two are the Nordland and the Westland, units grouping Danes, Norwegians, Dutch, Flemish. At the head of the new division will be called the best, in an absolute sense, of all the Waffen-SS military leaders, the man who was able to transfuse into the SS his spirit and style: Felix Steiner. He left the command of his old Deutshland regiment, and reached Munich where the responsibility of forming the first division of "German" volunteers awaited him. Steiner divides the Germans, the Volksdeutsche, the Swiss, the Germans, the Scandinavians, and the Dutch. The merger must be complete and he decides, as in the Foreign Legion, to use one language for training and commands. Logically it can only be German. Each volunteer retains his nationality, but this falls before the community of race, and, what is more important, before the camaraderie between combatants. Training begins immediately and with the only rhythm Felix Steiner knows: the running pace. The units are divided into maneuver camps between Munich, Klagenfurt, and Vienna. During I' the winter of 1940-1941 the men live among the snow and ice. on February 13, 1941, Gottlob Berger comes to check the first results of the training:

“Perfect, Steiner. It could not have been otherwise. But the Brigadeführer catches something in his superior's expression that he does not like.”

“Something wrong?”

“I would like your division to become even more "international" and more Nordic. How would you like some Finns and a few Swedes?”

“I will make some assault troops.”

They will soon be chosen a thousand to form a battalion of a Frankish Corps. Most of them, Finns, Swedes from Finland and Sweden who entered clandestinely, have already fought in the terrible winter war. They are surly, shadowy young men who care about forming an independent unit with their own officers.They will never part with their dagger, the pukko, and they will never forget that their greatest enemy, the only one, to clutch at the throat is the Russian. Their language, with raucous tones born in the thousand-year-old tundra, intrigues the Germans. They are preceded by the reputation of valiant fighters, and at the SS nothing above courage is recognized but loyalty. As for the Swedes, under the orders of one of them, Captain Schmiterloew, they dream of following in the footsteps of Charles XII and despise their fellow citizens clinging to neutrality and their comforts. Sometimes there are arguments between the followers of Birger Furugord and Snen Olov Lindholm, the two rival leaders of the Swedish National Socialist People's Party. At the beginning of 1941 many young Nordic Europeans experience their great illusion. They are and feel like soldiers in the same army. But peace is still very fragile c the new state has yet to be born. While waiting, they learn to fight among the snow of the Bavarian Alps. All that remains is to find a name for this new foreign division, the 5th Waffen-SS. The name Germany is proposed, but one must be found that will gives at the same time the idea of Nordism and 'adventure. The name will be: SS Division Viking. EN? April 1941, the new unit is ready to fight. It regroups about 20,000 men according to the typical structure of a selected Waffen SS division: A divisional staff, three infantry regiments, an assault battalion' (Finns), an armored cavalry regiment, a battalion of wagon drivers, an assault gun battery, an artillery regiment, an anti-aircraft unit, a heavy mortar formation, a transmission unit, a reconnaissance motorcycle battalion, a pioneer battalion, a transport unit, a commissariat service, a field hospital, a military court, the gendarmerie, and a section of war correspondents. The Waffen-SS continues to reinforce throughout the first half of 1941. The Leibstandarte is increased to the membership of a brigade. The Verfugungsdivision has now assumed the name Das Reich. Himmler, in Poland, has at his disposal five infantry regiments and two Totenkopf cavalry regiments In the meantime he mobilizes, from among the Waffen-SS men, a few battalions for use in the concentration camps. Military needs predominate. A "kamp/group" is formed, which takes the North name and & encamped in southern Norway. After June 1940 a Waffen-SS unit is stationed in Kirkenes, far beyond the Arctic Circle on the Finnish-Norwegian border. These SS lost in the far north waited an entire year for orders to go into action, as the days slowly followed the nights. This 9th SS infantry regiment seems to live outside the world, a world of ice, silence and sunshine.

In the Land of the Godſ

Greece, like a magnet attracts sun-born warriors. In 1940 they celebrated not the games of Olympia, but the soldiers of Sparta. The Germans remember the fragrant islands, the placidly blue sea, the stony hills brushed by the winds of beauty and strength. On October 28, 1940, the Italians invaded Greece. Better, they attacked it. They embarked on a conquest that they cannot, by their own means, accomplish. Far more were needed to violate the Greece of the gods! As was to be expected, the Balkans begin to stir. The mountaineers oil their rifles and roll their daggers. The Macedonians, come what may, are already in the bush. Bulgarians join a pact uniting Germans, Italians, and... Japanese. The Serbs imitate them. An old alliance is revived once again. Hitler wants to overthrow Stalin. A foreign coalition of reactionaries and communists kills Regent Paul of Yugoslavia and establishes the dictatorship of General Simovic and young King Peter II in Belgrade. In the spring of '41, selected German divisions leave France for Austria, Hungary, Romania, and Bulgaria. The Führer intends to stabilize the Balkan situation. He triggers Operation Marita, for which he postpones the great offensive in the East by a few weeks. To the South! The Leibstandarte, Adolf Hitler brought up to the strength of an assault brigade, has left Metz and the Verfugungsdivision, now called Reich, is on its way to Vesoul. Waffen-SS convoys trudge along the mountain roads. The desire to get first to the base from which the future offensive will start leads them to disrupt the other columns. Rather than give way to army vehicles, a young Totenkopf officer orders them to place on the road...anti-tank mines. Another goes so far as to point guns at Wehrmacht soldiers. Field Marshal Von Brauchitsch complains to Himmler, who feigns surprise.

“You don't have to take it out on some young officers who are a little nervous. There will be glory for everyone.”

On April16, 1941, German forces crossed the Yugoslav border. In the lead is the SS Reich division. In a few days, Paul Hausser's soldiers arrive in front of Belgrade. The Danube, with its muddy waters, bars the way. As night falls, only the rustle of the current can be heard. The whole division sheds on the boggy banks. Hausser loses patience. He summons Hauptsturmfuhrer Klingenberg, who commands a detachment of scouts.

“Go and see what is happening on the other side of the river.”

The young officer has a boyish face, illuminated by an eternal smile and his blue eyes. He takes command of a dozen men and embarks them on a large motor boat. Slowly, the small SS group moves upstream. On the 'other bank, no one can be seen. In the middle of the river, Klingenberg decides.

“Let's go for a ride.”

At the same moment, though, the engine stops. The current carries the boat drifting toward the suburbs of the Serbian capital. Upright arms of cranes and houses follow clearings of mowed grass. An improvised mechanic tries to get the engine running again. Efforts are futile. Lying in the bottom of the boat, his comrades are not very comfortable "sailing" in the middle of the enemy city. The first lights brighten the sky and the fortifications can be discerned. Finally the engine, coughing, starts up again. Klingenberg carefully observes the shores with binoculars. His aide asks him:

“What shall we do, captain?”

“Let's disembark!”

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And here are a dozen Das Reich soldiers, all alone in the middle of the waking city. On authority, the officer commandeers two cars - legend will say they were even cabs.... - six men on each side barely get in with their weapons. Klingenberg commands:

“To the German Embassy. Full speed ahead!”

The Reich representative in Belgrade lives locked in his apartment. The SS officer wakes him up, then, taking an immense flag with a hooked cross, hoists it over the palace. He leaves two or three men at the Embassy, takes back the two cars and orders the drivers:

“Immediately to the Yugoslav Parliament....”

The corridors are deserted. Finally the Germans discover a Serb in uniform. And visibly terrified. Klingenberg calls him "my general" &, gambling, declares:

“Belgrade & completely encircled. The attack will take place in about half an hour. I give you fifteen minutes to declare your capital an open city.”

What to do but bow before force? By radio, Klingenberg warns his commander:

“I am about to receive the capitulation of the Yugoslav capital.”

Hausser does not hide his joy.

“I congratulate you, you have deserved the Knight's Collar of the Iron Cross.”

Then Das Reich's cars and motorcycles gradually emerge from their hiding places and make their way to the suburbs of Belgrade. Four days later, on April 10, the Yugoslav exereito capitulates like the Polish exereito and the French exereito. New Victory Spring. In Greece the battle & harder & the Leibstandarte Adolf Hitler bears the brunt of this warrior adventure in the realm of the gods. Sepp Dietrich's men cross Macedonia, single-handedly giving a dozen wounded, and arrive at the Greek frontier. Before them are mountains and a hill: the Klidi. The position seems solidly held by the Greeks, the Australians and New Zealanders and a few British. The order of General List on whom the Leibstandarte depends, & simple: Break through.

It will take two days to succeed. Two days, more than fifty dead and a Knight's Cross for Obersturmführer Gerd Pleiss who commands the assault detachment. But after one mountain comes another. After one hill another hill. After one battle another battle. In the lead, as always, is the Leibstandarte reconnaissance battalion, commanded by a young

Sturmbannführer with a lean, hollow face, prominent cheekbones and a mustache so blond as to be almost invisible. His name is Kurt Meyer, but his men will not be long in nicknaming him " Panzermeyer": Meyer the tank. The Klissura hill seems even better defended than the Klidi. Two of the assault companies execute an encircling manoyra and begin to climb the mountain. Meyer attacks in front with a small group of soldiers. Everywhere mines burst and stone blocks plummet on the attacking men. The Greeks, well posted and defended, drop a deadly rain of bullets on the Germans. The SS men are pinned down. Hidden behind the rocks, they cannot even raise their noses. Then Kurt Meyer shouts, Forward! No one moves. Not even Emil Wawrzinek, his aide. Faced with the infernal, relentless firing of the Greek soldiers, the men of the Zeibstandarte "deflate." Panzermeyer tries one last card. Once again he shouts, Forward! To no avail. He then defuses a hand grenade and throws it into the midst of his men. They can do nothing but leap forward. *"Never, even in the course of a drill, have I seen such a perfect collective leap forward."* says Meyer. The men advance from rock to rock. The first one who laughs at 'adventure drags his comrades along. Shouting, cursing, laughing, the SS continue to advance. They storm the Greek positions and capture more than a thousand prisoners. Kurt Meyer reports to Sepp Dietrich I had only half a dozen wounded. The leader of the Leibstandarte grumbles *“Go ahead and capture Kastoria.”* Panzermeyer captures more than a thousand Greek soldiers and is awarded the Knight's Cross in recognition of his valor. The Leibstandarte "sets course" for the south. On April 20, 1941, it reaches the Metzonov Hill, a position of paramount strategic importance. The mountain cuts off the retreat of sixteen Greek-British divisions, which remain bagged in Epirus. For the men of the Waffen SS & undoubtedly the best way to celebrate their Führer's birthday. Three days later, Thessaloniki capitulates. The Greeks surrender, but the British continue to fight. Panzermeyer reaches Naupaktos, also called Lepanto, "And now," he says, "let us see the shipowners. The strait connects the Gulf of Patras with the Gulf of Corinth. To the north is Ellas proper. To the south, across the strait, the Peloponnesian peninsula. In these waters, in 1571, Don Juan of Austria, sheted the Turkish fleet. The azure waters were stained with the blood of fifteen thousand infidels. As for the fleet, Panzermeyer finds in Lepanto's road stead nothing but two festering barges. But he is in a hurry to learn what happens on the other side of the strait. Without thinking twice he has the motorcycles, and the side-cars of a battalion of reconnaissance, on the two barges. A modern interpretation of the Argonauts, Ie SS set foot on the decks of the boats, dispose of the "impedimenta" and on their bare backs take a sunbath c of foam spray. A gentle sea breeze ripples the waves. The boats take on water, but the boys keep them afloat, and Panzermeyr sees them pull away from the shore and begin the fascinating adventure. He fortifies at Naupaktos and places machine guns at street crossings. With binoculars he scans the sea and the northern road. Above this legendary scenery is the clear, blue sky. Suddenly a cloud of dust and a screech of ironclads. Machine gunners preen at the years ready to fire. It is only a huge automobile carrying Sepp Dietrich. In France, his face was lemon colored. In Greece, it is the color of pomadoro. He always has the same grumpy mood & turns his questions into shouts:

“What are you doing here? What about your men?”

“I cover the crossing. I sent them scouting across the strait.”

Dietrich turns eggplant-colored *“They are bikers. not sailors! I will have you transferred to the navy of war! Or if you prefer I will refer you to the Military Council! Panzermeyer lets himself be called a pirate and an idiot.”* Then Sepp grumbles *“However I will testify on your behalf at the trial I will write to your parents when they have shot you.”*

He climbs back into the car, which drives away in a cloud of dust. Panzemeyer hopes that the sea gods will be as propitious to him as those of war. The strait now looks hopelessly deserted. The boats are gone. They are either in some port or at the bottom of the sea. "Panzer" is nervous, smoking and drinking coffee. The binoculars explore the sharp horizon: a straight line between the blue sea and sky. At last two small pot-bellied silhouettes appear. They are the boats. They slowly come taxiing up. They are dangerously overloaded. On the decks a tangle of men. Some in green, some in khaki. They approach the shore. Now the Germans and British can be clearly distinguished An elbow is thrown. The boats, they pull over the sides of the pier. The prisoners disembark; their uniforms are in tatters and they are resigned, like all prisoners in the world. They go to a song and share the last cigarettes of blond tobacco. A new rattling, a new cloud of dust. Again Sepp Dietrich enters the scene, having returned to Naupaktos "to take a ride." He plants himself on his short legs, his helmet askew, his face like a ruddy old lansquenet. He watches the assembled prisoners and those disembarking. Panzermeyer barely holds back a burst of laughter. Dietrich does likewise but checks himself, balances a pd on his legs, hands behind his back, wrinkles his face. Reich troops occupy the entire north coast, from the Gulf of Corinth from the port of Missolunghi, to Mount Parnassus. Leibstandarte, crosses the strait. In the lead is the reconnaissance battalion. Panzermeyer, as usual, precedes his men. Pebbles, cypresses, temple ruins, statues. The Greeks have laid down their arms. That leaves still a few British, hunted through the streets and hills of the Peloponnese. The vanguards of the Leibstandarte are in Patras, on the other side of the strait already crossed by the Panzer SS. Sepp Dietrich, call Kurt Meyer *"If your boys were able to pilot boats they should also be able to unravel a locomotive."* Panzermeyer has always appreciated this kind of "logic" that totally excludes the word "impossible." He scouts among the bikers a former railroad mechanic. The latter finds the coal, ignites the boiler, operates the levers. The pressure rises, the machine whistles. In a cloud of dust the locomotive slides onto the tracks. Cars are attached. Machine guns are placed at the doors. Thus is born the first Waffen-SS armored train. It runs through the passage of Arcadia. Far-West atmosphere and version from the Greeks, Sepp Dietrich nibbles on his cigar. Panzermeyer whistles an obscene song. A young man returns in thought to his Gymnasium and recites in a half-voice: And in Arcadia ego...Finally, the Leibstandarte Adolf Hitler arrives at the cradle of his dream: Sparta. But here an order awaits them. The same one that reached them, not long before, there in I' Auvergne: "Leave Athens to take part in the Victory Parade." German patrols march on all the streets. The victory parade is textbook perfect, the pit stupendous of its kind. Leading the troops is the Leibstandarte Adolf Hitler preceded by the Panzermeyer reconnaissance battalion. Meanwhile, new orders have already arrived. The first stop is known: Prague. One guesses the second: Kiev. The first great adventure of the SS is about to begin. From the Baltic to the 'Atlantic, from the Aegean to the Azov Sea, from Bavaria to the Caucasus, the Fuhrer's men live their prodigious warrior epic.

The Swaſtika Over the Caucaſuſ

A black background on which stands out a heavy sword outlined in gray, some Gothic letters in red, and two large SS in runic characters in white.

The SS is calling you!

It is the cover of a pamphlet, some fifty pages long, which was widely distributed and disseminated throughout Europe. Huge posters were also put up with very realistic drawings of soldiers on parade or in combat: rifles and helmets lined up, menacing machine guns protruding from a wall to target invisible opponents. The great myth of the "Crusade Against Bolcevism" gives printers a lot of work. The purpose is clear: all the countries of Europe must take part in the struggle on the Eastern front, and arrows must be shot from every nation to stick in some land between Karelia and Crimea... And like a great international lottery of military glory. First, the allies of Germany. But these soldiers are not asked to be volunteers. After the start of the war in the East, the Finns entered the battle to retake the territories lost during the winter war, the Romanians to take back Bessarabia, the Hungarians because they have always hated the Russians, the Bulgarians because they want to be on the side of the victors, and the Italians, finally, because they have to support the German ally who, a few months earlier, had pulled them out of that big Greek entanglement. It will be two hundred thousand of Mussolini's soldiers who will suffer and die in Russia, They will fight with the same heroism as the Slovaks and Croats who owe this new Europe a national independence, though still precarious. The Germans waste no time and gather volunteers in those countries they claim to "liberate from the Stalian yoke." They are now with them, units of Latvians and Estonians , of Belarusians and Ukrainians. We will meet them again along our history. Efforts in recruiting volunteers are greater especially in Western Europe, beginning with the "Germanic" countries that have already given the Nordland and Westland regiments of the Wiking Division. Gottlob Berger, even before the attack on Russia, formed a new Waffen SS regiment grouping Dutch and Flemish and to which he gave the name Nordwest while a new battalion of Finns is called Nordost. True to Nordic principles, the SS decided to take no interest except in volunteers of the Germanic race. This time, however, it is not to incorporate them directly into a large unit along the lines of the Foreign Legion, with German commanders and German language, as in the Wiking Division. They form national legions dependent solely on the SS, but where each contingent will retain its own language, flag and officers. Formula this decidedly bastard that will cause much bitterness, and exacerbate patriotism, most felt because of the harsh treatment of certain German instructors…

The Danish flag, red with a white cross, garters in the wind blowing from the Baltic cd ripples the scarlet cloth on which is written, Frikorps Danmark. Behind, parade the new Danish volunteers from the summer of 1941. Many of them still wear Tuniforms of the Royal Guard. King Christian did not disapprove of this operation, and many young soldiers of his Guard think Tavventura will look better in Novgorod than in Copenhagen. Of the five hundred first volunteers, half are from the Royal Armed Forces and most are not even members of Clausen's National Socialist Party. Listruzione incomineja in Hamburg. The Danish Free Corps quickly exceeds one thousand five hundred men. They are commanded by Obersturmbannführer Kryssing, a career officer, already commander of the fifth danesc artillery battalion. And a career military man who doesn't want to hear about politics:

“Cut it out with these stories! We are here solely to fight communism. The first one who dares to discuss politics, I'll put him in the brig.…”

In this, Kryssing & supported by his aide, Hauptsturmführer Thor Yorgensen. Sent to the Bad Tolz Officer's School, he emerges a staunch anti-Nazi, and the education of the recruits entrusted to him is carried out on a purely military and not at all political program. Will the Frikorps Danmark one day succeed in forming a real fighting unit? Gottlob Berger does not despair. Heinrich Himmler intervenes:

"I cannot even think that real Germans are incapable of fighting. Everything lies in giving them a good leader."

The leader will not be a German but a Danesc. Christian Frederik Von Schalburg arrives one morning, cap on his ear. The black-white-red ribbons of the Iron Cross earned in Ukraine with the Wiking Division and the ranks of Sturmbannführer.

"So, Christian, tell us, Russia..."

"These are events that cannot be told. They are experienced..."

He takes the Frikorps into his hands and gives it, immediately, a "formidable shake." The personal magnetism of this leader & undoubtedly undeniable. Kryssing is eclipsed. In a few months, the Danes are ready to fight and go into action at Demyansk on the Northern Front, where Totenkopf Division is fighting. Von Schalbure personally leads them on the assault. He can rightly repeat La Rochejaquelein's famous words, *"If I advance follow me, if I retreat kill me, if I die avenge me."* He falls, shot dead on June 2, 1941. The Waffen-SS will make Christian Frederik von Schalburg a legendary hero. His successor, Hans Albert von Lettov-Vobeck, falls in turn. Obersturmbannführer Borge Martinsen then takes command of the Frikorps. He is an excellent officer and a convinced SS. The Danes want to fight as a Frank Corps in connection with the Totenkopf Division against enemies at the front, or against partisans, they will sustain difficult and often fierce fighting. Meanwhile, Martinsen founds, in Denmark itself, the Schalburg Korps a kind of SS and reserve force for the Waffen SS. Numerous Danish volunteers join, in late 1942, their Norwegian brethren to form a new SS division, the 2nd, "held in trust" by Wiking, called Nordland and of which they will form the Panzer-Grenadier- Regiment-Danmark. Meanwhile, at the beginning of the war in the East, a second wave of Norwegians joined the Waffen SS. On July 29, these volunteers landed in Kiel, under the orders of Hauptsturmführer Jörgen Bakke, and formed the Den Norske Legion. They will soon be one thousand five hundred men, most of them from the "German SS," a " civilian" organization created even before the start of hostilities on the Eastern Front. Vidkun Quisling does not willingly see the birth of this movement in Norway, because & jealous of its independence & convinced that it should not be taught lessons in " Nordism " by anyone, least of all the Germans. But he underestimates the ambition of Jonas Lie, police chief. He is a 40-year-old man, with blond hair, as ricey as a sheep's fleece, with a brutal mask: a tough guy. He met, while serving in the international police in the Sarre, Reich Commissioner Terboven and therefore synthesizes better with Himmler's representative, Rediess. Jonas Lie decides to make a kind of internal putsch, enlisting the 'help of the militia of the Nasjonal Samling. on May 21, 1941 the members of the 7th Hird regiment are gathered in Oslo. The Chief of Staff of this Norwegian SA, Orvar Saether, announces that he has formed the Norwegian SS. He gives the floor to Himmler.... The Reichsführer-SS, in fact, wanted to be present on this solemn day. He takes the floor:

"The history of SS, from 1925 to the present, is a very long history. Continue to do with us what we began to do before you. You will, from today, also be the guardians of the Nordic lineage, like your compatriots serving in the Wiking Division."

Exactly one month later, these first volunteers receive their baptism of fire in Ukraine. Himmler is already taking an interest in the second generation. He watches the men of the third. They are giants, axe-cut, wearing a light uniform and an armband with St. Olaf's cross and double gladius. Jonas Lie departed with his men in the Norske Legion. On the Leningrad front he will earn the Iron Cross. From late February 1942 the Norwegians began long ski patrols. Some patrols will cross enemy lines performing real commandos actions. At the end of the 'year they will join the Nordland Division to form the Panzer-Grenadier-Regiment-Norge. The third regiment of this new SS division will consist of the survivors of the Niederlande Legion. It is the Dutch, undoubtedly, who provide the largest contingent of volunteers to the Waffen-SS. In the Wiking, they are in preponderance. At the beginning of the war in the East, two thousand five hundred other Dutchmen enlisted in the new Niederlande Legion. They are commanded by a career officer in the Royal Dutch Army, Colonel Stroik. And encouraged by another officer, General Seyffardt, former Chief of Staff of the Dutch Army, who offers the volunteers the tricolor flag. The scene is repeatedly photographed. Two years pit later, General Seytfardt is assassinated by partisans, and an SS regiment will bear his name. For the moment 'atmosphere looks more like a kermesse than a departure for the front: garlands and accordions. The Dutch volunteers are politically well-framed: most belong to the Weerafdeling, a Dutch SA, or the NederJansche SS, created after September 1940 by the lenient pit fanatically social-nationalist Mussert Guard. Their leader, Heindrick Feldmeijren, makes exactly the same policy as Jonas Lie in Norway: increase the number of local "collaborators" and then enlist them in the Waffen SS. Feldmeijer did the Balkan campaign with the Leibstandarte Adolf Hitler and will serve in the Wiking. He will earn the Iron Cross and rePort a very serious wound, At the end of the war he will disappear during a bombing raid (Lie, on the other hand, will die of a heart attack that has all the hallmarks of suicide) . The Dutch who leave for the Eastern Front get to be commanded by their own officers, forged by the Westland regiment and rough-hewn by the Nordwest regiment. Education in Poland. Departure for the front in the middle of winter, direction: northern front.

“Rendezvous in Leningrad, say the Dutch.”

They meet in the snow trenches in front of Novgorod, the sacred city of Rurik le Varegue, the Swedish founder of Russia. But it is not time for historical reminiscences about the glorious Nordic past.…Siberians attack. The German front lines are rushed past. The Soviets infiltrate and overflow. They are everywhere. Is the Leningrad Front about to collapse? German General Staff officers are wasting no time. Let's throw everyone into the battle.

Rifles, a few machine guns, hand grenades, etc. They gather all the men who are in the depots: pioneers, artillerymen, gendarmes, drivers... to alone the watchword: get killed on the spot rather than surrender. And the Dutchmen? In line like everyone else. But they have just arrived and have no experience.... So much the worse.They wanted to be SS. Let them prove they didn't do it to make themselves look good to the Amsterdam girls.... The volunteers lack neither enthusiasm nor conviction. They lack, however, equipment, education, armament. They get slaughtered and suffer heavy losses. The Flemings who came to the front with them, in the same brigade, suffer the same fate. A curse seems to weigh on the Flemings throughout their bloody adventures. After the disastrous baptism of fire at Novgorod their legion will be disbanded. It will be reconstituted pit late. Against all expectations, at the beginning of the offensive in the East only a thousand men will enlist in the Waffen SS. Most of the "tough guys" from the various Flemish movements and subdivided into the Westland regiment of the Wiking Division,¢ fit, without any difficulty, into the SS. The newcomers have, however, a crisis of nationalism and Catholicism. They set out to fight Russia "for hearth and altar" and did not find the crusade atmosphere they hoped for and expected. The Waffen-SS did not know what to make of these " crusaders who regret that they did not leave taking the curate with them..." No insults are spared to them. *“Nation of idiots... People of serfs,”* The poor Flemings sigh. *“These Prussians are even worse than the NCOs of the Belgian army!”* A small core is, however, made of a different stuff and strives to become a true SS unit. It includes young men who come from the "civilian" Flemish SS of the Allgemeene Schutz Scharen Vlaanderen and have formed a militia of the size of a regiment in Antwerp. Old "Dinaso" Jef Francois enlisted, as soon as the war broke out, in the Waffen-SS and, in the field earned himself, the ranks of Untersturmfithrer.

All units need their hero. The one of the Flemish SS will be Raymond Tollenaere, Before the war, he had been the commander of the Viaamsch Naational Verbond in Staf de Clerq and, in 1940, at the time of the German 'attack, had been arrested as a "fifth column agent." He certainly did not forget his " sojourns " in the various prisons of Flandria and Normandy. Now it is time for his revenge. He hopes to have it on the Eastern front, at the head of his Flemish volunteers. He leaves among the first and falls among the first, on the Wolchow, not far from Leningrad, in the course of the terrible Russian counter-offensive, early in 1942. Three regiments of Spanish volunteers are in arms, lost in the North, on the thankless Leningrad front, sunk in the snow, spied on by death. Coming out of a civil war. Franco could offer no more. Even among the Spanish peré there are diehard enemies of Russia who do not miss the chance to assault her, once again, and put the knife to her throat. They have admired the feats of their fellow skiers, Relations between the Spanish volunteers and their neighbors, the Dutch volunteers, are excellent. However, General Muiioz's troops are not part of the Waffen-SS, but dependent on the Wehrmacht. In 1944, "for diplomatic reasons," the Azzurra Division will be withdrawn from the Eastern Front and will repatriate together with a few hundred Portuguese from the "Green Legion," Many Spanish volunteers, however, will enlist, in their personal capacity, in the Waffen-SS and specifically in the 24th Division, in which there are numerous Italians. Some we will find in Berlin, in the last tragic days, on the 'last anti-Bolshevik trench, alongside a few other French volunteers. The French Volunteer Legion, initially in the employ of the Wehrmacht, had its first clash with the lemic, not far from the Das Reich area of operations. For a very long sctnight from Dec. 7, 1941, the volunteers with the tricolor crest, fought on the shores of Lake Dijukovo, some sixty kilometers from Moscow, losing under deadly fire two of their best officers, Lieutenants Dupont and Terraille, and nearly half of their manpower. The very few survivors would find themselves, three years later, in the SS Charlemagne Division. Of all the National Legions, the one that deservedly gained the most fame and glory-the only reputations that count on the Eastern Front- is undoubtedly the Wallonie Legion.

A thousand men left Brussels one morning in the summer of 1941. They will make their first military experiences in the Wehrmacht, then move on to the Waffen-SS. Leon Degrelle dominates his comrades from the 'height of his unquestioned personality. The founder of the Rexist movement, he boasts of being the youngest political leader in Europe. In any case, he imposed his own style: a mixture of insolence, poetry, and facetiousness, which seriously shook up Belgian political life. His hair dark, straight, his eyes a little sunken but sparkling, his gestures wide, his speech easy, Degrelle is a big personage. He loves facetiousness, somewhat heavy foods and leads a very serious life. He leaves for the front as a machine gunner and earns his stripes in the field between an assault, a political meeting, a wound. He dreams of reconstituting the old Empire of Charles the Bold and his legionnaires call him "Modest I of Burgundy," which makes him proud. When he leaves for the Eastern Front, at the age of thirty-four, he certainly does not imagine that within a few months he will cause in the Waffen-SS, the great ideological turning point. At the moment he has but one theory: in the new Europe that will arise, only those peoples who will have contributed to its creation, with risk and blood, will have the right to speak. The Walloons spend their first winter in the Donetz region. At the end of February 1942, they arrive in the village of Gromavaija-Balka. They are alone on the endless steppe over which frosty gusts of wind hiss. Where are their friends? Who knows? They must be in some corner with the SS of the Wiking Division.... Impossible to dig trenches. The volunteers take cover behind ramparts of ice blocks, cut with axes. Three times the Russians attack. Thousands of men suddenly rise from the snow, disrupt a Wiking company that gets annihilated on the spot, and then attack the

Legionnaires. They number four thousand against little more than five hundred Walloons. Stunned, Degrelle's men count the Russian wagons. There are fourteen of them! Dragged by Lieutenant Buyds, who seizes a light machine gun and fires volleys advancing, the Walloons counterattack, singing an old Rexist song. They all fall and, with them, the officer. The "Burgundians" are rescued at the last moment by the intervention of the Stukas first and the Panzers later, but they have lost half of their numbers. After a few weeks at the front, of twenty-four officers, only one remains in the battalion. The survivors, reinforced by new volunteers who came from Belgium, participate in the spring offensive in Ukraine. The Germans and their Romanian allies march toward the Caucasus. The Walloons do all they can to be in the vanguard. For a hundred and twenty hours they fight in the village of Tijerjakow and lose in combat John Hageman, pastor of the Reich youth, who left among the first with the most daring of his boys, some of whom are but sixteen years old. The Reich Forces rush toward the Caucasus. In the lead are mountain hunters and the Wiking Division.

On a sun that transfigures the landscape and radiates with a golden light the domes of churches, Felix Steiner's men attacked Rostov, July 22, 1942, The Russians have had a whole year to prepare insurmountable defenses: minefields, grids, anti-tank obstacles. The Wiking chiefs send the best unit commanders on assault: Gille, you reach the outlying roads, and you Miihlenkamp, you set up an airfield. And these magnificent soldiers, for whom the word "impossible" does not exist, transmit their victory bulletin to Command after a few hours: Objective achieved. Steiner gloats with joy. Rostov is ours! The Wiking Division quickly crosses the city, leaving soldiers at a few crossroads to regulate traffic. Not but a few minutes pass and the men are hit by Russian soldiers left within the city. The Wiking is forced to retrace their steps, and recapture Rostov, at the cost of very hard fighting, street by street. The Russians get themselves killed rather than surrender an inch of ground. Chariots, intervening to snuff out soldiers hiding among the rubble, fire at zero. The entire town is raked house to house. Steiner thinks of everything, even cutting off the enemy's retreat. He calls the leader of his armored units: Mihlenkamp, there is a ford on the Don, ten kilometers from here. Cereate, Mihlenkamp, dapper in his black uniform, replies simply *“to make allowance, Obergruppenturer, it is in our hands.”* In the center of Rostov the fighting will last a few more days. The Soviets doggedly defend the N.K.V.D. building, the cathedral of their regime. The policemen, wearing caps with raspberry-colored bands, get themselves killed one by one rather than give in. The SS appreciates and knows from experience this stubborn and heroic resistance. They comment how the SS-men fight well against Stalin. Blokhaus, barricades, barbed wire. Molotov bottles explode on tank armor, thrown from rooftops, by sharpshooters. After Rostov, the Caucasus.

The Wiking Division crosses the Kuban, Rubber dinghies slowly advance. The heat is such that the rubber melts and water trickles in. It is removed with empty cans of preserves. The division now crosses the Maikop oil fields. And it is easy to guess the target of this summer offensive: it is Tuapse, on the Black Sea. We advance in a dust that sticks to the skin, Heat, thirst and mountains.... Victory eludes. The Russians retreat to the peaks, worrying not to leave in the the hands of the Germans neither arms nor men. The Fuhrer's HQ order’s are precise, *"encircle the enemy forces and destroy them... "* But where are the enemy forces? Rear-guard fighting and isolated shots. Many bodies on the sides of the track. A tank burns, lost, in the middle of the vast sunflower fields. Occasionally a Cossack village is encountered. Plum orchards, songs, vines. Piecoli sheets of cultivated land, in the immensity of the steppe. And a completely different world from ours. The SS men of the Wiking Division no longer know whether they are still in Europe or are already in Asia. Do they think the war is coming to an end? ....At Christmas: Tiflis. In the spring: Babylon! Leon Degrelle improvises a geopolitical lecture to his Burgundians,

“We will meet, on the sacred rivers, on the Tigris and the Euphrates, in Africa with Marshal Rommel's army about to cross the Suez Canal!”

And he concludes, with his communicative laughter, the war will end in the cradle of mankind! In this summer of 1942 victory seems as close and possible as ever. For the Reich troops, for the Caucasians, who welcome them as liberators, "new times" have arrived. By the end of the war, the Waffen-SS will absorb all these Legions, which, although they having lost hope of victory, will remain loyal in disorder and defeat. Local militias, Soviet prisoners, Orthodox Muslims, hillbillies, old "Whites" resurrected from history, constitute a multicolored but weak Army. And a flourish of the most varied colored coats of arms on the Wehrmacht's olive-gray uniform, testimonies to nationalities, many of which emerged from the Soviet night. Hates dormant or still alive find their exaltation in a new crusade. Knights gallop again on their steeds, but with Mauser in their holsters, following foreign flags where the Turkish crescent and beside the Reich's hooked cross. How &, now, far from the great Nordic myth! Caucasian volunteers have turned Berlin's army into an army of Babel. Race and oil are enough and enough to make the Caucasus a more than "interesting" place for the SS. Political ambitions & wartime affairs take a back seat. What matters now & give birth here, as throughout Europe, to new Legions. The Georgians, first, provide the contingent for six battalions, because, as the émigré Nikuratze tells his friend Rosemberg, *"Georgia stands to the Caucasus as Germany stands to Europe...."* The Armenians are not long in remembering that they are "diehards" and cost five battalions. They speak a language that the Germans really like, *"We hate the Russians and the Jews as much as you do."* Every population in the Caucasus claims autonomy. Turks, Tatars, Kalmyks, Turkmen are agitating. *"We must create"*, they propose, *"the Republic of Crimea, of 'Azerbajdian, of Volga."* The Germans are not unbalanced as far as the political future is concerned, but, at present, they accept volunteers. They are pouring in from all over, from the Don to the Volga, and the Wehrmacht is enlisting them in a semi-clandestine atmosphere, because the orders from Headquarters recommend caution. Certain hill tribesmen have risen up against the Soviets, before the Germans' arrival, and the relations that are established are of cordial cooperation. 1 first to be surprised at the reception, unusual for them, of the North Caucasians, are the SS men. Heinrich Himmler, has ready, as usual, the explanation, *"Muslim populations understand us more easily than others. Allah's Paradise & for the warriors. Germans & Muslims both have a cult of strength. Recruits also extend to the many populations of Central Asia."* Among them elements who, properly trained, can become excellent fighters "against Bolshevism." Men from the Kazan, the Ouzbeks, Kyrgyz, Turkmen, flocked into the autonomous battalions that would later be grouped into a special unit called Osttrkischer Waffen Verband der SS and that would bear the poetic name of Harun-el-Raschid. More than a hundred thousand Caucasians and Asians will thus be enlisted in the Reich Forces, among whom will be found, Ruthenians, Baltieans, Ukrainians and more than thirty thousand Cossacks. The crossing of the Caucasus will also give the opportunity to rcalize an exploit, at the same time, sporting and mystical: the conquest of the Elbrouz.

The ascent accomplished by Wehrmacht mountain hunters, arouses the interest of the Ahnenerbe and the initiates of the Black Order. For Heinrich Himmler and the SS, the Caucasus is much more than a victory. For them it represents a symbol. On August 21, 1942, two dozen German mountaineers begin the final stage. A raging wind from the Black Sea blows. A storm rages and snow falls thickly. The cold becomes unbearable and freezes all the equipment. The men, with great effort, continue to climb in a whirlwind of snow that impedes them. Before noon, the roped parties under the orders of Captain Groth and Gümmerler reach the summit of the Elbrouz. Adjutant Major Kümmerle plants the Reich war flag. At 5633 meters an icy wind unfurls the banner with the black cross. The hooked cross flies over the Prometheus Caucasus. In this summer of 1942, the Armies of the Reich, of which the Waffen SS is the spearhead, make the sword of Siegfried seethe in the Caucasus sun. The Germanic heroes rise from legend, invincible. Five months later, in the ruthless rigor of the second Russian winter, the drama of Stalingrad is consummated.

Panzer'ſ on the Steppe

Night has been falling for many hours, but for Adolf Hitler the workday has just begun. He allows himself a moment's pause to sip a bland broth. The light from the lamps accentuates the signs of fatigue on his face. At times he looks a wax statue, but the flash of his gaze brightens the face marked by the struggle against fate. As is his habit, he speaks to himself. He knows that Germany is engaged in a fight to the death. He knows that his greatest asset, in this implacable war, is men. And he speaks of those he considers the best, *“The Waffen-SS constitutes a select corps of extraordinary men, totally dedicated to an ideal and loyal to the death.... In thinking about that he rediscovers that flame that burned in the early years of the party's struggles, when all around it was nothing but a handful of fanatical and loyal boys. Today there is fighting from Munich to Karcov.…”* The SS knows that their first task was to be an example to all and that all eyes are fixed on them. The Führer has decided to equip the Waffen-SS with better weapons. From the beginning of the war in the East, Paul Hausser has been demanding tanks. Everyone knows this old "grumpy fox," who in Russia turned out to be one of the most courageous commanders, which is not rare, but also the most capable of all German generals. Hausser remains a Prussian officer of the highest order, but possesses in pitt that 'somewhat mysterious air that surrounds all leaders of the Black Order. The Führer decides, *“I authorize the creation of an SS General Kommando and to entrust Paul Hausser with it.”* He will also give him the indispensable means, in mid-1942 the best divisions of the Waffen SS, Leibstandarte, Das Reich, Totenkopf and Wiking. become Panzergrenadieredivisionen and receive the long-awaited tanks. Himmler is now an important figure on the military level as well. He is not pit merely the "first policeman" of the Reich. He controls the best soldiers. Der getreue Heinrich has succeeded, as was his goal, in getting a real SS Army established, In fall 1942 pud have two hundred thousand fighters. Now, he wants to go further. He got the weapons and he wants the men. In one year he will bring the Waffen-SS's numbers to three hundred and fifty thousand men. More divisions are created. Immediately two mountain units: the 6th, North which will fight in Finland and the 7th, Prinz Eugen, in the Balkans. The cavalry brigade will become 18th Cavalry Division and will be christened Florian Geyer, in memory of the veechius leader of the rebel peasants of the German Renaissance, Sax Two more Panzergrenadieredivisionen equipped with the most modern weapons are thus formed. They are the 9th Hohenstaufén,in homage to the famous German dynasty and the 10th, Frundsberg, named after the creator of the Lansquenet Corps in the early 16th? century. When a German Army disappears in the maelstrom of Stalingrad, other cohorts will join the ranks of the SS. For the first time in the history of the Corps, they will be volunteers. These eighteen-year-old boys are naturally passed from Arbeitdienst camps to Waffen-SS camps. But this compulsory enlistment causes an avalanche of complaints. Pastors and priests ask parents to write to the Führer to complain. And so do some bishops... The SS is considered, in fact, somewhat pagan. Heinrich Himmler wonders if he has not acted hastily and summons his loyal Hans Jütter, head of all administrative services, *“Find me a means to calm the "cravings" of these preachers....”* The Obersturmführer is not long in finding a compromise and informs the parents, *“Your children will do one month of education and then they can choose between the SS and the Wehrmacht.”* The instructors at Hohenstaufen and Frundsberg know their stuff. Only three boys, at the end of their education, will ask to leave the SS! It must be said that the prestige of the SS was never that great. From Kharkov to Demiansk, in the course of the harshest fighting on the Eastern Front in early 1943, the selected divisions performed real miracles. Joseph Goebbels wrote in his journal, *"If we had twenty men like Sepp Dietrich we would not worry in the least even if half the world was arrayed against us on the Eastern front."* After Stalingrad, Leningrad. The Russians seem determined to bring back a new prestigious victory in the North. On February 10, 1943, they attacked in the Krasny-Bor region, launching a dozen divisions, supported by tanks, into the battle.

Facing them are the Spaniards of the "Blue Division" and the SS Polizei Division. General Esteban-Infantes faces more than thirty thousand men and about one hundred tanks. He can line up, barely, five thousand men whose only shelter is holes dug in the snow. His reserves consist of a few cyclists, pioneers, and artillerymen without guns. His orders are explicit, *“Run out of ammunition, fight with hand grenades, then with hoes and finally with daggers....”* Three kilometers of advance cost the Russians ten thousand men, but the Spaniards lost about sixty percent of their numbers, and only ten percent of the men in the rifle battalion were in condition to stand. The Flemings, who were fighting in the same sector, went on the counterattack under the orders of Hauptsturmfithrer Schellong. They are supported by some Tigers sliding on fresh snow.

Hand-to-hand combat! The Finns want, at any cost, to regain the trenches lost by the Spaniards. Schellong orders, *“Conquer them and stay there!”* They will defend them for eight days before being replaced by the Germans. It is the Mountain Hunters who take their place in the trenches and holes. They are greeted by. ghosts with prey wrapped in rags, with pulled facial features, week-long beards. In their eyes is still all the horror of the long terrible hours spent in there. In the rear, trucks await the Krasny-Bor escapees. Engines roar in the cold February air. With slow, heavy gestures, the survivors hoist themselves aboard. Of five hundred men, exactly forty-five remain. Those of the SS Polizei, terribly tried in their attempt to block Soviet attacks, fall back to their starting positions at the frozen Snow. The Waffen-SS men stand on the shores of Lake Ladoga, a lake that & an immense frozen mirror, in the milky brightness of winter. Snow and frost paralyze the entire front. Meanwhile, at the General Staff, spring operations are being studied. 1943 will be the decisive year for one of the two contenders. The Totenkopf Division, which suffered huge losses in the vicinity of Dimiansk where Hauptsturmftthrer Georg Bochmann's tank men managed to break the encirclement, was sent for a rest in October to France. She arrived there just in time to participate in that military walk that would lead, in November 1942, to the occupation of the "free zone." In February, the Totenkopf were recalled to Russia. Three-quarters of its personnel are young recruits, but they are commanded by a man who considers his division the best of all the Waffen-SS.: Theodor Eicke. On Feb. 26, a few days after their arrival on the Eastern Front, news spreads that tugs at everyone's heartstrings, "Papa" Eicke has crashed! The "Fieser Storch", the Gruppenfiihrer's small plane, was shot down beyond the Russian lines in front of Orelka. The Chief of the Totenkopf dead. The decision is immediate spontaneous, concordant. His body will not remain in Russian hands. A commando of volunteers penetrates deeply into the Russian rear. Eike will rest under the symbol of 'eternal life that distinguishes SS graves. A regiment will bear his name. The entire Totenkopf Division prepares for the March 1943 offensive. For many weeks, the Waffen-SS operated in extremely difficult situations in the central sector of the Eastern Front. Karkov & threatened with encirclement. Two Soviet armies have been launched toward the city. The Russians want at any cost to drive the Germans back to the banks of the Dnieper. Adolf Hitler disheartened by the disaster of Stalingrad and the checkmate of Leningrad does not want to abandon Karkov, the most important Ukrainian city, politically and industrially. He believes that only one unit is capable of holding the eittä firmly in German hands: the new SS Armored Corps. A position defended by Das Reich and the Leibstandarte cannot fall into enemy hands. Unfortunately, the news coming from the front is bad, *“Our troops can be encircled from one day to the next.”* At Grand Headquarters no one dares to add, "Like at Stalingrad," but everyone thinks so. Adolf Hitler & impatient : *“It is necessary to close "in a curl" and defend Kharkov, house by house.”* After giving this order to Paul Hausser, the Führer thinks the pit is done and the capital of eastern Ukraine will not fall. On February 14, the encirclement & completed. The Red Army has closed the last gap as well. A staff officer impassively reads the newspaper of the SS Armored Corps, *“In Karkov the population is firing on soldiers and cars.”* There are no forces available to comb the city, All men are engaged in fighting with the enemy. By order of the Army Command & started the destruction of the railroad, supply & ammunition depots. The whole thing is in flames. From day to day the need for an orderly retreat becomes more urgent. Karkov no longer has, by now, a tactical interest. The Führer once again demands that Karkov be defended to the last man." Paul Hausser analyzes the situation. Never has an SS man transgressed an order received. But, in this case, obeying means sacrificing, to no avail, the entire SS Armored Corps, the spearhead of the Reich. He telegraphs to General Lanz, on whom he is tactically dependent: *"Decision essential retreat starting at noon."* Lanz is not a National Socialist, but a disciplined military man. He merely reconfirms the order received from Hitler. Hausser refuses to accept an absurd and unnecessary sacrifice and in turn sends a message. *"I have given orders to evacuate Karkov and fall back during the night of February 14-15. Report by letter follows."* Lanz replies: *"In accordance with the Führer's orders, the SS Armored Corps will resist fmo to the last man on the present positions east of Karkov."* Paul Hausser does not bend. His one eye shines like that of a barn owl. He stares at the papers very carefully. At his side stand Standartenfuhrer Werner Ostendorf, who heads his General Staff, Sturmbannfiihrer Muller, head of the operations office. First reports come in:

-The Russians have occupied the Northeast and Southeast districts.

-Repel them with Das Reich tanks!

In the morning of February 15, all that remains is a narrow corridor, beaten relentlessly by Soviet assault waves, through which to make the fallback. Paul Hausser has made his decision and comments on it in a metallic voice, *"There will be no second Stalingrad. I am not Von Paulus. I disobey and fall back."* He knows that he can count on his men and the elite soldiers of the Wehrmacht's Grossdeutschland Division who are no match for the Waffen-SS. In the early afternoon hours the order to hold out to the last is again confirmed. Paul Hausser quickly runs through it and tears it up. It is not even worth answering. The night will be terrible, but by dawn all the Germans have managed to avoid from the trap. The last armored vehicles leave the city in flames. Soldiers and partisans already occupy the houses and, from the windows ¢ from the roofs, fire dry bursts of machine-gun fire. In the glow of the fires, the Soviets hoist a large red flag over Karkov's central square. Serenely, Paul Hausser addresses the Fihrer's Headquarters with a message: *"The Leibstandarte Adolf Hitler, Das Reich and Grossdeutschland divisions are intact in their numbers and ready to counterattack."* At the Command, which is based in Zaparoie, Marshal]o von Manstein determines, without hesitation, which route to take to the west of Stalin's troops. The Russians want to reach the Dnieper. General Popov's armored elite corps opens the way. But, against Popoy, General Manstein, has an ace up his sleeve: Steiner. He explains to the latter his plan of maneuver: - Order the Wiking Division to take Krasnoarmelskole. The security of the southern front rests entirely on the Waffen SS. Steiner lacks tanks, but he has guns and, above all, an artillery officer extraordinary: Otto Gille to whom he gives the handovers. *"The Russians must be made to believe that we have suddenly left...."* At the good moment open fire and, at the cost of red-hot barrels, do not stop for a single moment, striking everywhere. Gille manages to play Popov, who stops his offensive.

Thus begins a most interesting game of chess. The Russians thus switch from offensive to defensive. From their distant Headquarters, Stalin and Hitler demand news from their "warlords."

- Well? What's going on?... It is certainly Manstein who has the initiative. Popov's armored corps & annihilated. At the end of winter, the fate of the guns is still uncertain. One day, an idea arises. So bold as to seem unbelievable: retake Karkov.... The snow turns to mud. The cold returns. Abruptly the front & paralyzed by ice. For the Germans the return of winter & the signal for 'offensive.

Forward! It is necessary to assault the Russians with a pincer maneuver. The month of March arrives. Never has the Armored Corps & seemed so invulnerable. The tracks of the tanks bite- 90 the icy snow. Paul Hausser barely conceals his impatience. The Karkov retreat did not go down well with him. He does not regret disobeying the Führer's orders. Now, however, he wants to prove to him that he was right. The maneuver begins. Exemplary timing and execution. Peacetime peace and textbook. March 11, 1943, a message reaches the Armored Corps, *"The bulk of the Soviet troops are surrounded by the Leibstandarte, the Das Reich and the Totenkopf."* Paul Hausser, fmally, smiles. His blade-like face of a knife crossed by a black bandage, glows. The old fox has beaten the big bear.... The Gruppenführer comments: *"It is the beginning of a duel between the Red Guard and the Waffen SS. We will see each other."* Less than a hundred meters from Hausser's Headquarters a corpse lies in the snow. And that of a general of Stalin's Guard. The battle is enriched with symbols. But again the snow gives way to mud. Despite this frozen bog, where men sink to their chests, the initiative must be resumed. Hausser throws the entire SS Armored Corps into the battle. On March 8, a message reaches the Command: *"We are in the suburbs of Karkov. Four weeks earlier he had evacuated the city disobeying the Führer. But that retreat & was the prologue to today's victory. On March 15, 1943, as the red flag was lowered, a large black flag with the two white Waffen SS was slowly raised."* In the early spring of 1943, the Waffen-SS then reports a victory that seems decisive. Victory not only over Stalin's Army, but over the

Wehrmacht itself.... Paul Hausser and his men of the Armored Corps proved that intelligence and courage can prevail over the enemy, over routine, over discipline itself…

And in this radiant spring now anything seems possible. Victory is within reach of one or the other contender and it has a name: Kurks. But here again is the mud, the fatigue, the cold. The Armies of the Reich seem paralyzed after the victory. Enemies clash for many weeks without a moment's respite. Summer arrives. Everything now seems ready for the last battle. At the Fithrer's General Staff a name was given to this decisive battle: Zitadelle. At dawn on July 6, 1943, after a terrifying artillery preparation, the combat begins. The SS Armored Corps deploys three hundred tanks and pitt of a hundred assault guns. Paul Hausser is in command of the Deutschland regiment. At his side is a massive, quiet man, Commander Hans Harmel, who briefs him, *"Everything is fine. Wisliceny has the situation in hand."* Gunther-Eberhard Wisliceny is his best battalion commander. In camouflage uniform, the Iron Cross around his neck, bareheaded, he sends his companies on 'assault, as if organizing a lottery.... Haupsturmfiihrer Helmut Schreiber's 10th Company pays dearly for its conquest of the Russian trenches. Beware of the counterattack! The SS fortify themselves and do not yield an inch of ground. From this springboard Paul Hausser pud launch his troops on the assault. And a race! It's on who pushes quite far. Das Reich, Leibstandarte and Totenkopf seem, once again, concerned about overrunning each other to repel the Russians. Olympic Games atmosphere. May the best man win! And the best, that day, will be Georg Karck, commander of the 9th Company, 2nd Leibstandarte Regiment. Only a handful of men follow him now, but he does not stop. Methodically he destroys the Russian blokhaus with explosive charges. He does not stop until the objective is conquered. The Russians are staggered in depth. German tanks attack followed by infantry groups. The SS rushes to the assault.... Panzers and Stukas spring into action. Paul Hausser, in command, receives confirmation of victory:

- Lutchki is conquered....
- Teterevino is in our hands.…
- Gresnoie is under our fire....

At the head of the 6th company of the Waffen SS's 1st Panzer Regiment, the one of the Leibstandarte, fights a young lieutenant, Rudolf von Ribbentrop, son of the Reich Foreign Minister. He knows only one watchword: "Forward, forever forward." Communicate.

- Gresnoie is in our hands.

Paul Hausser feels victory in his grasp. He orders Das Reich division to push eastward: assault detachments of Deutschland and Der Fuhrer regiments attack Prohkorovka.

Nikita Khrushchev, political adviser to Soviet troops caught at the throat, takes the assessment of the situation, *"Either we resist or the Germans will come to Kursk. They play all for everything. For them it is a matter of life and death."* For us it is as well. The Soviets counterattack on the very extensive front of the SS Armored Corps, but the German assault aviation proves to be able to stop them. The SS always advances. Obersturmbannfithrer Ullrich, commander of a Totenkopf battalion, manages to cross the Psiol River. On the evening of 10 July 1943, he reports to his division that the village of Krasnii Oktiabr is firmly in our hands. The road to Kursk is open. Paul Hausser repeats: -We must advance. Nikita Khrushchev retorts: - We must resist. At Prokhorovka all is played out. The SS Armored Corps comes face to face with Tussian reinforcements preceded by the Guard. Once again a Chosen Corps clashes Gon another Chosen Corps. chosen. The Soviets deploy eight hundred tanks, the Germans six hundred. July 15, 1943: *"One thousand five hundred armored giants, dear and cannon, advancing, firing, burning, exploding, in this little ocean of valleys and hills surrounding Prokhorovka."* It seems as though fate hesitated. But the fate of the Battle of Kursk is decided in Sicily, where the Allies have managed to land. Marshal von Manstein and von Kluge are summoned to the Fuhrer's Grand Headquarters. Adolf Hitler is dark in the face, as in the coming tragic days.... *“I am obliged to stop the Zitadelle offensive and send the Armored Corps to Italy.”*

The battle of Kursk is but a series of victories ended in defeat. In the East the war & now lost! Many Slavs want to enlist in the ranks of the Waffen SS, but they will be more "desperados" than liberators. 1941, Gottlob recruited volunteers from among the Ukrainians from former Polish territory before the start of operations in the East. The new unit was based in Galicia. At its origin was an underground group I'0.U.N., (Organization of Ukrainian Nationalists) and one man, André Melnik, who succeeded Eugene Konovalets, assassinated in 1938 by a Soviet agent. Everything happens as in Norway and Holland: a young "wolf" overrules the local party, sympathizing with the Germans by openly siding, with his men, with the SS. Stephen Bandera appears as the main radical extremist. German special services also organize a special regiment, Nachtingal, composed entirely of Ukrainian émigrés. Despite the fact that Alfred Rosenberg and Ostministerium view the Ukrainians favorably, Reichskomnissar Erick Koch behaves as if in a conquered country. He asserts, *“There are no Ukrainians. We must always remember that we are the race of the rulers.”* And so this extremist is convinced of racial supremacy that he adds, “*If I found a Ukrainian worthy to sit at my own table, I would be forced to have him shot.”* The SS, however, does not follow this hard policy. In the summer of 1942, Heinrich Himmler appoints his loyal Gottlob Berger as liaison agent to Alfred Rosenberg. Things do not go badly. The great Waffen-SS "recruiting sergeant" is sympathetic to the ideas expressed by the author of Myth of the 20th Century about the need to unite the Ukraine with the new Europe that will arise. Rosenberg and Berger, in his time, will jointly condemn the action carried out by the Einzatzgruppen in Russia and especially in Ukraine. The scapegoat would be Reinhard Heydrich. At the beginning of the war in the East he had given a free hand to four commandos of about a thousand men each to "clean up the rear." Four were the commanding Brigadefiihrers, all belonging to the Black Order: Heinz Jost, Arthur Nebe, Otto Rasch and Otto Ohlendorf. The balance of these Einzatzgruppen appears to be of incredible heinousness.

April 28, 1943 marks a decisive turning point in the history of the Waffen SS. Heinrich Himmler decides to accept the Ukrainians and Belorussians. Success is beyond hope: one hundred thousand volunteers show up. Fifteen thousand are enlisted, forming the 14th SS Galicia Division, followed piti later by the 30th SS Weiss Ruthenie Division. Two hundred and fifty Officer Cadets leave for the Tolz Academy. Instead of the SS symbol, they wear a rampant lion on their lapels. They are, for the most part, blond, blue-eyed young men, completely similar to Germans.... After two years of war in the East, theories in favor of integrating Ukrainians into the "New Europe" are thus taken up by those who not long before had been its opponents. One day they will be annexed by Russia. Meanwhile, for them, General Andrei Vlassov, captured in July 1942, remains an element of Suspicion despite his stances against Stalin, despite his call to arms, in the famous "Smolensk Manifesto." The Waffen-SS look with a suspicious eye on the two hundred thousand Hiws, short for Hilfswillige-Russians, in the ranks of the Wehrmacht as auxiliaries and sometimes as fighters. Their recruitment still takes place in a semi-clandestine atmosphere, but the Osttruppen have begun their activities. Most German divisions deployed on the Eastern Front have ten to twenty percent ex-Soviet "volunteers." Essential revolution that little by little makes prejudices disappear. Many of them deserve the Iron Cross, their officers assert. The argument is one that impresses the Waffen-SS leaders. On the other hand, by now, the SS counts among its best fighters, soldiers who come from the Baltic countries and the Balkans.

The fall of the Waffen-SS

1944 has just begun, and it will be the year of defeat. For those in charge of the Reich. only two hopes remain: science and diplomacy. Secret weapons or negotiations? It is not for the combatants at the front to decide. They have but one delivery:to resist, one goal: to fight, one tragic conclusion: to die. The Eastern Front &, now, on Germany's frontiers. From the Baltic to the Adriatic, the Russians amass men and tanks. In mid-January, they launch their attack against East Prussia. The Reds push toward Koenisberg and Tannenberg. In the south, Warsaw & fall after three days of fighting. Germans & Soviets know the target of the next battle:

Danzig.

But there is no more fighting to conquer a city even though it & has become a symbol of World War II. It & has now come to a showdown. The Germans have crushed the Russians under the weight of their weapons. Now the Russians retaliate, ruthlessly. The age-old hatred of the Slavs for the Germans explodes. A savage hatred rising from the depths of the steppe. The political commissars told the men: - The country & yours, do with it what you will.

The Russians take revenge on the partisans hanged, the isbas burned, the prisoners who died of hardship and starvation, the young men rounded up to dig trenches and turn bombs in the Reich workshops. . Revenge. Khleb za Khleb, Krov za Krov ! (an eye for an eye, a tooth for a tooth). The German civilians pay for the deported and the dead. This is but the beginning of the horror. The fight & deadly. The Russians destroy everything. The Allies demand unconditional surrender. The German soldiers know they have nothing more to lose. Their comrades are dead, their homes destroyed. All that remains is the homeland for which, one day, they swore an oath to the Führer that they will keep to the 'last. Almost half the soldiers fighting in the ranks of the Waffen-SS now know that their country and their family are under enemy domination. Nothing awaits them but prison or the gallows. Before they die, they want to sell their volunteer skins dearly. Adolf Hitler decides to create an Army Group to plug the breach opened between the troops of General Schroner and Rendulic and drive the Russians back. At the head of these Vistula Army Corps, the Führer designates not a Wehrmacht general but the man he trusts most: Reichsführer-SS Heinrich Himmler. The General Staff is furious and insists that Himmler has no military experience. However, Himmler has been commanding the Home Army for over five months. And an excellent organizer of men. He is, above all, a National Socialist. Today, when I am surrounded by traitors and cowards, that’s matters most. Heinrich Himmler accepted this new assignment and left immediately, establishing his headquarters south of Danzig. In mid-February, Adolf Hitler decides on a counterattack on the Oder and summons Reichsführer-SS to his Headquarters. Guderian, the Chief of the General Staff, finds a way to limit the military power of Himmler by requesting that General Wenck be appointed Chief of Staff of the Vistula Army Group. Himmler is out of luck. When the counterattack begins, on February 15, 1945, he lies in bed with a form of tonsillitis. Dr. Gebhardt, chief surgeon of the Waffen-SS, decides to admit him to the sanatorium in Hohenlychen, a hundred kilometers north of Berlin. The Reichsführer-SS turns the hospital into a Headquarters and broods Wenck. The situation is tragic: a weak line of resistance runs parallel to the Baltic, from the Vistula estuary to that of the Oder. There still remain, as at Danzig, a few pockets encircled by the enemy.

For the counterattack Himmler counts on Felix Steiner to whom, however, just fifty thousand men and three hundred tanks remain. The head of the Vistula Army Group drafts a proclamation to be read to the troops on the eve of the counterattack: *"Forward! Forward into the mud! Forward in the snow! Forward by day! Forward by night! Forward to liberate the soil of the Fatherland!"* Adolf Hitler's latest plan is grandiose: an immense pincer, consisting of the last SS armored divisions, is to catch the Russians in a trap. Steiner attacks from Pomerania and Dietrich from Slovakia. Rain and mud. There is hand-to-hand combat. Everywhere the mammoth T-34 Soviets hurling themselves through fir woods and beet fields. On one of the flanks of Steiner's offensive are engaged the Walloons of Leon Degrelle, who sends to the Lindenberg hill his best company, under the command of Obersturmfuhrer Capelle. The left flank must be hold at all costs. Without any help, because wagons and cannons are needed for the offensive. Capelle is but twenty years old, but he is now an "old" soldier who has distinguished himself in Estonia. He occupies the hill with a hundred and seventy Burgundians. For this giant, trained in the strict discipline of the SS, there is no problem: one must resist. The position will be defended to the last man. On February 17, 1944, the Russians attack Lindenberg Hill. Capelle maintains connection with the division and, in a calm voice, describes the Russian advance, *"The tanks are advancing. I no longer have a front. I have only a few positions, encircled."* All the Burgundians want to die with their weapons in their hands without abandoning their hole. They are submerged and shot down with rifle kaleio or shovel. Obersturmführer Capelle sends his last message, *"My Command & encircled. I am a few meters away...."* The young officer does not say that & severely wounded. He lays down his microphone draws revolver & waits for the Russians. He shoots down a few who rush at him. Then, with the last shot he blows his brains out. Of the entire company only four wounded are saved, who with the favor of night Will reach the lines of the Wallonie division. *"Here come the Russians!"* They seem to be everywhere. Three million men attack Pomerania. The villages are in flames. Steiner's offensive in Pomerania & blocked as & happened for Dietrich's in Hungary. Germans & foreign volunteers fight one against ten. When they reach the lynx they find their positions already in Russian hands. 1 Frenchmen of the 33rd SS Charlemagne Division, some seven thousand strong, abandon; on February 17, the camp at Wildflecken. They leave in successive stages on old railroad cars and reach Hammerstein in freezing cold. Rain is followed by snow. In front of the station where the first convoy descends, here are wagons.... They are T-34s! We will have to fight to conquer the shelter under which stops in a cloud of steam, the locomotive. Brigadenführer Krukenberg, Inspector General of Charlemagne & a cold & irascible old Prussian. His will & proverbial. He installs himself at Elsenau Castle & asks everyone to stand firm. The young men of the Company of Honor go hunting for T-34s and destroy Russian tanks even in the park surrounding the castle. Obersturmführer Weber, who commands them, phlegmatically announces the balance sheet for the morning of Feb. 27. Eighteen tanks, including one "Stalin." The gunners were not to be outdone, and Haupsturmführer Roy echoes, *"Fourteen wagons put out of action by my pieces."* But the division are fractioned & encircled. In the cemetery of Elsenau, they are fighting at the bayonet. Out of about five thousand men engaged, the dead number more than five hundred and the missing a thousand. The survivors reach Neustettin, where they find a few comrades. For everyone there is an order, for Division Charlemagne to assembly at Belgard.

Eighty kilometers on foot in one stage, amid gusts of wind and snow. The roads are cluttered with refugees. All of Pomerania & on the run. At Belgard, the division is reassembled as & possible. By the afternoon of March 2, one line regiment & one reserve regiment are again on the warpath. The French make their stand near the Persante creek. Night falls and with the night the cold increases and fear emerges. The news that arrives is always bad, that the Russians are rampant everywhere, that the SS divisions are surrounded. The Brigadeführer decides that they must break through. He puts himself at the head of the vanguard that is trying to reach the coast and the mouth of the Oder. Obersturmführer Edgar Puaud, former Foreign Legion officer and last leader of the L.V.F. during the Russian retreat, secures the rear guard. Near Korlin & stuck with three battalions. He hopes to escape with the favor of fog, but at dawn on March 6, the French are caught up. Russian tanks and mortars fire relentlessly. The dead and wounded number in the hundreds. Oberführer Puaud, wounded in the leg, disappears and his fate will never be known. The 33rd SS Division has lost its commander and eighty percent of its manpower. Only those of the 1st Battalion, marching through the forest paths for twelve hours, manage to escape the Russian patrols. They reach, at last, the Baltic coast--to find themselves surrounded again. They proceed along the beach, while the Russians are on the cliffs. Belgard's survivors finally reach Swinemünde, at the mouth of the Oder. A sharp order and the men march at a cadenced pace, singing. A German general watching them asks in amazement, wondering who are these soldiers? They are the French of the 33rd Charlemagne Division. And, for the first time in a long time, the general sees men marching who still look like soldiers. Latvians and Norwegians, Danes and Flemish, Estonians and Dutch Waffen SS fight everywhere with the same doggedness as the French volunteers. The Walloons of the 28th Division, which escaped the Battle of Stalingrad, set up at Vittichow. The soul of the defense and Leon Degrelle's Chief of Staff, Sturmbannführer Hellebaut, awarded the Iron Cross First Class and Military Cross, earned on the Yser, in 1918. Paul Mezetta, Rexist youth chaplain, falls by his side, shot dead. The Burgundians fight relentlessly for ten days and nights. Finally, the order to fall back comes. Darkness and confusion. The Walloons during the night manage to disengage from the enemy. Weather is bad. A platoon mistakenly moves toward Russian-occupied Stargard. The SS, ignoring that the town & fallen, advance with shoulder arms. They cross the railroad bridge. Russian soldiers, leaning on the parapet, observe them, but mistake them for comrades. The Burgundians salute them, convinced they are Germans. When they realize the 'misunderstanding, they hurry out of town and join the rest of the division, across fields infested with T-38s and Russian patrols. Reaching their new positions, Leon Degrelle goes on a rampage. It is impossible to make a connection with the German troops who must cover the flanks. Right: nothing. On the left: nothing. In front: more than forty Soviet tanks advancing. Behind, a General Staff constantly repeating over the field telephone, to resist! Leon Degrelle shouts that infantry invading from all sides. The tanks have opened about twenty gaps in Leon's lines, the artillery has been taken out. Resist is the only mission Leon has. Finally, night falls, the commander of the Wallonie Division gets permission to fall back. He gives his men an appointment about twelve kilometers east of Szczecin, in a large village beyond a fir forest. Leon Degrelle, from a unit of four to five thousand men, barely managed to scrape together six hundred volunteers with which to form an assault battalion. After having them renew their oaths of allegiance, he entrusts them to Sturmbannführer Diericht, an old Belgian colonial officer who had passed from the Congolese forest to the heath of Pomerania. This "katanghese" arranges his men in a wedge in front of Szczecin. Gutted houses, uprooted trees, dead bodies, fires and explosions.... Behind the Burgundians, a single bridge crosses the Oder. On the eastern bank, crouching behind a railroad embankment and protected by improvised barricades, the SS Walloon still resist.

Obersturmführer Leroy, a volunteer at sixteen, has lost, at Tcherkassy his right arm and left eye. He asks to return to his division and & used as a liaison officer. After a few days he goes to Leon Degrelle, his brother Loso was killed. The young uflicial leads his men to the assault by firing the machine gun with only his left arm. The Burgundians will be the last to fall back and cross and Szczecin bridge. The pale March sun illuminates the Baltic and the harbor, but it was the sun of defeat.… Spring is coming and, with it, the end of the war. The situation & now tragic in both West & East. As Felix Steiner in Pomerania, Sepp Dietrich in Hungary, Paul Hausser cannot hold out in the Rhineland. The Americans cross the Rhine while the Russians cross the Oder. All that remains is a thin curtain of German troops wondering when the Allcati will join them to fight, together, the Russians...Last illusions. The men of the Waffen-SS, however, think nothing of these great political combinations. They dispute, palm to palm, the ground to the invaders and prove unbeatable in hand-to-hand combat. When a few soldiers fall or a few wagons burn, the enemy troops retreat, but begin an intense bombardment. Planes and cannons destroy everything. All that remains is to occupy the ruins. Civilians have already displayed white flags of surrender in their windows. A handful of Waffen-SS soldiers arrange themselves on a defensive lynch a little further back. They barricade a road or bridge. Silence and solitude surround them. A few Hitler Youth boys join them to defend their village and because they have sworn allegiance and courage. The 17th Goetz von Berlichingen Division, badly tried in Normandy, now fights on the Rhine. This SS wants to die in Aix-la-Chapelle, at the foot of the cathedral, in the ruins of the old city of Emperor Charlemagne. A few isolated Frenchmen also fight in its ranks, as indeed happens in many other SS divisions. They want at any cost to "offer" themselves a wagon for their last fight. A Panzerfaust on their shoulders, they wait for the enemy in the morning mist as the first fruit trees sprout. All seems quiet. Suddenly a rattling of wagons. The wagon & now a few meters away. The two French volunteers met in "Germanic camps," controlled by the Waffen-SS, on the shores of Lake Constance. They are about eighteen years old and this will be their last fight. They jump up and fire at the same time. The stricken wagon is on fire. A hellfire pins the two SS men in a ditch. When they manage to get out, they lose sight of each other & are captured shortly thereafter. They have not taken off the SS insignia nor the sash with the name of the division; what worries them & their Soldbuch, where their place of birth & nationality is shown... They have the same thought: devour, page by page the document, including the stapled photo. After many weeks, Raymond & Olivier find themselves in a prison camp. The 17th Gotz von Berlichingen Division fights in the Palatinate, while the 37th Zutzow Division fights desperately in the Wuttenberg. The latter & a cavalry division, which continues the tradition of the units annihilated in Budapest & will carry out extremely hard missions, named after its "patron" Adolf Lutzow, founder in 1813, during the Prussians' war against Napoleon, of the Schwarze Schar, the Black Phalanx, a Frankish Corps composed mostly of students. In northern Germany, Standartenführer Mülhen Kamp, a former Wiking tank commander, leads the 30 Januar Division into combat, a date that commemorates the National Socialists' rise to power 12 years earlier. The last division of the Waffen SS also arrives in the western sector. And the 38th and last of the "Guard...." It bears the name Nibelungen, in memory of the old Germanic legend. Its battalions are made up of students and instructors from the South German SS Schools. All Bad- Tolz and with its cadets, who became simple soldiers. Himmler entrusted the command of the Northern Forces to General Heinrici. He knows, better than anyone else, that the end & now near. A few SS repalts, however, hold out in a few strongholds. A few resolute leaders control the remnants of the division & continue to fight: Heinz Rheinefarth defending Küstrin on the Oder, or Heinrich Petersen who & still perched at Libau in Courland. Other SS men fight in the Danzig and Gotenhafen region, where a thousand Charlemagne men, who escaped the hell of Pomerania, form a French Erzatz Bataillon, under the orders of Haupsturmführer Martin. They fight alongside German soldiers of the 4th Polizei Division and Hungarian, Italian, Dutch and Latvian volunteers. Some, at the last moment, will be evacuated by sea. On the Kriegsmarine escort ship, which transports him to Denmark, a French SS soldier exclaims: -And to say that my comrades died for Danzig!

The SS no longer exists. Out of one million volunteers, three hundred and sixty thousand died and more than fifty thousand were missing. Thirty-two army corps and division commanders fell at the head of their men. The escapees of the Charlemagne assault battalion cross Berlin. They are Frenchmen and they are not men marching to their doom with their heads down. It will never be known who first had the idea of whistling between his teeth the old tune learned on their arrival at Waffen SS training camps in Sennheim, Posen-Treskau or Bad-Télz:

Where we are there is always in front
And the devil laughs at that. Ah! Ah! Ah!

In a tragic irony of fate, the Waffen-SS song that everyone now, for the last time, whistles offers the only "moral" of their adventure, a moral that goes beyond good and evil:

We whistle down and up
And we can be cursed or praised
Curse us or praise us

Just as everyone likes it!

Paul Hauſſer

Born on 7 October 1880 in Brandenburg, into a Prussian military family, Paul Hausser would go on to receive great recognition as one of the defining men of the Waffen-SS, being praised by even Otto Skorzeny in his memories. Hausser began his military career by graduating from a cadet academy and was commissioned as a lieutenant in the 155th (7th West Prussian) Infantry Regiment. He would go on to served as an officer in the Prussian Army during World War I and attained the rank of general in the inter-war Reichsheer. Even though Hausser retired from the Reichswehr in 1932 with the rank of Generalleutnant, he would join World War I veterans' organization Der Stahlhelm, becoming the head of its Brandenburg-Berlin chapter in 1933, and would become a member of the SA and the SS the Stahlhelm was incorporated into them as a brigade commander. Heinrich Himmler personally offered him the job of training the SS-Verfügungstruppe (SS Dispositional Troops; SS-VT) and his first assignment was to the SS-Junkerschule Bad Tölz. Hausser was in charge of the troop's military and ideological training but did not have command authority for the decision concerning troop deployment remained solely within Himmler's personal control. As a former General Staff officer, Hausser possessed greatly needed command and organizational experience. He quickly organized the curriculum of the school into a model copied by all SS officers, NCOs, and weapons schools throughout Germany-and later throughout Europe. Hausser's program emphasized physical fitness, athletic competition, teamwork, and a close relationship between the ranks, fostering a degree of comradeship that did not exist in the German Army at that time. Hausser himself was a noted sportsman and equestrian who could successfully compete with men 30 years his junior. Under his leadership, the SS elite soon exceeded anything the army could field, with Himmler being so impressed that he named Hausser inspector of SS Officer Schools, in charge of the officer training establishments at Brunswick and Bad Toelz, as well as the SS Medical Academy in Graz. Paul Hausser had the single greatest influence upon the military development of the Waffen-SS, with Otto Skorzeny commenting on Hausser in his own memoir,

> *"The real creator of the Waffen-SS was thus General Paul Hausser, whose nickname "Papa Hausser" was a symbol of the affection we felt for him. Together with Felix Steiner, an old warrior from the Baltic,' and Sepp Dietrich, he gave the Waffen-SS a style and an offensive spirit which could perhaps be compared with that of the Napoleonic Guard."*

Hausser was an intelligent and professionally broad-minded director of training, overseeing the organization, development, and training of the SS regiments "Deutschland," "Germania," and "Der Fuehrer," as well as smaller combat support, service, and supply units. Paul Hausser was quick to see the potential of the blitzkrieg doctrine as so had most of the SS units motorized to capitalize upon this new doctrine.

Once Hitler commenced with the invasion of Poland, Hausser was an observer with the mixed Wehrmacht/SS Panzer Division Kempf, however, in October 1939 Hausser was placed in command of the SS-Verfügungs-Division (SS-VT), which was formed as a motorized infantry division. His division would later be renamed the 2nd SS Division Das Reich, and would serve in the French campaign of 1940 and in the early stages of Operation Barbarossa. Hausser was awarded the Knight's Cross of the Iron Cross in 1941 and the Oak Leaves in 1943 for his service in the Soviet Union. He would end up losing an eye from an injury, but would go on to command the newly formed SS-Panzer Corps. Returned to active duty in May 1942, as commander of the newly created SS Motorized Corps, Hausser was the first SS man to become a corps commander, spending the rest of 1942 in northern France, controlling the 1st, 2nd, and 3rd SS divisions which were superbly equipped units with a panzer battalion and a company of the first PzKw V ("Tiger") tanks. In January 1943, Hitler rushed Hausser's SS Panzer Corps to Kharkov, the fourth-largest city in the Soviet Union, which, he ordered to be held to the last man. Hausser, however, was a man of common sense, strategic skill, and with the courage to stand up to his superiors, refusing to allow his divisions to be annihilated. Hausser pulled back, saving the army's 320th Infantry Division and its elite Grossdeutschland Panzer Grenadier Division in the process. Field Marshal Erich von Manstein, the commander of Army Group South, devised a brilliant plan to restabilize the southern sector of the Eastern Front when he realized that the overconfident Soviets were in danger of outrunning their supply lines. Manstein allowed them to surge forward, while he hoarded his armor for a massive counterattack. Manstein ordering a pincer movement to cut off the massive Soviet penetration south of Kharkov, followed by an attempt to recapture the city. Hausser, commanding the left wing of the pincer, began the most controversial battle in his military career when his spearheads reentered the burning city of Kharkov. Military historians generally agree that Kharkov was now doomed and that Hausser should have encircled the city; instead, he attacked it frontally from the west and began six days of costly street fighting against fanatical resistance. The conquest of Kharkov was not complete until March 14, a five day slog. During the battle, the SS Panzer Corps suffered 11,000 casualties, against 20,000 for the Red Army.

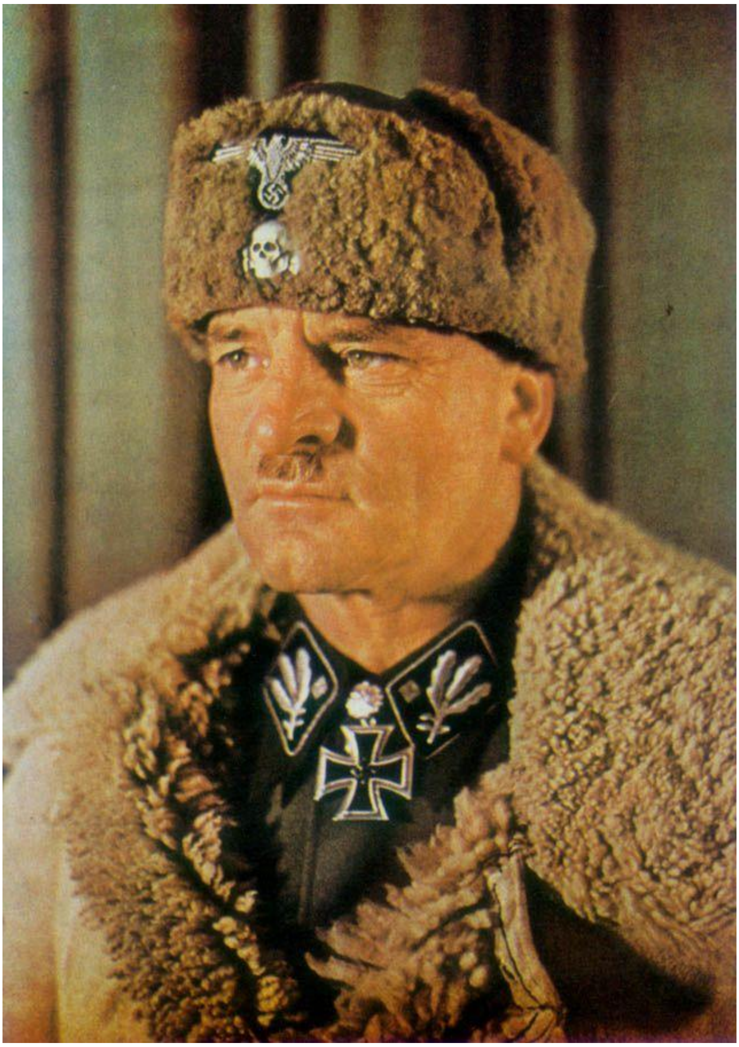
Hausser was able to redeem his military reputation that July, during the Battle of Kursk, the greatest tank battle in history. Commanding the II SS Panzer Corps, Hausser was able to penetrate further than any other German unit and destroyed an estimated 1,149 Soviet tanks and armored vehicles in the process. Colonel General Hermann Hoth, the commander of the 4th Panzer Army, recommended Hausser for the Oak Leaves, stating that despite being handicapped by his previous wounds, Hausser *"untiringly led all day from the front. By his* *presence, his bravery and his humor, even in the most difficult situations, he imbued his troops with buoyancy and enthusiasm, yet he kept command of the corps tightly and in his hand. . . . [Hausser] again distinguished himself as an unusually qualified commanding general."* After a brief stint in both Italy and Poland, Hausser would be finally sent to France, replacing Colonel General Friedrich Dollmann's of the 7th Army who had recently died of a heart attack. Being promoted to SS-Oberstgruppenfuehrer und Generaloberst der Waffen-SS, which was the equivalent of an American four-star general, Hausser was the first SS man to be assigned to the command of an army on a permanent basis. Hausser's men took full advantage of the fact that they had the advantage of excellent defensive terrain, however, even this wouldn't save Hausser's divisions. They were gradually pushed back and were slowly being ground to bits with a decisive breakthrough on July 25, 1944. That day, in Operation Cobra, 2,500 Allied airplanes-1,800 of which were heavy bombers-dropped approximately 5,000 tons of high explosives, napalm, and white phosphorus on a six-square-mile block, mostly in the zone of the Panzer Lehr Division. Panzer Lehr's forward units were virtually annihilated. By the end of the day, it had only about a dozen tanks and assault guns left, and a parachute regiment attached to it had vanished under the bombs. Field Marshal Guenther von Kluge had suggested, several days before the bombs fell, that Hausser replace the Panzer Lehr with the 275th Infantry Division, which Hausser then held in army reserve, but Hausser failed to act upon this. There is little doubt that Hausser mishandled the entire Operation Cobra.

Paul Hausser had little influence on the campaign in Normandy after July 28. As General George S. Patton's U.S. 3rd Army advanced south and east of Mortain and threatened to encircle the 5th Panzer and 7th armies south of Caen, Hausser joined Kluge in objecting to Hitler's plan to concentrate nine depleted panzer divisions in the western edge of the salient, with the objective of thrusting west to the coast, to cut off Patton. Instead, Kluge and Hausser wanted to fall back behind the Seine while there still might be time to do so. Kluge was overruled, however, with the final effort to reach the west coast was directed by an ad hoc panzer group under Army General Heinrich Eberbach, the former commander of the 5th Panzer Army, and not by Hausser. It ended with only defeat, and the bulk of Army Group B was surrounded in the Falaise Pocket on August 17. Hausser, still with his men inside the pocket, ordered all units capable of action to break out in individual combat groups on the night of August 19-20. Hausser's actions saved about one-third of his army, which was on the far side of the encirclement. The general himself joined the 1st SS Panzer Division Liebstandarte Adolf Hitler and, on August 20, was marching on foot with a machine pistol draped around his neck when an Allied artillery shell landed in front of him, and a piece of shrapnel hit him right in the face. Some soldiers from the Leibstandarte placed him on the stern of a tank and eventually succeeded in getting the seriously wounded commander back to German lines, after a number of narrow escapes. He was taken to the Luftwaffe hospital at Greifswald, where he slowly began to recover. Six days after he was wounded, Hausser was awarded the Swords to his Knight's Cross; however, he was unable to return to active duty until January 23, 1945, when he became acting commander of Army Group Oberrhein (Upper Rhine), replacing Heinrich Himmler. Six days later this headquarters was dissolved, and Hausser was given command of Army Group G, controlling the 1st and 19th armies and later 7th Army as well. He was given the task of defending southern Germany.

The war, however, was already lost, and Hausser could do little but fight a delaying action through the Saar and Palatinate. Hitler would eventually relieve Hausser of his command and replaced him with General of Infantry Friedrich Schulz. Unemployed for the rest of the war, Hausser surrendered to the Americans in May. At Nuremberg he was the most important defense witness for the Waffen-SS, stating that his men were soldiers like any other. Nevertheless the entire SS, including the Waffen-SS, was condemned as a criminal organization by the insidious Allies. Hausser himself was not subjected to a long imprisonment, however. Though Hausser's military career has clear ups and downs, his loyalty to the Waffen-SS would surpass the life time of the Reich, as Hausser continued to advocate against the idea that the Waffen-SS had perpetrated crimes against humanity, however, Hausser can be looked down upon for attempting to shift the blame onto the SS itself. With the establishment of the Hilfsgemeinschaft auf Gegenseitigkeit der Angehörigen der ehemaligen Waffen-SS (Mutual aid association of former Waffen-SS members) (HIAG), Hausser became its first spokesman. Notice should be given to the fact that any member of the SS could join, with the group openly embraced and advocated on behalf of Dietrich, Walter Reder, and Herbert Kappler, former SS men who were wrongfully convicted of wartime massacres. But under Hausser's guidance, by the 1950's, the HIAG attempted to establish a position that separated the Waffen-SS from other SS formations and shifted responsibility for crimes that could not be denied to the Allgemeine-SS (security and police), the SS-Totenkopfverbände (concentration camp organisation, "Death's Head troops") and the Einsatzgruppen (mobile killing units). At times he would defend these organizational arms of the SS however, for in 1957 he wrote an open letter in Der Freiwillige, HIAG's official publication, to West Germany's minister of defence, stating that Death's Head troops *"merely served as external guards in the concentration camps without the possibility of interfering with the internal procedure"*.

What was the Waffen-SS to Hausser? It was the elite army of a united Europe standing against the existential threats of the day, that being the dual threat of Soviet Communism and American Globalist Capitalism, both of which are controlled by the singular threat of jews. Hausser tried to help those who were being persecuted by the regime imposed upon the Germans after the second world war, a regime built by the Americans and the Soviets. Hausser would go on to write a memoir, "Waffen-SS in Action", where he would described the growth of Waffen-SS into a pan-European force where foreign volunteers fought heroically as a "militant example of the great European idea".

Josef "Sepp" Dietrich



Josef "Sepp" Dietrich was born on 28 May 1892 in Hawangen, near Memmingen in the Kingdom of Bavaria, German Empire. Joined the Bavarian Army with the 4. Bayerische Feldartillerie-Regiment "König" in 1911, but served with the Bavarian field artillery. Serving with distinction, he was promoted to a Corporal 1918 and had an Iron Cross first and second class. After the first world war, Sepp Dietrich returned in November 1918 to a Bavaria that was seething with unrest. In that same month, Kurt Eisner, leader of the minority Independent Socialists in the Bavarian parliament, had declared a Bavarian Socialist and Democratic Republic, beginning the revolution in Bavaria. Eisner was immediately joined by the Independent Socialists and they set up a radical government. The more extreme of the Independents and the Spartacists in Berlin were, however, becoming increasingly disillusioned with the course that the revolution was taking. The Spartacists themselves had been founded by a small group of left wing intellectuals and admirers of Lenin, led by Karl Liebknecht and Rosa Luxemburg, during the winter 1917-18 and assumed the mantle of the German Communist Party. The name of the movement came from Spartacus, the Thracian gladiator who led a revolt against the Romans in 73 B.C. The Spartacist demonstrations in

Berlin were becoming ever more strident, and in early December matters came to a head when some soldiers fired on a crowd of Spartacists and killed several. Next day the Spartacists organized a protest demonstration and the prospect of civil war came closer. General Groener, who feared that the revolution would cause civil war, especially if, as it seemed was happening, removed the traditional power vested in the officer corps. Groener stated that the Army would support the Wiemar government and ensure that the forces in France would cross over the Rhine by 12 December, the date demanded by the Allies and agreed in the armistice terms. On 29 December 1918, the Spartacists held a conference in Berlin. Present were Karl Radek, Lenin's personal representative, and four other Bolshevik delegates. Radek saw that the moment for a full-blooded revolution was ripe and persuaded the delegates, in spite of fierce opposition from Rosa Luxemburg, to boycott the forthcoming constituent assembly elections and the Spartacists now became officially known as the German Communist Party. A week later, on 6 January, they formed a revolutionary committee, which announced the end of the Wiemar government; armed Communists occupied public buildings in Berlin and a general strike was called.

On 12 December 1918, General Georg von Maercker, commanding 214th Infantry Division, which, like the remainder of the troops who had fought in France and Flanders, was now dissolving, asked permission of his corps commander to form a Corps of Volunteer Riflemen. The gathering momentum of events in Berlin and the anarchy biting deep into the Army, convinced him that, if Germany was to survive the rigours of defeat, a disciplined force was required to uphold the Wiemar government until such time as the constituent assembly became fact. His superior, General von Morgen, agreed, and von Maercker set about obtaining volunteers from among his troops. In a matter of days he had found enough men to form three companies and an artillery battery, their base being a secluded monastery at Solzkotlen in Westphalia. By the end of December, his force, the first of the Freikorps, had risen to 3000 men, thanks to additional recruiting efforts by three generals deputed to this task by the Supreme Command. Other Freikorps were also raised, including a number of naval brigades, most notable of which was the Freikorps Ehrhardt, and the Guard Rifle Cavalry Division formed from elements of the old Imperial Guard divisions. With the knowledge that their salvation lay in the Freikorps, the government now approached Colonel Wilhelm Reinhard, who was in the process of forming a Freikorps at Moabit Barracks, to turn the Spartacists out of various newspaper offices. The reaction to this was immediate. The Munich workers, convinced that a right wing counter-coup was under way, began to take revenge. A butcher's apprentice entered the Landtag and badly wounded the leading Majority Socialist, Erhard Auer. Members of the nobility were seized as hostages and the city went into mourning for Eisner's death. Munich was now in a state of anarchy, but there was little that the Wiemar government, with its thinly stretched military forces, could do about it. The problem was further accentuated by another flurry of serious unrest. The Freikorps would eventually get control over the situation, opening fire upon the communists, and crush the red terror before a full revolution could begin.

It is difficult to gauge what effect these momentous events had had on Dietrich. True, he had been the Chairman of Abteilung 13's short-lived Soldatenrat, but there is no evidence that on his return to Bavaria he became involved in any revolutionary activity. Rather, seeing himself now as a professional soldier with a good war record, he probably had hopes of being allowed to remain in the post-war Bavarian Army, but this was not to be. Yet, he probably viewed the anarchy in Munich with increasing distaste, perhaps echoing the words of an anonymous fellow Bavarian Frontsoldat:

"After the retreat [1918] I returned to Munich with my regiment in December 1918. The sad picture of Red rule made a most painful impression on us front line fighters. We could not and would not believe that this issue of the war was what we had fought and striven

for through four and a half years. We would not be reconciled to the apparent fact that all our struggles and sacrifices had been in vain."

It would seem that Dietrich played little or no part in these momentous events. Neither he himself, nor the Nazi propaganda machine, ever made any claims that he had an active part in these tremulous times. However, Sepp Dietrich always asserted that he was a member of the Freikorps Oberland, which he joined in 1920, and took part in the fighting in Upper Silesia. The Oberland was formed by Rudolf von Sebottendorf, leader of the Thule Society in Bavaria, on 19 April 1919. During this period, though, Sepp met and courted a Munich girl, Barbara, known as 'Betti', Seidl, whom he married on 17 February 1921. She was four years younger than him and they took up residence in the same apartment block in which he had been living as a bachelor. Dietrich would eventually be employed in the filling station Tankstelle-Blau-Bock (Blue Buck Filling Station), as the garage manager by a well known local NSDAP member, Christian Weber, an early Hitler follower and former horse dealer and night club bouncer. It was through Weber that Dietrich eventually joined the NSDAP on 1 May 1928. Five days later, he became a member of the SS , just short of his 36th birthday.

Sepp quickly impressed and was promoted Sturmführer on 1 June 1928 and two months later, on 1 August, was appointed commander of the Munich SS detachment or Standarte. Since Hitler was, of course, based in Munich it was inevitable that Dietrich would soon come in close personal contact with him. That Hitler quickly took to Sepp is without doubt. It is probable that he saw in Sepp's rough and open Bavarian manner and his proven war record someone who was utterly dependable and straightforward, whose ready sense of humour could cheer at the darkest moments. Dietrich obviously impressed Himmler, because on 18 May 1929, Himmler appointed Sepp as commander of the SS Brigade Bayern, which meant that he was in charge of the SS throughout Bavaria. Walter Stennes, an SA commander, would attempt an internal coop due to the SA's disillusionment with the idea of a legal revolution. This event is known as the Stennes revolt, and would see the exile of the leaders of said revolt from not only the NSDAP and the SA, but from Germany as well. Of particular note is that Otto Strasser, a well known liar, also left the party 1 month after the Stennes revolt. According to Goebbels, Dietrich played a leading part in crushing the attempted putsch and another source praises Dietrich for the way in which he prevented bloodshed by the 'rational and balanced way' in which he acted. What he actually did is not clear, but Hitler did pay the SS in Berlin a significant tribute when he said to them: "SS Man, your honour is your loyalty'. Hitler trusted Sepp to the point were Sepp would accompany Hitler on his tour across Germany, at times as bodyguard and chauffeur. In fact, Hitler was so fond of Sepp to the point were Sepp was often able to disregard orders from his direct SS superior, Heinrich Himmler.

Dietrich would led the Leibstandarte during the German advance into Poland and later the Netherlands. With the Dutch surrender, the Leibstandarte moved south to France on 24 May 1940, taking up a position 15 miles southwest of Dunkirk along the line of the Aa Canal, facing the Allied defensive line near Watten. However, that night the OKW had been ordered for the advance to halt, with the British Expeditionary Force trapped at Dunkirk, to allow for the force to escape. This would be a sign of wanting peace with Britain for the greater goal of destroying the Soviet Union. Dietrich, in defiance of Hitler's orders, ordered his III Battalion to cross the canal on the following day and take the heights beyond, where British artillery observers were putting the regiment at risk. They assaulted the heights and drove the observers off. Instead of being censured for his act of defiance, Dietrich was awarded the Knight's Cross of the Iron Cross. Dietrich would remain in command of the Leibstandarte throughout the Greek and Yugoslavian campaigns before being promoted to command of the 1st SS Panzer Corps, attached to Army Group Center, on the Eastern Front. At the Battle of Normandy, Dietrich commanded the 1st SS Panzer Corps but would rise to command 5th Panzer Army during the later stages of this campaign. Hitler gave him command of the newly created 6th Panzer Army due to the 20 July Plot, which had made Hitler distrustful of the Wehrmacht officers. Dietrich led it in the Battle of the Bulge (December 1944-January 1945). Dietrich would go on to command the 6th Panzer Army in Operation Spring Awakening, an offensive in Hungary near Lake Balaton aimed at securing the last oil reserves still available to Germany. Despite early gains, Operation Spring Awakening would prove too ambitious in scope and failed. The Waffen-SS units involved in the battle were ordered by Hitler to remove their treasured cuff titles bearing his name as a mark of disgrace, however, Dietrich did not relay the order to his troops. Shortly thereafter, Dietrich's troops were forced to retreat from Vienna by Soviet Red Army forces. Accompanied by his wife, Dietrich and his men surrendered on 9 May 1945 to the U.S. 36th Infantry Division in Austria.

Dietrich was tried from 16 May 1946 until 16 July 1946, and was sentenced to life imprisonment due to his involvement in ordering the execution of U.S. prisoners of war, the Malmedy massacre. But thanks to testimony in his defence provided by other German officers, his sentence was shortened to 25 years. He was imprisoned at the Landsberg Prison in Bavaria, serving only ten years and was released on parole on 22 October 1955. However, Sepp was charged for his role in the killing of SA leaders during the Night of the Long Knives. Being found guilty and sentenced to 18 months for his part in that purge, after being convicted as an accessory to manslaughter for providing a firing squad for the executions of six SA men. Dietrich was returned to Landsberg Prison, but would be released due to a heart condition and circulation problems in his legs on 2 February 1958. In 1966, Dietrich died of a heart attack, and at his funeral Six thousand people, including many former SS men, attended to see him off one last time.

Leon Degrelle

Born in 1906 in Bouillon, a small town in the Belgian Ardennes. As a student at the University of Louvain, he earned a doctorate in law. His keen interests were wide-ranging, and included political science, art, archeology and Thomistic philosophy. In his student days he traveled in Latin America, the United States and Canada. He visited North Africa, the Middle East and, of course, much of Europe. Before the outbreak of the Second World War, Léon Degrelle was already known as the leader of the anti-Establishment Rexist party in Belgium, and as Europe's youngest and most dynamic political figure. During the war he became known across the continent for his charismatic leadership and courage in combat on the Eastern Front. Of him Hitler reportedly said:

"If I were to have a son, I would want him to be like Degrelle."

His natural gifts as a leader were apparent early on. He sought to win support for his vision of a more just and noble social-political order dedicated to the best long-term interests of the people. While still in his twenties, he was reaching out to people in many articles and several books he wrote, through a weekly newspaper he ran, and in numerous speeches. Mussolini invited him to Rome, Churchill met with him in London, and Hitler received him in Berlin. Although often provocative and controversial, people read what he wrote and listened to what he had to say because he expressed himself with clarity, passion and obvious sincerity, and because he dealt with real concerns and issues. In a few short years he won a large measure of popular backing. On May 24, 1936, his Rex movement scored a remarkable electoral breakthrough. In a startling rebuke of the Establishment parties, it won 11.5 percent of the national vote.

In 1937, Degrelle ran for office in Brussels. He was defeated by Prime Minister Paul van Zeeland. This defeat ended the young party's early momentum and any chance of forming an alliance with mainstream Catholic politics. Rex would never regain its earlier popularity. This would have a dramatic effect on Degrelle, he would lose faith in democracy and democratic institutions, and would begin to more closely resemble other right-wing movements. Degrelle and other Rexists soon began to sympathize more openly with Nazi Germany. As tensions mounted in 1939, Degrelle sought to counter the drift into another cataclysmic conflict. In September Britain and France declared war on Germany. Events were to quickly prove that the leaders in London and Paris had badly miscalculated. On May 10, 1940, German forces invaded Belgium and the Netherlands, with Belgian authorities arrested Degrelle and many others the same day. In July 1940, Degrelle was released from detention. He began reorganizing Rex and met with German authorities. Within a year the swastika flag flew from the North Pole to the shores of Greece and the border with Spain. As war continued between Britain and Germany, the Soviet leaders prepared to seize the opportunity and strike westwards. But Hitler beat them to it. On June 22, 1941, the Axis forces struck against the Soviet Union. It was soon clear to everyone that the titanic struggle could end only in victory for either Hitler or Stalin. This was what Degrelle had been waiting for, and so he organized the Walloonian legion. On May 24th, 1943, in Pieske barracks near Meseritz, the Legion was inspected by Reichsführer-SS Heinrich Himmler who announced that the Legion was to be incorporated into the Waffen-SS from June 1943 onwards and was to be renamed SS-Sturmbrigade Wallonien. From June to October the Legion completed advanced military training at Wildflecken and then left for the East. In the fall of 1943, on the river Dnjepr, the situation had become precarious for the German Army. The Red Army advanced from all sides and threatened Uman in the Ukraine with the Germans desperately trying to hold on to their positions. One of those was Cherkassy, an industrial area, some 100 miles downriver from Kiev; an unprotected but fiercely defended salient some 15 miles deep. Defense was the responsibility of 5. SS-Panzer-Division "Wiking", commanded by SS-Gruppenführer Herbert-Otto Gille and on November 20th, the Legion joined this unit as a tactical reserve. During December, numerous attacks were launched across the river Olschanka and on January 4th, two Wallonien assault groups had successfully executed a pincer movement near Sakrewka. Meanwhile, two Soviet regiments had captured the Teklino forest. German counter-attacks were repulsed at heavy cost and Degrelle, who had risen to SS-Obersturmführer suggested four companies of the Brigade be deployed. After three days of savage fighting they succeeded in recapturing the forest but once they had been relieved, the ground was lost again. On January 20th, the Germans on the Dnjepr found themselves completely trapped and the Wallonians were ordered to cover a breakout by holding the village of Nova-Buda at all costs. Degrelle, who had been promoted to SS-Hauptsturmführer in the meantime was injured and was evacuated. He was awarded the Nahkampfspange in Silber (Close Combat Clasp in Silver) and the Verwundetenabzeichen in Gold (Wound Badge in Gold). The Brigade was the last unit to retreat from the area. In recognition of their courageous actions, they were mentioned in a Wehrmacht dispatch; Degrelle was awarded the Ritterkreuz (Knight's Cross) for his participation. Of the 1850 men who participated in the Cherkassy campaign, only 632 remained. In March 1944, a number of them returned to Belgium and held a victory parade in Charleroi on April 1st and the next day in Brussels. In the summer of 1944, at the end of the Cherkassy campaign, a battalion of Wallonians was dispatched to Estonia in support of the local troops. On July 20th, 452 officers and men arrived in Voka training barracks, 30 miles west of Narwa. They were inspected by SS-Obergruppenführer Felix Steiner nine days later. Degrelle, who had attended his brother's funeral who had been murdered by the Belgian resistance on July 14th, arrived as late as August 8th. He left two days later with the 2nd and 4th companies for Maarja-Magdaleine, north of Dorpat, in support of Kampfgruppe Wagner holding a number of fortifications along a line 20 miles long front from Elva and Lüva to Patska south of Dorpat. On the August 19th, the Wallonians were dispatched to Patska to drive the Soviets out of a heavily fortified position. Their mission succeeded but they lost 65 men. The next day, the Soviets attacked again and the Wallonians, meanwhile re-enforced by 1st company were forced to retreat to Kambja. On July 23rd, Degrelle left Dorpat to visit his troops but near Lemmatsi he ran into the Soviet spearhead. Local Estonian troops could not withstand the pressure and fled in disarray. Degrelle rounded up every soldier, Wallonians, Estonians, Germans alike and established a defensive line which they just managed to hold. This courageous action prevented a possible encirclement of Dorpat, a dangerous situation for the Germans. For this action, Degrelle was nominated for the Eichenlaub z. Ritterkreuz (Oak Leaves to the Knight's Cross) by Commander Army Group North), General Schörner, as well as by General Grasser, commander of Army Group Narwa. He received this decoration on August 27th. Meanwhile on August 24th , the Soviets captured the bridge over the river Ema near Nöela, again threatening Dorpat with encirclement. The Wallonians, 150 out of the original 452, were thrown into battle again but due to their small number, they did not achieve their objective of driving the Soviets out. The remaining 70 or so were posted to various units and continued fighting until the end of August. Those surviving the battles, some 20 men were awarded the Iron Cross First Class and returned to Germany by way of Maarja-Magdaleine in early September. On September 23rd, Degrelle announced that the Brigade had been renamed 28. Freiwillige- Grenadier-Division Wallonien (Volunteer-Grenadier-Division Wallonia), as of the 17th and that Reichsführer-SS Heinrich Himmler had named him Kommandeur (Commander) of the unit. After the liberation of Belgium, vast numbers of Rex followers and other paramilitary had fled to Germany. Degrelle argued that within a reasonable time span, he could establish a force of 8,000 men strong but mid-December, the Division consisted of some 4,300 men, including a company of Spanish volunteers. On February 2nd, 1945, the Division arrived in Stettin, Poland to try and stop the Soviet advance. Fierce rearguard battles were fought in various places at high cost, reducing the Division to the strength of a Kampfgruppe. All to no avail however, on May 3rd 1945, the last volunteers, numbering some 400 including many injured, were taken prisoner near the city of Hamburg. Meanwhile, on March 31st, the Rex movement had officially been disbanded by Degrelle. Between September 1944 and December 1949, a total of 110,803 former followers and leading members of Rex had been brought to trial in Belgium and sentenced.

At the end of the war he escaped surrender and certain death in Allied captivity with a daring and perilous flight of some 1500 miles from Norway to Spain. He was critically wounded when his plane crash-landed on a Spanish beach. But once again, he survived. Franco was deeply embarrassed by the presence of the Waffen-SS hero and proceeded to negotiate with the Allied authorities the conditions for his return to Belgium. The negotiations, however, failed and - aided by friends in the Francoist hierarchy - Degrelle disappeared from public view before gradually reappearing in the 1950s. Despite having been condemned to death in absentia by the Belgian authorities, he pursued a prosperous business career, including building military bases for the American armed forces. Successive attempts by Belgian governments to obtain his extradition came to nothing and, once he had acquired Spanish nationality by having himself adopted by an elderly Spanish woman, Degrelle was relatively secure from retribution. He remarried the niece of Joseph Darnand, the former leader of the French collaborationist Milice, and revelled in the embarrassment which his occasional television appearances caused the Belgian authorities. He regretted nothing of his wartime career and, sitting in his apartment overlooking the sea at Malaga, surrounded by the regalia of his Nazi past, Degrelle spent his last years reminiscing (with ever greater exaggeration), and observing with some relish the gradual re-emergence of the extreme right as a political force in Europe.

The History of the Waffen SS

Leon Degrelle

Dear Sirs:

I have been asked to speak to you about the great unknown of the Second World War: the Waffen-SS. It is somewhat surprising that the organization, which was both political and military, and which united more than a million fighting volunteers during the Second World War, is still officially ignored. Why, actually? Why is this extraordinary volunteer army still virtually ignored in official accounts? An army that was at the centre of a gigantic struggle that affected the whole world. The answer may lie in the fact that the most striking feature of the Waffen-SS was that it was composed of volunteers from some thirty different countries. What brought them together and why did they voluntarily give their lives? Was it a German phenomenon? In the beginning, yes. The Waffen-SS initially consisted of less than two hundred members. It grew steadily until 1940, when it evolved into a second phase: the Germanic Waffen-SS. In addition to Germans from Germany, northwestern Europeans and descendants of Germans from all over Europe enlisted.

Then in 1941, during the great conflict with the Soviet Union, the European Waffen-SS was formed. Young men from the most distant countries fought together on the Russian front. For most of the years before the war, no one knew anything about the Waffen-SS. It took the Germans themselves some time to realize the special nature of the Waffen-SS. Hitler was appointed chancellor democratically by winning at the ballot box. He campaigned like any other politician. He spoke at rallies, advertised on billboards, his message found a large audience. More and more people liked what he had to say, and more and more people elected members of his party to Congress. Hitler did not come to power by force, but was duly elected by the people and duly installed as Chancellor by the President of the German Reich, General von Hindenburg. His government was legitimate and democratic. In fact, only two of his supporters were in the cabinet. Later, he repeatedly managed to increase his majority through elections. When he received up to 90% of the votes in some elections, Hitler earned every vote for himself. During his election campaigns, Hitler faced formidable enemies: the power establishment, which had no qualms about manipulating the electoral process. He had to deal with the Weimar establishment and its well-funded left and liberal parties and the well-organized bloc of six million members of the Communist Party. Only the fearless and relentless struggle to convince people to vote for him enabled Hitler to win a democratic majority. At that time, the Waffen-SS did not even play a role. Of course, there was the SA with about three million men. They were simple members of the National Socialist Workers' Party, but certainly not an army. Their main task was to protect the party's candidates from communist violence. And the violence was indeed murderous: more than five hundred Nazis were murdered by the Communists. Thousands were seriously injured. The SA was a voluntary, non-governmental organization, and once Hitler came to power, he could no longer enlist its help. He had to work within the system he had been elected to serve. He came in a state of disadvantage. He had to deal with an entrenched bureaucracy appointed by the old regime. When the war began in 1939, 70% of the German bureaucrats had been appointed by the old regime and were not members of Hitler's party. Hitler could not count on the support of the church hierarchy. Both big business and the Communist Party were totally opposed to his programs. In addition, there was extreme poverty and six million workers were unemployed. No other country in Europe had ever had so many unemployed. So here is a man quite isolated. The three million SA party members are not in government. They vote and help win elections, but they cannot oust the established bureaucracy in government offices. The SA was also unable to influence the army because the top leadership was hostile to the SA for fear of competition.

This hostility reached such a point that Hitler was faced with a serious dilemma. What should he do with the millions of followers who had helped him to power? He could not abandon them. The army was a highly organized power structure. Although it numbered only 1000 men according to the Treaty of Versailles, it exercised great influence over the affairs of state. The president of Germany was Field Marshal von Hindenburg. The army was a privileged caste. Almost all officers belonged to the upper class of society.It was impossible for Hitler to attack the powerful army head on. Hitler was democratically elected and could not do what Stalin did: he had the entire military establishment executed by firing squads. Stalin killed thirty thousand high-ranking officers. This was Stalin's method of making room for his own trusted commissars. Such drastic methods could not be used in Germany, and unlike Stalin, Hitler was surrounded by international enemies. His election had provoked international anger. He had addressed the electorate directly, without the interposition of the established parties. His party platform contained a call for racial purity in Germany and for the return of power to the people. These principles so enraged world Jewry that it officially declared war on Germany in 1933. Contrary to what we are told, Hitler had limited power and was quite alone. How this man survived those early years is beyond comprehension. Only the fact that Hitler was an extraordinary genius explains his survival against all odds. Abroad and at home, Hitler had to bend just to demonstrate his good will. But despite all his efforts, Hitler was gradually cornered. The feud between the SA and the army came to a head. His old comrade Ernst Rohm, head of the SA, wanted to follow Stalin's example and physically eliminate the army leadership. The confrontation ended with the death of Roehm, either by suicide or murder, and many of his assistants, while the army picked up the pieces and put the SA back in its place. At that time, the only SS men in Germany were to be found in the bodyguard of Reich Chancellor Hitler: a total of one hundred and eighty men. They were young men of exceptional qualities, but they played no political role. Their duties consisted of guarding the Chancellery and presenting weapons to visiting dignitaries. From this tiny group of 180 men, a few years later, an army of one million soldiers would emerge. An army of unparalleled bravery that spread its reputation throughout Europe.

Once Hitler was forced to acknowledge the superiority of the army, he realized that the brass would never support his revolutionary social programs. It was an army of aristocrats. Hitler was a man of the people, a man who succeeded in eliminating unemployment, a feat unsurpassed to this day. Within two years he gave work to six million Germans and abolished rampant poverty. In five years the German worker doubled his income without inflation. Hundreds of thousands of beautiful houses were built for the workers at a minimal price. Each house had a garden to grow flowers and vegetables. All factories were equipped with sports fields, swimming pools and attractive and decent workshops. For the first time, paid vacation was introduced. The communists and capitalists had never offered paid vacations; this was Hitler's creation. He organized the famous "Strength through Joy" programs that allowed workers to board passenger ships at affordable prices and visit any part of the world. All these social improvements did not please the establishment. Big business magnates and international bankers were worried. But Hitler stood up to them. Businesses can make profits, but only if people are paid decently and can live and work with dignity. People, not profit, come first. This was only one of Hitler's reforms. He initiated hundreds of others. He literally rebuilt Germany. In a few short years, more than five thousand miles of highways were built. The affordable Volkswagen was created for workers. Every worker could get this car for a payment of five marks a week. This was unprecedented in Europe. Thanks to the autobahns, for the first time workers could visit any place in Germany whenever they wanted. The same programs applied to the farmers and the middle class. Hitler realized that he needed a powerful lever, a lever that would command respect if his social reforms were not to be sabotaged. Hitler still did not oppose the army, but cleverly began to build up the SS. He desperately needed the SS, because Hitler was above all a political man; for him war was the last resort. His goal was to convince people, to win their loyalty, especially the younger generation. He knew that the established politicians would oppose him at every turn.

And he was right. Through the high-ranking officers, the establishment plotted to overthrow the democratically elected Hitler government. The conspirators, who became known as the Munich plot, were discovered in time. That was in 1938. On July 20, 1944, Hitler nearly lost his life when noble officers placed a time bomb under his desk. In order not to alarm the army, Hitler expanded the SS into a force responsible for law and order. Of course, there was also a German police force, but again Hitler was not sure if it was loyal. The 1500 police officers were appointed by the Weimar regime. Hitler needed the SS not only to uncover conspiracies, but more importantly to protect his reforms. As his initial Leibstandarte of 180 men grew, other regiments were formed, such as the Deutschland and the Germania. The army leadership did everything it could to prevent the SS from recruiting. Hitler circumvented the obstacles by entrusting the Minister of the Interior, rather than the War Ministry, with the recruitment. The army countered by discouraging the recruitment of men between the ages of eighteen and forty-five. Citing national defense, a service period of four years was ordered for privates, twelve for non-commissioned officers, and twenty-five for officers. It was assumed that such orders would nip the recruitment of SS men in the bud. The opposite was the case. Thousands of young men applied, more than could be accepted despite the long period of service. Young people felt that the SS was the only armed force that represented their own ideas. The new formations of the young SS captured the public imagination. In their smart black uniforms, the SS attracted more and more young men. It took two years, from 1933 to 1935, and a constant trial of strength with the army, to raise a force of 8000 SS men.

At that time, the name Waffen-SS did not yet exist. Only in 1940, after the French campaign, the SS is officially called "Waffen-SS". In 1935, they were simply called SS. However, 8000 SS didn't go far in a country of 80 million people. And Hitler had to come up with another way to get around the army. He created the Totenkopf guard corps. They were really an SS in disguise, but their official job was to guard the concentration camps. What were these concentration camps? They were labor camps where recalcitrant communists were put to work. They were treated well because it was believed that sooner or later they would be converted to patriotism. There were two concentration camps with a total of three thousand men. Three thousand out of a total of six million Communist Party members holding identity cards. That is equivalent to one in two thousand. Until the war there were less than ten thousand prisoners. So the skull trick has produced four regiments. At the right moment, they will join the SS. The Totenkopf kept itself covered by an elaborate system of recruiting reserves to keep its strength inconspicuous. At the beginning of the war, the skull numbered 400 men. They are sent to 163 separate units. Meanwhile, the first regiment of the Leibstandarte reached 2800 men, and a fourth regiment was established in Vienna at the time of the Anschluss. The young men who joined the SS were trained like no other army in the world. The military and academic instruction was intense, but the physical training was the most rigorous. They played sports with flying colors. Any one of them would have passed with flying colors in the Olympics. The extraordinary physical endurance of the SS on the Russian front, which so amazed the world, was due to this intensive training.

There was also ideological training. They were taught why they were fighting, which Germany should rise again before their eyes. They were shown how Germany was united morally by the reconciliation of classes and physically by the return of the lost German homeland. They were made aware of their kinship with all the other Germans who lived in foreign lands, in Poland, Russia, the Sudentenland, and other parts of Europe. They were taught that all Germans were one ethnic unit. The young SS men were trained in two military academies, one in Bad Tölz, the other in Braunschweig. These academies were completely different from the gloomy barracks of the past. They combined aesthetics with stateof-the-art technology and were located in the middle of hundreds of acres of beautiful landscape. Hitler was against any war, especially in Western Europe. He could not even imagine that the SS could participate in such a war. The SS was above all a political force. Hitler viewed the Western countries as distinct cultures that could be federated, but certainly not conquered. In his opinion, a conflict within the West would be a civil war in which one could not win. Hitler's idea of Europe was far ahead of his neighbors at the time. The mentality of 1914-1918, when small countries fought other small countries for a piece of land, still prevailed in the Europe of 1939. Not so in the case of the Soviet Union, where internationalism replaced nationalism. The Communists never aimed to serve the interests of Russia. Communism does not limit itself to acquiring parts of territories, but seeks total world domination.This is a dramatically new factor. This policy of world conquest is still being pursued today, whether in Vietnam, Afghanistan, Africa or Poland. At the time, this was a completely new concept. Alone among all the leaders of the world, Hitler saw this concept as an equal threat to all nations. Hitler vividly remembered the devastation the Communists had wrought in Germany at the end of the First World War. Especially in Berlin and Bavaria, the Communists organized a state within a state under foreign command and almost took power. For Hitler, everything pointed east. The threat was communism.Apart from the fact that he had no interest in subjugating Western Europe, Hitler was clear that he could not fight a war on two fronts.

At this point, the Allies made the fateful decision to attack Hitler rather than let him fight communism. The so-called Western democracies allied themselves with the Soviet Union with the aim of encircling and destroying the democratic government of Germany. The Treaty of Versailles had already amputated Germany from all sides. It was designed to keep Germany in a state of permanent economic collapse and military impotence. The Allies had ratified a series of treaties with Belgium, the newly formed Czechoslovakia, Yugoslavia, Poland, and Romania to pressure Germany from all sides.Now, in the summer of 1939, the governments of Britain and France were secretly negotiating a comprehensive military alliance with the Soviet Union. The talks took place in Moscow and the protocols were signed by Marshal Zhukov. I have these logs in my possession. They're amazing. One can read a report guaranteeing Soviet involvement against Germany to Britain and France. Upon ratification, the Soviet Union was to immediately provide the Anglo-French forces with Soviet support of 5500 fighter planes plus the support of the entire Soviet air force. Also 90 to 100 tanks were to be made available. In return, the Soviet Union demanded the Baltic states and free access to Poland. The plan called for an early joint attack. Germany was still minimally armed at this point. The French negotiators realized that the 100 Soviet tanks would soon destroy the 2000 German tanks, but they did not see that it was unlikely that they would stop at the French border. The British government was also quite willing to let the Soviets take over Europe. Faced with total encirclement, Hitler once again decided to make his own peace with one side or the other of the Soviet-British partnership.

He approached the British and French governments and asked for formal peace talks. His quest for peace was met with a barrage of insults and accusations. The international press launched into an orgy of hatred against Hitler unprecedented in history. It is amazing to read these newspapers again today. When Hitler made similar peace overtures to Moscow, he was surprised that the Soviets were willing to sign a peace treaty with Germany. In fact, Stalin did not sign the peace treaty for the sake of peace. He signed it to let Europe destroy itself in a war of attrition and to buy himself the time he needed to build up his military strength. Stalin's true intention is made clear in the minutes of the Soviet High Command, which are also in my possession. Stalin declares his intention to enter the war as soon as Hitler and the Western powers have wiped each other out. Stalin had great interest in buying time and letting others fight first. I have read his military plans and I have seen them implemented. By 1941 Stalin's ten thousand tanks had grown to 17999, the next year it would have been 320, ten times more than Germany. The air force would also have been 10 to 1 in Stalin's favor. In the same week that Stalin signed the peace treaty with Hitler, he gave the order to build 96 airfields on the western Soviet border, 180 were planned for the following year. His strategy was constant: "The more the Western powers quarrel, the weaker they will be. The longer I wait, the stronger I will be." It was under these dire circumstances that World War II began. A war that was handed to the Soviets on a silver platter. Knowing Stalin's preparations, Hitler knew that he would have to face Communism sooner rather than later. And to fight Communism he had to rely on absolutely loyal men, men who would fight for one ideology against another ideology. It had always been Hitler's policy to oppose the ideology of class warfare with an ideology of class collaboration.

Hitler had observed that the Marxist class struggle had not brought prosperity to the Russian people. The Russian workers were poorly clothed, as they are today, poorly housed, poorly fed. Goods are always in short supply, and housing conditions in Moscow are as nightmarish today as they were before the war. The failure of class war made class collaboration the only just alternative for Hitler. To make it work, Hitler made sure that one class was not allowed to abuse the other. It is a fact that the nouveau riche classes that had emerged from the Industrial Revolution had greatly abused their privileges, and for this reason the National Socialists were socialists. National Socialism was a popular movement in the truest sense of the word. The vast majority of National Socialists came from the working class. 70% of the Hitler Youth were children of workers. Hitler won elections because the great mass of workers stood firmly behind him. One often wonders why six million communists who had voted against Hitler turned their backs on communism after Hitler was elected in 1933. There is only one reason: they saw and experienced the benefits of class collaboration. Some say they were forced to switch; that is not true. Like other loyal Germans, they fought with distinction on the Russian front for four years. The workers never abandoned Hitler, but the upper classes did. Hitler formulated his formula of class collaboration in response to Communism in these words: "Class collaboration means that the capitalists will never again treat the workers as mere economic components. Money is only a part of our economic life; the workers are more than machines to whom a wage packet is thrown every week. The real wealth of Germany is its workers." Hitler replaced gold with labor as the basis of his economy. National Socialism was the exact opposite of Communism. Hitler's election was followed by extraordinary achievements. We always hear about Hitler and the camps, Hitler and the Jews, but we never hear about his immense social work. If the international bankers and the servile press have stirred up so much hatred against Hitler, it is because of his social work. It is obvious that a genuine popular movement like National Socialism would clash with the selfish interests of high finance. Hitler made it clear that control of money does not include the right to the predatory exploitation of an entire country, because there are people living in that country too, millions of them, and those people have the right to live in dignity and without want. What Hitler said and practiced had won over the German youth. It was this social revolution that the SS had to spread throughout Germany and defend with their lives if necessary.

The 1939 war in Western Europe defied all reason. It was a civil war between those who were supposed to be united. It was a monstrous stupidity. The young SS were trained to lead the new National Socialist revolution. In five or ten years they were to replace all those who had been elevated to office by the old regime. But at the beginning of the war it was not possible for these young men to stay at home. Like the other young men in the country, they had to defend their country, and they had to defend it better than the others. The war turned the SS from a domestic force into a national army fighting abroad, and then into a supranational army. We are now at the beginning of the war in Poland with its far-reaching consequences. Could the war have been avoided? Definitely yes! Even after it had arrived in Poland. The Danzig conflict was insignificant. The Treaty of Versailles had separated the German city of Danzig from Germany and ceded it to Poland against the will of its citizens. This action was so monstrous that it was condemned throughout the world. A large part of Germany was cut in half. To get from West Prussia to East Prussia, one had to travel in a sealed train through Polish territory. The citizens of Danzig had voted with 99% for the return of their city to Germany. Their right to self-determination had been consistently ignored. However, the war in Poland began for reasons other than Danzig's right to self-determination or even Poland's right to self-determination. Poland had attacked Czechoslovakia only a few months earlier, when Hitler had returned the Sudetenland to Germany. The Poles were willing to cooperate with Hitler. If Poland turned against Germany, it was because the British government was doing everything in its power to poison German-Polish relations.

And why is that?

Much has to do with a long-standing inferiority complex of the British rulers towards Europe. This complex has manifested itself in the British establishment's obsession with keeping Europe weak through wars and discord. At the time, the British Empire controlled 500 million people outside of Europe, but somehow it was more concerned with its traditional hobby: Sowing discord in Europe. This policy of never allowing the emergence of a strong European country has been the modus operandi of the British establishment for centuries. Whether it was Charles the Fifth of Spain, Louis the Fourteenth or Napoleon of France or William the Second of Germany, the British establishment never tolerated a unifying power in Europe. Germany never wanted to interfere in British affairs. The British establishment, however, always meddled in European affairs, especially in Central Europe and the Balkans. Hitler's invasion of Prague put the British on the map. Prague and Bohemia had belonged to Germany for centuries and had always been within the German sphere of influence.British interference in the area was totally unjustified. For Germany, the Prague regime posed a serious threat. Benes, Stalin's subservient Czech satrap, had received orders from his masters in the Kremlin to open the borders to the Communist armies as soon as it was necessary. Prague was to become the Soviet springboard to Germany. For Hitler, Prague was a watchtower for Central Europe and an outpost to stop a Soviet invasion. There were also the historical economic ties between Prague and Germany. Germany has always had economic ties with Central Europe. Romania, the Balkans, Bulgaria, Hungary, and Yugoslavia have long had complementary economies with Germany that continue to function today.

Hitler's European economic policy was based on common sense and realism. And the British establishment could not tolerate Hitler's emerging Common Market in Central Europe, but only concern for Czech freedom.Nevertheless, the English felt great admiration for Hitler. I remember Lloyd George addressing the German press outside Hitler's house, where he had just been a guest. He declared, "You can thank God that you have such a wonderful man for a leader!" Lloyd George, the enemy of Germany in World War I, said that! King Edward the Eighth of England, who had just abdicated and was now the Duke of Windsor, also visited Hitler at his home in Berchtesgaden, accompanied by his wife, who, incidentally, had been used to force his abdication. When they returned, the Duke sent a telegram to Hitler. It said: "What a wonderful day we have spent with Your Excellency. Unforgettable!" The Duke echoed what many Englishmen knew, remarking, "how well the German workers were doing." The Duke was telling the truth. The German worker, without inflation, was earning twice as much as he had before Hitler, and his standard of living was correspondingly high. Even Churchill, the most fanatical Germany-hater of them all, had sent a letter to Hitler in 1938, a year before the war, in which he wrote: "If Britain should ever fall into a catastrophe comparable to that which befell Germany in 1918, I would ask God to send us a man of your Excellency's strength and character."

The Times of London reported this extraordinary statement.

Friend or foe, all acknowledge that Hitler was a man of extraordinary genius. His achievements were the envy of the world. In five short years he rebuilt a bankrupt nation, burdened with millions of unemployed, into the strongest economic power in Europe. It was so strong that the small country of Germany could withstand six years of war against the whole world. Churchill acknowledged that no one in the world could accomplish such a feat. He declared just before the war, "There is no doubt that we can work out a peace formula with Hitler." But Churchill received other instructions. The establishment, fearing that Hitler's successes in Germany would spread to other countries, was determined to destroy him. It stoked hatred of Germany throughout Europe by stirring up old grievances. It also exploited the envy that some Europeans harbored for Germany. The high birth rate of the Germans had made Germany the most populous country in Western Europe. In science and technology, Germany was ahead of both France and Britain. Hitler had built Germany into an economic powerhouse. This was Hitler's crime and the British establishment decided to destroy Hitler and Germany by any means necessary. The British manipulated the Polish government against Germany. The Poles themselves were more than willing to live in peace with the Germans. Instead, the unfortunate Poles were driven into war by the British. It should not be forgotten that there were one and a half million Germans living in Poland at the time, which greatly benefited the Polish economy. Apart from the economic relations with Germany, the Poles saw the chance to regain their Polish territories from the Soviet Union with German help, territories they had been striving for in vain since 1919.

In January 1939, Hitler had proposed a compromise to Polish leader Beck to resolve the Danzig question: the vote of the Danzigers to return to Germany would be respected and Poland would continue to have free access to the ports and facilities guaranteed by treaty. The prevailing opinion today that every country must have a seaport really makes no sense. Switzerland, Hungary and other countries without a seaport manage quite well. Hitler's proposals were based on the principles of selfdetermination and reciprocity. Even Churchill admitted that such a solution could make the Danzig problem go away. This admission, however, did not prevent him from issuing an ultimatum to Germany: Withdraw from Poland or go to war. The world recently saw what happened when Israel invaded Lebanon. Heavily populated cities like Tyre and Sidon were destroyed, as was western Beirut. Everyone called for Israel to withdraw, but no one declared war on Israel when it refused to budge.

With a little patience, a peaceful solution for Danzig could have been found. Instead, the international press unleashed a massive campaign of lies and distortions against Hitler. His proposals were deliberately misrepresented by a relentless press onslaught. Of all the crimes of World War II, you never hear about the great massacres that took place in Poland just before the war. I have detailed reports in my files documenting the mass slaughter of defenseless Germans in Poland. Thousands of German men, women and children were massacred in the cruelest way by a mob outraged by the press. The photos of these massacres are too disgusting to look at! Hitler decided to put a stop to the slaughter and rushed to the rescue. The Polish campaign showed that Hitler was a military genius. History had already begun to recognize this most amazing quality of Hitler: his rare military genius. All of the Third Reich's successful military campaigns were planned and directed by Hitler personally, not by the Joint Chiefs of Staff. Hitler inspired a number of generals who became his most capable leaders in later campaigns. With the Polish campaign in mind, the General Staff had planned an offensive along the Baltic coast to take Danzig - a plan that was logistically doomed to failure. Instead, Hitler invented the Blitzkrieg and took Warsaw in short order. The Waffen-SS appeared on the Polish front and their performance stunned the world. The second campaign in France was also swift and humane. The Anglo-French forces had rushed to Holland and Belgium to halt the German advance, but they were outwitted and outflanked at

Sedan. Within a few days it was all over. It is said that Hitler had nothing to do with this operation, that it was the work of General von Manstein. This is completely false. Marshal von Manstein did indeed have the idea, but when he presented it to the Chiefs of Staff, he was reprimanded, demoted, and transferred back to Dresden. The General Staff had not brought this particular incident to Hitler's attention. On his own, Hitler conducted a campaign along the same lines and repulsed the Anglo-French forces. It was not until March 1940 that von Manstein came into contact with Hitler. Hitler also planned the Balkan and Russian campaigns. On the rare occasions when Hitler let the General Staff have their way, such as at Kursk, the battle was lost.

In the Polish campaign of 1939, Hitler relied not on military textbook theories of fifty years ago, as espoused by the General Staff, but on his own plan of rapid, pincer-like encirclement. In eight days the war in Poland was won and over, even though Poland is as large as France. Three SS regiments were in action during the eight-day campaign: the Leibstandarte, the Deutschland and the Germania. There was also an SS motorcycle battalion, an engineer corps and a transmission unit. In all, it was a substantial but small force of 250 men. Sepp Dietriech and his Leibstandarte alone, after breaking out of Silesia, had divided Poland in two within a few days. With less than 30 men he had defeated a Polish force of 150 men and taken 100 prisoners. Such victories were not won without losses. It is hard to imagine that out of one million SS men, 3520 were killed in action and 500 more are missing. That's a cruel number! Four hundred thousand of the finest young men in Europe! They sacrificed themselves for their beliefs. They knew they had to make an example. They were the first on the front lines to defend their country and their ideals. Whether victory or defeat, the Waffen-SS always strove to be the best representatives of their people. The SS was a democratic expression of power: people gathered of their own free will. Consent at the ballot box is not the only consent; there is also consent of the heart and mind of the people. In action, the Waffen-SS held a plebiscite: that the German people should be proud of them, that they should show them respect and love. This high motivation made the Waffen-SS volunteers the best fighters in the world. The SS had proved themselves in action. They were not empty-talking politicians, but gave their lives, the first to go into battle in an extraordinary spurt of comradeship. This comradeship was one of the most distinctive features of the SS: the SS leader was the comrade of others. At the front, the results of the SS physical training were particularly noticeable. An SS officer underwent the same rigorous training as the soldiers. These officers and privates competed against each other in the same sports competitions, and only the best man won, regardless of rank. This created a true brotherhood that literally energized the entire Waffen-SS. Only the teamwork of free men united by a higher ideal could unite Europe. Look at the Common Market of today. It is a failure. There is no unifying ideal. Everything is based on haggling over the price of tomatoes, steel, coal, or liquor. Fruitful unions are based on something higher than that.

The relationship of equality and mutual respect between soldiers and officers was always present. Half of all division commanders were killed in action. Half! There is no army in the world where this was the case. The SS officer always led his troops into battle. I was involved in seventy-five hand-to-hand battles because, as an SS officer, I had to be the first to meet the enemy. SS soldiers were not sent to battle by officers behind the front lines, they followed their officers with passionate loyalty. Every SS commander knew and taught all his men and often received unexpected answers. After I broke out of the siege of Cherkassy, I talked to all my soldiers, there were thousands of them at the time, one by one. Every day for two weeks, from dawn to dusk, I asked them questions and listened to their answers. Sometimes it happens that some soldiers who show off a little receive medals, while others - heroes - who remain silent, go away empty-handed. I talked to all of them because I wanted to know firsthand what happened and what they did. To be fair, I needed to know the truth. On this occasion, two of my soldiers suddenly pulled out their identity cards from the Belgian Resistance. They had been sent to kill me. At the front, it's very easy to shoot someone in the back. But the extraordinary SS team spirit had convinced them. SS officers could expect loyalty from their men by example.The life expectancy of an SS officer at the front was three months. In Estonia I received ten new young officers from the academy in Bad Tölz on a Monday; on Thursday only one was left and he was wounded. In conventional armies, officers talked down to men, superior to subordinate, and rarely as brothers in battle and brothers in ideology.

Thus, by 1939, the Waffen-SS had gained general admiration and respect. This gave Hitler the opportunity to call for an increase in troops. Instead of regiments, there were to be three divisions. Again, the army leaders laid down draconian recruiting conditions: the SS were only allowed to enlist for a minimum of four years of combat service. The military leaders felt that no one would take such a risk. And again they were wrong. In February 1940 alone, 490 people joined the SS. From 250 in September 1939, there would be 1500 in May 1940. So from 180 to 80 to 250 to 1500 and finally to a million men, and all this against all odds.Hitler had no interest in interfering in the war in France that was forced upon him.The 1500 SS men had to serve under the army and were given the most dangerous and difficult assignments. Despite the fact that they were equipped with inferior weapons and equipment. They had no tanks. In 1940, the Leibstandarte was equipped with a few scout tanks. The SS got wheels and that was it. But with trucks, motorcycles and various limited resources, they were able to perform amazing feats.

The regiments Leibstandarte and Der Führer were sent to Holland under the command of Sepp Dietrich. They had to cross Dutch waterways. The Luftwaffe had dropped parachutists to hold the bridges 120 miles deep in Dutch territory, and it was vital for the SS to reach these bridges as quickly as possible. The Leibstandarte would accomplish an unprecedented feat in ten days: advance miles in one day. This was unheard of at the time and the world was stunned. At this rate, German troops would reach Spain in a week. In one day, the SS had cleared all the Dutch canals...on flimsy rubber rafts. Here, too, the SS's losses were high. But thanks to their heroism and speed, the German army reached Rotterdam in three days.The paratroopers would have been in danger of being wiped out if the SS had not carried out their lightning attack.

In Belgium, the SS Regiment Der Führer faced head-on the French army which, having fallen into the trap of Sedan, was rushing towards Breda in Holland. There, for the first time, a small motivated army would be seen confronting a large national army. All it took was one SS regiment and a number of German troops to unbalance the entire French army and drive it back from Breda to Antwerp, Belgium, and northern France. The regiments of the Leibstandarte and the Fuehrer advanced together to the large Sealand Islands between Escaut and the Rhine. In a few days they would be under control. In a very short time, the Leibstandarte had then crossed Belgium and northern France. The second major battle of the SS regiments takes place in conjunction with the Army's Panzer Division. The SS, still with their tanks, are under the command of General Rommel and General Guderian. They lead an advance towards the North Sea.Sepp Dietrich and his troops have meanwhile crossed the French channels, but are surrounded by the enemy in a mud field and just manage to escape annihilation. But despite the loss of many soldiers, officers and a battalion commander, all killed in action, the Germans reach Dunkirk. Hitler is very proud of them.

The following week Hitler deploys them to the Somme, from where they will pour over France. There, too, the SS will prove that they are the best fighting force in the world. Sepp Dietrich and the SS's 2nd Division, Totenkopf, advance so quickly that they even lose contact with the rest of the army for three days. They find themselves in Lyon, France, a city they were forced to leave after the Franco-German peace treaty. Sepp Dietrich and a handful of SS on trucks had accomplished the impossible. The Führer's SS Division was the spearhead of the breakthrough of the Maginot Line. Everyone had said the line was impregnable. The war in France was over. Hitler marched the three SS divisions through Paris. In Berlin, too, the heroes were honored. But the army was so jealous that it would not award a single SS man for bravery and courage. It was Hitler himself who solemnly paid tribute to the heroism of the SS before the German Congress. On this occasion, Hitler officially recognized the name of the Waffen-SS. But it was more than just a name change. The Waffen-SS became Germanic, because volunteers from all Germanic countries were accepted. The SS had found out for themselves that the peoples of Western Europe were closely related to them: the Norwegians, the Danes, the Dutch, the Flemings - they all belonged to the same Germanic family. These Germanic peoples were themselves very impressed with the SS, and so were the French, for that matter.People in Western Europe marveled at this extraordinary German troop with a style that was second to none: When two SS scouts on motorcycles arrived in town before anyone else, before presenting themselves to the local authorities, they would first clean themselves to have an impeccable appearance. People couldn't help but be impressed.

The admiration of young Europeans of Germanic descent for the SS was quite natural. Thousands of young men from Norway, Denmark, Flanders and Holland were surprised and full of admiration. They felt irresistibly attracted to the SS. It was not Europe but their own Germanic race that so deeply moved their souls. They identified themselves with the victorious Germans. To them Hitler was the most extraordinary man they had ever seen. Hitler understood them and had the remarkable idea of opening the doors of the SS to them. This was rather risky. No one had ever thought of such a thing before. Before Hitler, German imperialism consisted only of peddling goods in other countries, with no thought of creating an ideology called "community" - a shared ideal with its neighbors.

Instead of haggling and bargaining, there was suddenly a man offering a glorious ideal: a stirring social justice for which they had all longed in vain for years. A comprehensive New Order in place of the amorphous cosmopolitanism of the so-called "democracies" of the pre-war period. The response to Hitler's offer was overwhelming. Legions from Norway, Denmark, Holland and Flanders were raised. Thousands of young men now wore the SS uniform. Hitler created the famous Viking Division especially for them. It was to become one of the most formidable divisions of the Waffen-SS. The army still did everything it could to prevent men from joining the SS in Germany and pretended that the SS did not exist. Against this background of obstructionism at home, it was normal and understandable that the SS welcomed men from abroad. Germans living abroad provided a rich source of volunteers. Just as there are millions of German-Americans, there are millions of Germans in all parts of Europe - in Hungary, in Romania, in Russia. There was even a Soviet republic of Volga Germans. These were the descendants of Germans, who had emigrated two centuries earlier. Other Europeans, such as the French Huguenots who went to Prussia, also shared this type of emigration with the Germans. Europe was thus dotted with German settlements. The victories of the Third Reich had made them proud to be part of the German family. Hitler welcomed them home. He saw them, on the one hand, as a source of elite SS men and, on the other, as an important factor in the ideological unification of all Germans.

Again, the enthusiastic response was amazing. Three thousand volunteers of German descent came forward from all over Europe. 540 from Romania alone. These were remarkable numbers for the time. There were numerous problems to overcome. For example, most of the Germanic volunteers no longer spoke German. Their families had been settled in foreign lands for about 200 years. In Spain, for example, I see the children of my legionnaires being assimilated with the Spanish - and their grandchildren no longer speak French. The Germans are following the same pattern. When the German volunteers arrived at the SS, they spoke many different languages, had different habits and different needs.How could one find officers who could speak all these languages? How was one to coordinate such a disparate group? Overcoming these problems was the miracle of the Waffen-SS assimilation program. This homecoming of the separate "tribes" was seen by the Waffen-SS as the basis for true

European unity. The 3000 Germanic volunteers were welcomed by the SS as brothers, and they reciprocated by being as dedicated, loyal and heroic as the German SS. Within a year, everything had changed for the Waffen-SS The barracks were full, the academies were full. The strictest admission standards and requirements also applied to the Germanic volunteers. They had to be the best in every way, both physically and mentally. They had to be the best of the Germanic race.German racism has been deliberately distorted. It was never an anti-"other race" racism. It was a pro-German racial mania. It was about making the German race strong and healthy in every way. Hitler was not interested in having millions of degenerates when it was in his power not to have them. Today you find rampant alcoholism and drug addiction everywhere. Hitler cared that German families were healthy, that they raised healthy children to renew a healthy nation. The German racial mania meant the rediscovery of the creative values of one's race, the rediscovery of one's culture. It was a striving for excellence, a noble idea.

The National Socialist racial mania was not directed against the other races, but for their own race. They wanted to defend and improve their race and wished that all other races did the same for themselves.This was evident when the Waffen-SS added 600 Islamic SS members to its ranks. The Waffen-SS respected their way of life, their customs and their religious beliefs. Each Islamic SS battalion had an Imam, each company had a Mullah. It was our common desire that their qualities should find their highest expression. That was our racial consciousness. I was present when each of my Islamic comrades received a personal gift from Hitler in the New Year. It was a pendant with a small Koran. Hitler honored them with this small symbolic gift. He honored them with what was the most important aspect of their lives and history. National Socialist racism was loyal to the German race and completely respected all other races.At this point one hears, "What about anti-Jewish racism?" To which one may reply, "What about Jewish anti-gentilism?" It is the misfortune of the Jewish race that it has never been able to get along with any other race. This is an unusual historical fact and an unusual phenomenon. If you study the history of the Jewish people - and I say this without any passion - its development over the centuries, you find that they have always been hated, in all times and in all places. They were hated in ancient Egypt, they were hated in ancient Greece, they were hated so much in Roman times that 30 of them were deported to Sardinia. It was the first deportation of Jews. They were hated in Spain, in France, in England (they were exiled from England for centuries) and in Germany. The conscientious Jewish author Lazare wrote a very interesting book on anti-Semitism in which he asked himself, "We Jews should ask ourselves one question: Why are we always and everywhere hated? It is not because of our persecutors, who have been at different times and in different places. It is because there is something in us that is very unsympathetic." What is unsympathetic is the fact that the Jews have always wanted to live as a privileged class, chosen by God and unquestionable. This attitude has made them unsympathetic everywhere. The Jewish race is therefore a unique case. Hitler had no intention of destroying them. He wanted the Jews to find their own identity in their own environment, but not to the detriment of others. The struggle - if it can be called that - of National Socialism against the Jews was limited exclusively to one goal: that the Jews leave Germany in peace. The plan was to give them a country of their own outside Germany. Madagascar was considered, but the plans were dropped when the United States entered the war. In the meantime, Hitler thought of having the Jews live five to a time in their own traditional ghettos. They would keep their have their own organizations, manage their own affairs, and live the way they wanted to. They had their own police, their own streetcars, their own flag, their own factories, which, by the way, were built by the German government. As for the other races, they were all welcome in Germany as guests, but not as privileged residents. In one year, the Waffen-SS had gathered a large number of Teutons from northern Europe and hundreds of thousands of Germans from abroad, the Volksdeutsche, or Teutonic SS. At this point the conflict between Communism and National Socialism broke out openly. The conflict had always existed. In Mein Kampf, Hitler had clearly stated his goal: "to eliminate the world-wide threat of communism" and, quite incidentally, to conquer a piece of land in Eastern Europe! This expansionism to the East caused much outrage: how could the Germans claim land in Russia? To which one can reply: How could Americans claim Indian land from the Atlantic to the Pacific? How could France claim South Flanders and Rousillon from Spain? And what about Britain, and what about so many other countries that claimed, conquered, and settled other territories? Somehow it was okay for all those countries to settle foreign lands back then, but not for Germany. Personally, I always vigorously defended the Russians, and eventually succeeded in convincing Hitler that the Germans needed to live with the Russians as partners, not as conquerors. Before this partnership came about, it was first necessary to eradicate communism. During the Soviet-German pact, Hitler tried to buy time, but the Soviets intensified their aggression from Estonia to Bukovina. I'm now reading excerpts from Soviet documents. They're very revealing. Let's read from Marshal Voroshilov himself: We now have the time to prepare to be the executioner of the capitalist world as it agonizes. We must be careful, however. The Germans must not suspect that we are preparing to stab them in the back while they are busy fighting the French. Otherwise they might change their general plan and attack us. In the same minutes Marshal Choponitov wrote: "The coexistence between Hitler's Germany and the Soviet Union is only temporary. We shall not maintain it for very long." Marshal Timoshenko, for his part, would not be so hasty: "Let us not forget that our war material from our Siberian factories will not be delivered until the autumn." This was written in early 1941, and the material was to be delivered only in the autumn. The report of the Commissariat for War Industries states: We will not reach full production before 1942. Marshal Zhukov made this extraordinary admission: "Hitler is in a hurry to invade us; he has good reasons for it."

Indeed, Hitler had good reason to invade Russia in a hurry, knowing that otherwise he would be destroyed. Zhukov added, "We need a few more months to correct many of our deficiencies by the end of 1941. We need 18 months to complete the modernization of our armed forces." The orders are quite specific. At the fourth session of the Supreme Soviet in 1939, it is ordered that army officers serve three years, soldiers four years, and naval personnel five years. All these decisions were made less than a month after the Soviets signed the peace treaty with Germany. So the Soviets, committed to peace, were feverishly preparing for war. Between 1939 and 1940, more than 2500 new concrete fortifications were built. 160 divisions were made ready for battle. 60 armored divisions were on full alert. The Germans had only 10 armored divisions. In 1941 the Soviets had 170 tanks, by 1942 they had 320. They had 92578 pieces of artillery. And their 17545 fighter planes in 1940 outnumbered the German air force. It is easy to understand that in view of these preparations for war Hitler had only one option: invade the Soviet Union immediately or face annihilation.Hitler's Russian campaign was the campaign of the "last chance". Hitler did not go to Russia with great optimism. He told me later: "When I marched into Russia, I was like a man standing before a closed door. I knew I had to break through it, but I didn't know what was behind it." Hitler was right. He knew the Soviets were strong, but more importantly, he knew they would be much stronger. 1941 was the only time Hitler had some breathing space. The British had not yet succeeded in expanding the war. Hitler, who had never wanted war with Britain, nevertheless strove for peace. He invited me to spend a week at his home. He wanted to discuss the whole situation and hear what I had to say about it. He spoke very simply and clearly. The atmosphere was informal and relaxed. You felt at home with him because he really enjoyed being hospitable. He would calmly butter toast and pass it around, and although he didn't drink, he would get a bottle of champagne after each meal because he knew I liked a glass at the end. All without fuss and with genuine kindness. It was part of his genius that he was also a man of simple ways, without the slightest affection, and a man of great modesty. We were talking about England. I asked him bluntly, "Why on earth did you not destroy the British at Dunkirk? Everyone knew you could have wiped them out." He replied, "Yes, I held back my troops and let the British escaped back to England. The humiliation of such a defeat would have made it difficult to seek peace with them afterwards." At the same time Hitler told me that he did not want to dispel the Soviet belief that he was going to invade

England. He mentioned that he even had small German-English dictionaries distributed to his troops in Poland. The Soviet spies there reported to the Kremlin that Germany's presence in Poland was a bluff and that they were about to go to the British Isles. On June 22, 1941, Germany invaded not England, but Russia. The first victories were quick but costly. I lived through the epic struggle on the Russian front. It was a tragic epic; it was also a martyrdom. The endless thousands of miles of the Russian steppes were overwhelming. We had to reach the Caucasus on foot, always in extreme conditions. In summer we were often knee-deep in mud, and in winter temperatures were below freezing. But for a few days, Hitler would have won the war in Russia in 1941. Before the Battle of Moscow, Hitler had managed to defeat the Soviet army and take a considerable number of prisoners. General Guderian's armored division, which had single-handedly encircled more than a million Soviet troops near Kiev, had advanced to the city's tram lines. At that moment there was a sudden incredible cold snap: 40, 42, 50 degrees Celsius below zero! This meant that not only the men froze to death, but also the equipment, and on the spot. The tanks could no longer move. The mud from yesterday had frozen into a solid block of ice half a meter high, freezing the treads of the tanks. Within 24 hours all our tactical possibilities had been reversed. By this time, masses of Siberian troops brought back from the Russian Far East were being deployed against the Germans. Hitler owed those few fateful icy days, which made the difference between victory and defeat, to the Italian campaign in Greece in the autumn of 1940.Mussolini was jealous of Hitler's successes. It was a deep and silent jealousy. I was a friend of Mussolini, I knew him well. He was a remarkable man, but Europe was not of great importance to him. He did not want to watch Hitler winning everywhere. He felt compelled to do something himself, and quickly. Impulsively, he launched a senseless offensive against Greece. His troops were immediately defeated. But this gave the British the excuse to invade Greece, which until then had not been involved in the war. From Greece, the British could bomb Romanian oil wells, which were vital to the German war effort. Greece could also be used to cut off German troops on their way to Russia. Hitler was forced to preemptively ward off the threat. He had to waste five weeks in the Balkans.

His victories there were an incredible logistical achievement, but they delayed the start of the Russian campaign by five crucial weeks.Had Hitler been able to start the campaign on time, as planned, he would have entered Moscow five weeks earlier, in the sun of early autumn, when the earth was still dry. The war would have been over, and the Soviet Union would have been a thing of the past. The combination of the sudden freeze and the arrival of fresh Siberian troops caused some of the old army generals to panic. They wanted to retreat to within 200 miles of Moscow. Such a nonsensical strategy is hard to imagine! The frost affected Russia equally from west to east, and a retreat more than 200 miles into the open steppe would only make matters worse. I was commanding my troops in the Ukraine at the time and it was 42 degrees Celsius below zero. Such a retreat meant abandoning all heavy artillery, including battle tanks and armor stuck in the ice. It also meant exposing half a million men to heavy Soviet sniper fire. In effect, it meant condemning them to certain death. Let us only recall Napoleon's retreat in October. He reached the Berzina River in November, and by December 6 all French troops had left Russia. It was cold enough, but it was not a winter campaign. Can you imagine that in 1941 half a million Germans were fighting howling blizzards, cut off from supplies and attacked on all sides by tens of thousands of Cossacks? I have fought attacking Cossacks, and only the very greatest firepower can stop them. To prevent such a mad retreat, Hitler had to dismiss more than 30 generals within a few days. Then he called in the Waffen-SS to close the gap and boost morale. Immediately, the SS held their ground on the Moscow front. Throughout the war, the Waffen-SS never retreated. They would rather die than retreat. One must not forget the numbers. In the winter of 1941, the Waffen-SS lost 430 men before Moscow. The regiment Der Führer literally fought to the last man. Of the entire regiment, only 35 men survived. The men of Der Führer held out and no Soviet troops got through. They had to try to evade the SS in the snow. This is how the famous Russian General Vlasov was captured by the SS Totenkopf Division. Without their heroism, Germany would have been destroyed in December 1941. Hitler would never forget it: He appreciated the willpower the Waffen-SS had shown before Moscow. They had shown character and courage. And that was what Hitler admired most: courage. For him, it was not enough to have intelligent or clever collaborators. These people can often fail, as we will see the following winter at the Battle of Stalingrad with General Paulus. Hitler knew that only sheer energy and courage, the refusal to surrender, the will to persevere against all odds would win the war.

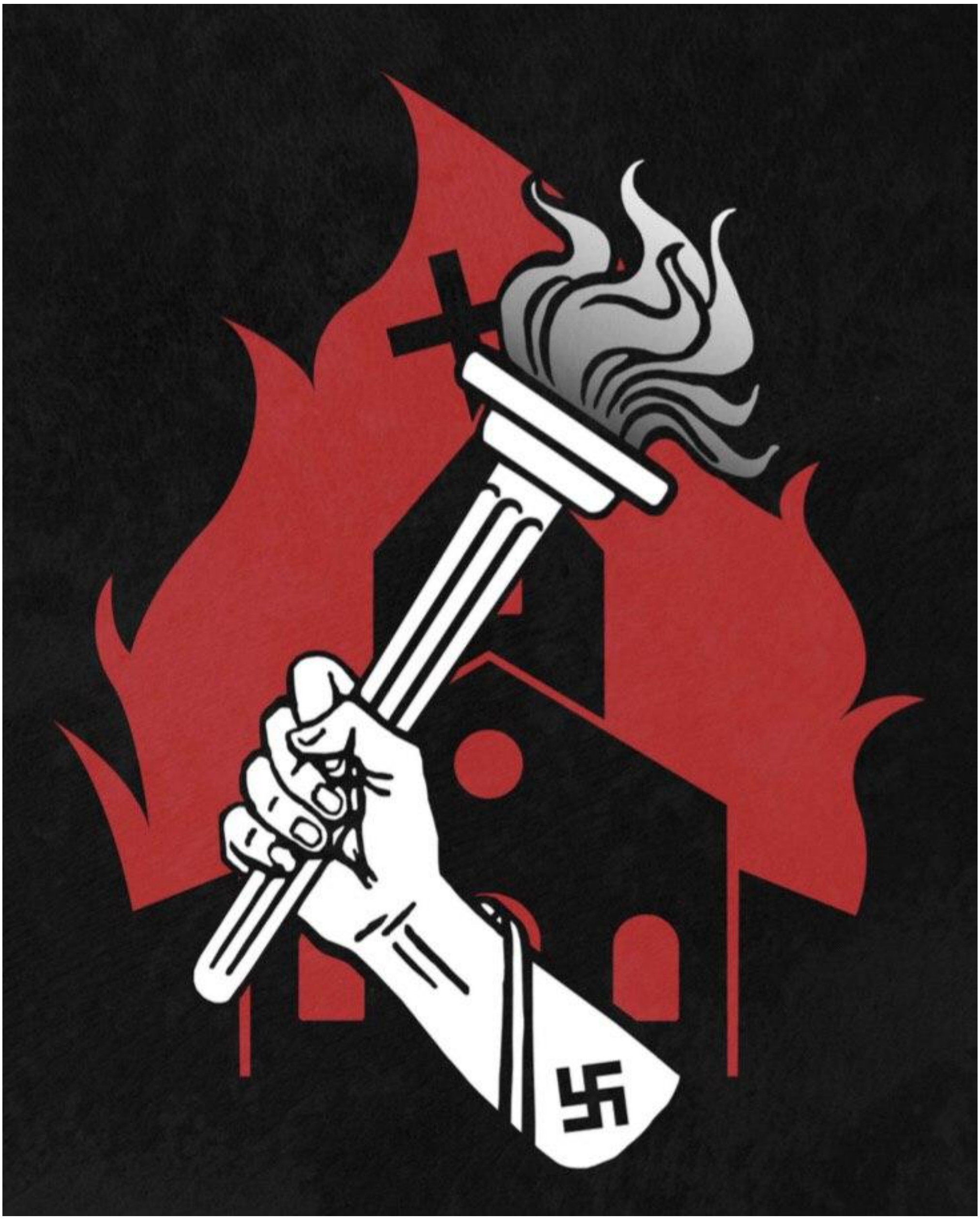
The blizzards on the Russian steppes had shown that the best army in the world, the German army, with thousands of well-trained officers and millions of highly disciplined men, was simply not enough. Hitler realized that they would be defeated, that something else was needed, and that only an unshakable belief in a high ideal could overcome the situation. The Waffen-SS had that ideal, and Hitler used it in full force from then on.Volunteers rushed from all parts of Europe to help their German brothers. This was the birth of the third great Waffen-SS. First there was the German Waffen-SS, then the Germanic Waffen-SS, and now the European Waffen-SS. 1250 volunteers came forward to save Western culture and civilization. The volunteers signed up knowing full well that the SS would take the most casualties. More than 2500 out of a million would die in action. To them, despite all the deaths, the Waffen SS was the birth of Europe. Napoleon said on St. Helena, "There will be no Europe until a leader rises." The young European volunteers realized two things: First, that Hitler was the only leader who could build Europe, and second, that Hitler, and only Hitler, could defeat the global threat of communism.

For the European SS, the Europe of petty jealousies, jingoism, border disputes, and economic rivalries was uninteresting, it was too petty and demeaning; this Europe no longer applied to them. At the same time, the European SS men, however much they admired Hitler and the German people, did not want to become Germans. They were men of their own people and Europe was the union of the different peoples of Europe. European unity was to be achieved through harmony, not through the domination of one over the other. I discussed these questions in detail with both Hitler and Himmler. Hitler, like all men of genius, had transcended the national stage. Napoleon was first a Corsican, then a Frenchman, then a European, and then a unique universal man. Likewise Hitler was an Austrian, then a German, then a Greater German, then a Teuton, then he had seen and grasped the magnitude of European construction. After the defeat of Communism, the Waffen-SS had a solemn duty to combine all its efforts and forces to build a united Europe, and there was no question that non-German Europe should be dominated by Germany. Before we joined the Waffen-SS, we had experienced very difficult conflicts. We had initially gone to the Eastern Front as auxiliary troops of the German Army, but during the Battle of Stalingrad we had seen that Europe was acutely threatened. Great combined efforts were essential. One evening I had an 8-hour debate with Hitler and Himmler on the status of non-German Europeans in the new Europe. For the moment we expected to be treated as equals fighting for a common cause. Hitler fully understood and from then on we had our own flag, our own officers, our own language, our own religion. We were completely equal. I was the first to have Catholic padres in the Waffen-SS. Later, padres of all faiths were available to anyone who wanted them. The Islamic SS division had its own mullahs and the French even had a bishop! We were satisfied that the Europeans would be brought together with Hitler on an equal footing. We felt that the best way to earn our place as equals was to defend Europe in this critical hour as well as our German comrades. For Hitler, courage counted above all. He created a new chivalry. Those who earned the Order of the Knight's Cross were indeed the new knights. They earned this nobility of courage. Each of our units that went home after the war would be the force that would protect the rights of the people in their respective countries. The entire SS understood that European unity encompassed all of Europe, even Russia. Among many Germans there was a great lack of knowledge about the Russians. Many believed that the Russians were all

Communists, when in fact Russian representation in the Communist hierarchy was less than insignificant. They also believed that Russians were diametrically opposed to Europeans. Yet they have similar family structures, an ancient civilization, deep religious faith, and traditions not unlike those of other European countries.The European SS saw the new Europe in terms of three major components: Central Europe as the power center of Europe, Western Europe as the cultural heart of Europe, and Eastern Europe as the potential of Europe. Thus, the Europe that the SS envisioned was alive and real. Its six hundred million inhabitants would from the North Sea to Vladivostok. In this span of 80 miles, Europe could find its destiny. A space for young people to start a new life. This Europe would be a beacon to the world. A remarkable racial ensemble. An ancient civilization, a spiritual force, and the most advanced technological and scientific complex. The SS was preparing for the high destiny of Europe.

Compare these goals, these ideals with the "Allies". The Roosevelt s and the Churchill's betrayed Europe at Tehran, Yalta and Potsdam. They cowardly capitulated to the Soviets. They delivered half of the European continent to Communist slavery. They let the rest of Europe morally disintegrate without an ideal to sustain it. The SS knew what they wanted: The Europe of ideals was salvation for all.This belief in higher ideals inspired four hundred thousand German SS, three hundred thousand volksdeutsche or Germanic SS, and three hundred thousand other European SS. Volunteers in total, one million builders of Europe.The ranks of the SS grew proportionately with the expansion of the war in Russia. The closer the defeat of Germany came, the more volunteers came to the front. It was phenomenal. Eight days before the final defeat, I saw hundreds of young men join the SS at the front. To the very end, they knew they had to do the impossible to stop the enemy.From the one hundred and eighty-man Leibstandarte in 1933 to the SS regiments before 1939, the three regiments in Poland, the three divisions in France, the six divisions at the beginning of the Russian War, and the 38 divisions in 1944, the Waffen-SS reached 50 divisions in 1945. The more SS members died, the more others rushed in to replace them. They had faith and persevered to the extreme. The exact opposite happened at Stalingrad in January 1943. The defeat there was decided by a man without courage. He was unable to face danger decisively and to say unequivocally: I will not surrender, I will stand firm until I have won. He was morally and physically cowardly and he lost.

A year later, the SS divisions Viking and Wallonia were encircled in the same way at Cherkassy. With the disaster of Stalingrad in the minds of our soldiers, they could have been demoralized. On top of that, I was down with a deep side wound and 102 degree fever. As the commanding general of the SS Wallonia, I knew that all this was not conducive to morale. I got up and led attack after attack for 17 days to break the blockade, was involved in numerous hand-to-hand battles, was wounded four times, but never stopped fighting. All my men did as much and more. The siege was broken by the courage and fighting spirit of the SS. After Stalingrad, when many thought all was lost as Soviet forces poured over Ukraine, the Waffen-SS stopped the Soviets dead in their tracks. They retook Kharkov and inflicted a severe defeat on the Soviet army. This was a pattern; the SS kept turning setbacks into victories. The same fearless energy was felt at Normandy. General Patton called them "the proud SS divisions."The SS was the backbone of the Normandy resistance. Eisenhower remarked, "The SS fought to the last man, as always."Had it not been for the Waffen SS, Europe would have been completely overrun by the Soviets by 1944. They would have reached Paris long before the Americans. The heroism of the Waffen-SS stopped the Soviet juggernaut at Moscow, Cherkov, Cherkassy and Tarnopol. The Soviets lost more than 12 months. Without the resistance of the SS, the Soviets would have been at Normandy before Eisenhower. The people showed deep gratitude to the young men who had sacrificed their lives. Not since the great religious orders of the Middle Ages had there been such selfless idealism and heroism. In this century of materialism, the SS is a shining light of spirituality. I have no doubt that the sacrifices and incredible deeds of the Waffen-SS will have their own epic poets like Schiller. Greatness in adversity is the hallmark of the SS. After the war, the curtain of silence fell on the Waffen SS, but now more and more young people somehow know of its existence, of its achievements. Fame is growing and the youth wants to know more. In a hundred years, almost everything will be forgotten, but the greatness and heroism of the Waffen-SS will be remembered. That is the reward of an epic.



Hitler'ſ Social Revolution

Leon Degrelle

One of the first labor reforms to benefit the German workers was the establishment of annual paid vacation. The Socialist French Popular Front, in 1936, would make a show of having invented the concept of paid vacation, and stingily at that, only one week per year. But Adolf Hitler originated the idea, and two or three times as generously, from the first month of his coming to power in 1933.

Every factory employee from then on would have the legal right to a paid vacation. Until then, in Germany paid holidays where they applied at all did not exceed four or five days, and nearly half the younger workers had no leave entitlement at all. Hitler, on the other hand, favored the younger workers. Vacations were not handed out blindly, and the youngest workers were granted time off more generously. It was a humane action; a young person has more need of rest and fresh air for the development of his strength and vigor just coming into maturity. Basic vacation time was twelve days, and then from age 25 on it went up to 18 days. After ten years with the company, workers got 21 days, three times what the French socialists would grant the workers of their country in 1936. These figures may have been surpassed in the more than half a century since then, but in 1933 they far exceeded European norms. As for overtime hours, they no longer were paid, as they were everywhere else in Europe at that time, at just the regular hourly rate. The work day itself had been reduced to a tolerable norm of eight hours, since the forty-hour week as well, in Europe, was first initiated by Hitler. And beyond that legal limit, each additional hour had to be paid at a considerably increased rate. As another innovation, work breaks were made longer; two hours every day in order to let the worker relax and to make use of the playing fields that the large industries were required to provide. Dismissal of an employee was no longer left as before the sole discretion of the employer. In that era, workers' rights to job security were non-existent. Hitler saw to it that those rights were strictly spelled out. The employer had to announce any dismissal four weeks in advance. The employee then had a period of up to two months in which to lodge a protest. The dismissal could also be annulled by the Honor of Work Tribunal. What was the Honor of Work Tribunal? Also called the Tribunal of Social Honor, it was the third of the three great elements or layers of protection and defense that were to the benefit of every German worker. The first was the Council of Trust. The second was the Labor Commission.

The Council of Trust was charged with attending to the establishment and the development of a real community spirit between management and labor. "In any business enterprise," the Reich law stated, "the employer and head of the enterprise, the employees and workers, personnel of the enterprise, shall work jointly towards the goal of the enterprise and the common good of the nation." Neither would any longer be the victim of the other—not the worker facing the arbitrariness of the employer nor the employer facing the blackmail of strikes for political purposes. Article 35 of the Reich labor law stated that: "Every member of an Aryan enterprise community shall assume the responsibilities required by his position in the said common enterprise." In other words, at the head of the company or the enterprise would be a living, breathing executive in charge, not a moneybags with unconditional power. "The interest of the community may require that an incapable or unworthy employer be relieved of his duties." The employer would no longer be inaccessible and all-powerful, authoritatively determining the conditions of hiring and firing his staff. He, too, would be subject to the workshop regulations, which he would have to respect, exactly as the least of his employees. The law conferred honor and responsibility on the employer only insofar as he merited it. Every business enterprise of 20 or more persons was to have its "Council of Trust."

The two to ten members of this council would be chosen from among the staff by the head of the enterprise. The ordinance of application of 10 March 1934 of the above law further stated: “The staff shall be called upon to decide for or against the established list in a secret vote, and all salaried employees, including apprentices of 21 years of age or older, will take part in the vote. Voting shall be done by putting a number before the names of the candidates in order of preference, or by striking out certain names.” In contrast to the business councils of the preceding régime, the Council of Trust was no longer an instrument of class, but one of teamwork of the classes, composed of delegates of the staff as well as the head of the enterprise. The one could no longer act without the other. Compelled to coordinate their interests, though formerly rivals, they would now cooperate to establish by mutual consent the regulations which were to determine working conditions. Belgian author Marcel Laloire, who observed conditions in the Reich first hand, wrote “The Council has the duty to develop mutual trust within the enterprise. It will advise on all measures serving to improve the carrying out of the work of the enterprise and on standards relating to general work conditions, in particular those which concern measures tending to reinforce feelings of solidarity between the members themselves and between the members and the enterprise, or tending to improve the personal situation of the members of the enterprise community. The Council also has the obligation to intervene to settle disputes. It must be heard before the imposition of fines based on workshop regulations.”

Before assuming their duties, members of the Work Council had to take an oath before all their co-workers to “carry out their duties only for the good of the enterprise and of all citizens, setting aside any personal interest, and in their behavior and manner of living to serve as model representatives of the enterprise.” [Article 10, paragraph 1 of the law.] Every 30th of April, on the eve of the great national labor holiday, council duties ceased and the councils were renewed, pruning out conservatism or petrifaction and cutting short the arrogance of dignitaries who might have thought themselves beyond criticism. It was up to the enterprise itself to pay a salary to members of the Council of Trust, just as if they were employed in the work area, and “to assume all costs resulting from the regular fulfillment of the duties of the Council.” The second agency that would ensure the orderly development of the new German social system was the institution of the “Workers’ Commissioners.” They would essentially be conciliators and arbitrators. When gears were grinding, they were the ones who would have to apply the grease. They would see to it that the Councils of trust were functioning harmoniously to ensure that regulations of a given business enterprise were being carried out to the letter. They were divided among 13 large districts covering the territory of the Reich. As arbitrators they were not dependent upon either owners or workers. They had total independence in the field. They were appointed by the state, which represented both the interests of everyone in the enterprise and the interests of society at large. In order that their decisions should never be unfounded or arbitrary, they had to rely on the advice of a “Consulting Council of Experts” which consisted of 18 members selected from various sections of the economy in a representation of sorts of the interests of each territorial district. To ensure still further the objectivity of their arbitration decisions, a third agency was superimposed on the Councils of Trust and the 13 Commissioners, the Tribunal of Social Honor.

Thus from 1933 on, the German worker had a system of justice at his disposal that was created especially for him and would adjudicate all grave infractions of the social duties based on the idea of the Aryan enterprise community. Examples of these violations of social honor are cases where the employer, abusing his power, displayed ill will towards his staff or impugned the honor of his subordinates, cases where staff members threatened work harmony by spiteful agitation; the publication by members of the Council of confidential information regarding the enterprise which they became cognizant of in the course of discharging their duties. Thirteen “Tribunes of Social Honor” were established, corresponding with the thirteen commissions. The presiding judge was not a fanatic; he was a career judge who rose above disputes. Meanwhile the enterprise involved was not left out of the proceedings; the judge was seconded by two assistant judges, one representing the management, another a member of the Council of Trust. This tribunal, the same as any other court of law, had the means of enforcing its decisions. But there were nuances. Decisions could be limited in mild cases to a remonstrance. They could also hit the guilty party with fines of up to 10,000 marks. Other very special sanctions were provided for that were precisely adapted to the social circumstances; change of employment, dismissal of the head of the enterprise or his agent who had failed in his duty. In case of a contested decision, the legal dispute could always be taken up to a Supreme Court seated in Berlin—a fourth level of protection. From then on the worker knew that exploitation of his physical strength in bad faith or offending his honor would no longer be allowed. He had to fulfill certain obligations to the community, but they were obligations that applied to all members of the enterprise, from the chief executive down to the messenger boy. Germany's workers at last had clearly established social rights that were arbitrated by a Labor Commission and enforced by a Tribunal of Honor. Although effected in an atmosphere of justice and moderation, it was a revolution.

This was only the end of 1933, and already the first effects could be felt. The factories and shops large and small were reformed or transformed in conformity with the strictest standards of cleanliness and hygiene; the interior areas, so often dilapidated, opened to light; playing fields constructed; rest areas made available where one could converse at one's ease and relax during rest periods; employee cafeterias; proper dressing rooms. With time, that is to say in three years, those achievements would take on dimensions never before imagined; more than 2,000 factories refitted and beautified; 23,000 work premises modernized; 800 buildings designed exclusively for meetings; 1,200 playing fields; 13,000 sanitary facilities with running water; 17,000 cafeterias. Eight hundred departmental inspectors and 17,300 local inspectors would foster and closely and continuously supervise these renovations and installations. The large industrial establishments moreover had been given the obligation of preparing areas not only suitable for sports activities of all minds, but provided with swimming pools as well. Germany had come a long way from the sinks for washing one's face and the dead tired workers, grown old before their time, crammed into squalid courtyards during work breaks. In order to ensure the natural development of the working class, physical education courses were instituted for the younger workers; 8,000 such were organized. Technical training would be equally emphasized, with the creation of hundreds of work schools, technical courses and examinations of professional competence, and competitive examinations for the best workers for which large prizes were awarded. To rejuvenate young and old alike, Hitler ordered that a gigantic vacation organization for workers be set up. Hundreds of thousands of workers would be able every summer to relax on and at the sea. Magnificent cruise ships would be built. Special trains would carry vacationers to the mountains and to the seashore. The locomotives that hauled the innumerable worker-tourists in just a few years of travel in Germany would log a distance equivalent to fifty-four times around the world! The cost of these popular excursions was nearly insignificant, thanks to greatly reduced rates authorized by the Reichsbank. Didn't these reforms lack something? Were some of them flawed by errors and blunders? It is possible. But what did a blunder amount to alongside the immense gains? That this transformation of the working class smacked of authoritarianism? That's exactly right. But the German people were sick and tired of socialism and anarchy. To feel commanded didn't bother them a bit. In fact, people have always liked having a strong man guide them. One thing for certain is that the turn of mind of the working class, which was still almost two-thirds non-National Socialist in 1933, had completely changed. The Belgian author Marcel Laloire would note: "When you make your way through the cities of Germany and go into the working-class districts, go through the factories, the construction yards, you are astonished to find so many workers on the job sporting the Hitler insignia, to see so many flags with the Swastika, black on a bright red background, in the most populous districts." The "Labor Front" that Hitler imposed on all of the workers and employers of the Reich was for the most part received with favor. And already the steel spades of the sturdy young lads of the National Labor Service could be seen gleaming along the highways. The National Labor Service had been created by Hitler out of thin air to bring together for a few months in absolute equality, and in the same uniform, both the sons of millionaires and the sons of the poorest families. All had to perform the same work and were subject to the same discipline, even the same pleasures and the same physical and moral development. On the same construction sites and in the same living quarters, they had become conscious of their commonality, had come to understand one another, and had swept away their old prejudices of class and caste. After this hitch in the National Labor Service they all began to live as comrades, the workers knowing that the rich man's son was not a monster, and the young lad from the wealthy family knowing that the worker's son had honor just like any other young fellow who had been more generously favored by birth. Social hatred was disappearing, and a socially united people was being born. Hitler could already go into factories—something no man of the so-called Right before him would have risked doing—and hold forth to the mob of workers, tens of thousands of them at a time, as in the Siemens works. "In contrast to the von Papens and other country gentlemen," he might tell them, "In my youth I was a worker like you. And in my heart of hearts, I have remained what I was then." In the course of his twelve years in power, no incident ever occurred at any factory Adolf Hitler ever visited. When Hitler was among the people, he was at home, and he was received like the member of the family who had been most successful.

Selection of Variouſ Writingſ

SS Handbook

Only the National Socialist world view secures us a kind-appropriate life

"National Socialism is a cool-headed theory of reality with the strongest scientific insights and its mental characteristics. By opening the heart of our people to this doctrine, we do not desire to fulfill it with a mysticism that is beyond the purpose and aim of our teaching."

-Adolf Hitler

What does “worldview” mean?

It is necessary to explain this concept first, especially in view of the fact that the present war has become a total confrontation of different worldviews. "Weltanschauung" means simply looking at the world. In a broader sense, a world view is the epitome of all the thoughts and ideas of a community of people about the world and life. Every world view is conditioned and shaped by the whole existence of man, such as race, education, environment and experience. Worldviews are therefore an expression of human life forms and vice versa.

"Already in the word “Weltanschauung” lies the solemn proclamation of the decision to base all actions on a specific starting point. Such an opinion can be right or wrong. It is the starting point for the statement on all phenomena and processes of life and thus a binding and binding law for every activity. The more now one such conception coincides with the natural laws of organic life,the more useful will be their conscious application for the life of a people."

-The Fuhrer on the Reich Party Day 1933

The National Socialist Worldview

The National Socialist Worldview emerged from the findings of the racial, bloody and moral basic forces of the German people. It is made of the unspoiled and healthiest ingredients of the people themselves. So it is not a foreigner theory that is practical through a community effort to realize it, but the announcer and a watchman of a kind-appropriate life. The life of the German People has itself produced the National Socialist worldview in its most original order. As a result, this worldview can not be chosen or taken by anyone, but it itself takes possession of all that, the laws of people and of life, and it forces them into its spell.

National and Social Community

The connection of the national and the socialist thought has given the Party its name and lets us speak of National Socialist Worldview.

The Fuhrer says:

“The great cultural achievements of humanity have always been the highest achievements of the community life of the people, of the race; they are therefore in their image the expression of the communal soul and ideals."

Thus, National Socialism is committed to the natural view of life, as it lies in the blood and has always been in our Germanic ancestors. But it also overcame the individualistic-materialist ideas of liberalism and Marxism. With the confession to the concept of the blood community and the establishment of the socialist community, the nationalization of the Germans took place.

"With sword and plow for honor and freedom louder, therefore, the battle-cry of a new race, which wants to build a new empire and seeks standards by which it can fruitfully judge its action and its pursuit. This call is nationalistic and socialist!"

-Alfred Rosenberg: "Myth of the XX. Century ", p. 534

National Socialism - a Natural Worldview

If we trace our history back to the earliest Germanic prehistoric times, the following expressions of life of the Germanic-German man become apparent:

1. His upright, proud and blood-conscious manner, the nobility of his mind and his war likeness, which finds its expression in soldierly hardness and determination and his fighting spirit, in his high conception of honor and freedom, loyalty and obedience and leadership.

2. His high sense of community (family, clan, people) and his willingness to make sacrifices for these blood communities.

3. His peasantly genuine, strong, simple and simple nature, his attachment to the soil, his love for his place.

4. His high creative power, which made him the founder of the cultures and states of the Occident and thus, from antiquity to today, the ordering and determining factor in the coexistence of the peoples.
5. His deep faith. This is the basis of National Socialism. He confesses to the high values of Germanic humanity, whereby it must be emphasized that the idealism of our view has nothing to do with enthusiasm and fantasy. National Socialism is a life-blooded people's community and service to the people as a supreme law for every German person. It is the teacher of blood and honor.A major component of the National Socialist doctrine is the demand for achievement for the community and hardness against itself. With this life-connected basic conception, National Socialism stands in irreconcilable opposition to the worldview of materialism, whose 'Instigator' is the Jew and his vassal peoples. This war represents the inexorable conflict between these two worlds of ideas.

"In the reality of politics, National Socialism realizes what we, with a religious heart, see and believe in brave spirit as necessary and right. It is the fate of our people. It is the mastery of the hereditary world and the environment: it puts the myth of blood and honor into words. It focuses our eyes again on the essential events of blood and soil. It restores our

thinking, faith and action to the eternal order of the world in us and in the world around us. It gives us the confidence and the opportunity to reverently penetrate the lawfulness of omnipotence and, according to its laws, also to orient the order that is set and shaped by us so that it becomes law-abiding and true to life. Because only then is the future of our people safe, clear and certain."

-Stengelv. Rutkowskı: Of omnipotence and order of life

The meaning of the personality

If we see the individual as a servant of the people's community, it does not mean that it is absorbed in the masses. Genuine national community can not grow out of massiveness, but only of strong personalities. A healthy forest needs strong trees! National Socialism, then, emphasizes the value of the personality, which is hot, but not for the sake of its own sake, because there is no such thing, in truth, for its own sake. It exists only as a bloodless thought-construction and contradicts the laws of life,according to which humans are born into the naturally grown orders of family, clan and people.National Socialism wants the personality fully developed in all abilities and capacities, a bloodthirsty, strong-willed and strong character, the highest achievement for the people's willing. The means of creating this human type is in the sense of the National Socialist worldview. The means of creating this type of human being is education in the sense of the National Socialist Worldview. The prerequisite for this is the cleanliness and higher development of our blood through rearing.

The Fuhrer says:

"We have the great task to give more and more to the true spirit of the Volksgemeinschaft and to work out the personality value ever more clearly."

The Struggle as a National Socialist law of life We regard struggle as an inalienable law of life, for only in the eternal struggle, the precondition of all selection, do personalities and hard peoples grow. Great things are born only in battle.

"Whoever wants to live, who fights, and who does not want to fight in this world of eternal wrestling, does not deserve life."

-Adolf Hitler

Fighting designed the German. Through his life, fighting accompanies his entire existence: struggle with himself, struggle with destiny, struggle with the hostile environment. In tenacious struggle, he masters fate and fights for himself and his people the essential and thus God wanted life form. Fighting is the German human divine law for formation and education, for hardness. "Praised be that which makes hard." That is why he rejects the previously taught principle of humble allegiance to fate.Struggle and hardship are the main elements of National Socialism. It is therefore the worldview of the strong, the militant man. National Socialism springs from genuine soldiering. It is with his combative basic trait the soldier’s Worldview. But the soldier's sacrificial mission is the most visible socialism. The soldier is the first socialist in the Reich. The soldier in particular must accept National Socialism with a special readiness in his heart and be his most fanatical confessor. From this militant attitude, National Socialism abhors a softening well-being. He is the mortal enemy of egoism and materialism, leading to a dissolute life.He demands simplicity, hardship and straightness in life. The strong, genuine peasant and the hard soldier should benefit every

German, no matter whether he serves his people in the city or in the country, with the weapon or the workbench.

"If the fight for a world view is not led by self-sacrificing heroes, no death-defying fighters will be found in a short time,"

-Adolf Hitler: "Mein Kampf" p. 114

Commitment to honor and loyalty

We profess our honor and loyalty, both of which are inextricably linked. The concept of honor is the center of Germanic existence in general. The lives of our ancestors revolved around honor and glory, freedom, courage and pride. Her life was always pure and great, as long as honor had precedence.

"Germanic Europe gifted the world with the brightest ideal of humanity;with the doctrine of the character value as the basis of all civilization, with the high song on the highest values of the Nordic being, on the idea of freedom of conscience and honor. "

-Alfred Rosenberg

In recent centuries, the high conception of honor has been greatly affected by the ideas of humility and humanity. The Führer once again made the honor the starting point of all German life. Honor is the inner law, the conscience that dictates all our actions and our attitude towards the community. It is never related to itself, but finds its actual interpretation in the relationship of the ego to the community. Germanic-German marriage presumption makes one's own ego withdraw in favor of the honor of the people. Our National Socialist worldview, with its life and blood laws, is based on honor. The socialist idea of volunteering for the people and striving to keep our blood pure develops out of honor. But he who has honor in his body will never abandon his comrade, his people or even his leader. For loyalty grows out of honor.

My honor is loyalty

The leader gave the SS-man the slogan that commits him to the first soldier of National Socialism for now and for the future: "SS-man, your honor is loyalty!" "Many things on this earth can be forgiven, but one never: infidelity." The fidelity we have sworn to the leader, must be as sacred to us as the fidelity to the German people, his will and his way, fidelity to the Blood, to our ancestors and grandchildren, loyalty to our kind, faithfulness to the comrades and loyalty to the immutable laws of decency, cleanliness and chivalry. The nobility of the German man is shown by a high level of honor and loyalty.

"Let us all be committed to these principles and close the great circle of our fellowship, strong in the trust of our people, filled with faith in our mission and prepared for every sacrifice that the Almighty demands of us. Then Germany, the National Socialist Third Reich will pass through this time of distress, sorrow and grief, armed with the metal that alone makes the knight survive without fear and blame in the fight against death and the devil: the strong heart of iron. "

-Adolf Hitler

Laws of life - the basis of our worldview

"By trying to rebel against the iron logic of nature, man struggles with the principles to which he himself owes his existence as a human being. So his action against nature must lead to his own destruction."

-Mein Kampf

The laws of life

Life on this earth is under iron laws: birth, becoming, waxing, maturing, aging and death outline a part and are aware of us consciously and unconsciously. These laws apply to all life, to humans, animals and plants. In addition we have to recall all that we have in the following words. referred to: struggle for existence, selection, fertility, race, heredity, environmental impact and development.Fight for existence. Every living thing must fight for food and reproduction. It is necessary to assert oneself in the struggle for existence. The struggle for existence is determined by three factors:

1. natural enemies
2. actual environment (climate, etc.),
3. its own specific characteristics

In the struggle for existence, the one who, for whatever reason, wipes out lifeless more people in this fight asserts himself.

"Who wants to live, let him fight, and who does not want to fight in this world of eternal struggle, does not deserve life."

-Mein Kampf

The struggle for existence in human life should not be confused with lack of scruples, elbow room, exploitation and so on. These are expressions of the disabled, the asocial, the degenerate. Life has added to this law the natural sense of community or community instinct. Pacifism represents the strongest denial of the law of struggle. What does elite mean? The struggle for existence causes a constant reading of the better ones. Those who assert themselves are preserved and can reproduce, while the unfit, the bad for life are eradicated.

"If you are too weak, you can not become a blacksmith. Anyone who has clumsy fingers can not successfully practice the profession of a precision mechanic. Many professions require special intelligence. So one can generally say that the members of almost all professions are groups of elites in different directions."

What does fertility mean?

For some species, their fertility is the only effective weapon in the struggle for existence. They can only assert themselves when they appear in masses. Fertility also plays an important role in the conflict between peoples. The danger which the fertility of one people can pose for another is shown by the present discussion in the East. Above all, the high-quality peoples must observe this law, otherwise they are doomed.

“But the end will be that one day such a people will be taken away from existence in this world; For man can defy the eternal laws of conservation for some time, but revenge will come sooner or later. A stronger generation will drive away the weak, for the urge to live life in its final form will break again and again all the ridiculous fetters of a so called humanity of the individual, in order to replace it with the humanity of nature, which destroys weakness to give the place to strength. Therefore, anyone who wants to secure existence for the German people by means of self-restraining their multiplication robs them of the future.”

-Mein Kampf

What does race mean?

A race is a group of beings with the same inheritable basic characteristics. The Fuhrer taught us the importance of the race, the knowledge and the value of the meaning of the blood.

His teaching says:

1. that humanity consists of different races;
2. That every nation fully fleshed out can live only by its blood conditioned laws;
3. That our people are of a blood-pool of predominantly Nordic blood;
4. that our people must live by the laws that govern northern blood;
5. that world history, in addition to the struggle for living space,
represents the struggle of racial worldviews.

Equality of all that carries human face is contrary to experience and observation (Negro - White). The diversity of people is a fact. Diversity is the lower, the closer people are related (family resemblance, tribal similarity). Every race has the qualities that are adapted to its living conditions and thus to one another; it forms a harmonic unit. By crossing this harmony is naturally disturbed, it creates an imbalance. Countries with a pronounced mixed-race population (America) can not pursue a consistent, purposeful and clear policy as a result of their racial disunity. They are constantly interrupted by rebellions, revolutions and power struggles in their development. In contrast, peoples with a racially uniform leadership are essentially stable in their development. The history of humanity is the story of race battles. The story of a peopleis its race destiny. If the history-making race perishes, then the land becomes desolate, it becomes history-less.

"All the great cultures of the past only perished because the original creative race died of blood poisoning."

"No, there is only one most sacred human right, and that right is at the same time the most sacred obligation, namely, to make sure that the blood is kept pure in order to give, through the preservation of the best humanity, the possibility of a nobler development of these beings."

-Mein Kampf

What do we need to know about inheritance?

Inheritance means preserving everything good, but also everything bad. Through them, you transfer your skills and characteristics to your children. The laws of life of race and elite are incomprehensible without the fact of inheritance. Although this law was considered to be valid for animals and plants, opponents of this relationship want to give people a special position. However, it has been shown by the results of race, family, and twin research that the law of heredity applies to man, of course. Inheritance shows us that we can not go beyond the scope of inherited heritage. Here man is subject to a natural limitation. Inheritance is destiny.

What does environment mean?

By the term "environment" we mean all the forces that act on the being from the outside, ie: space, enemies, climate, education, etc. Decisive is the hereditary system; the environment can not change this. In contrast to hereditary theory is the environmental theory, which wants to interpret all cultural phenomena as an effect of the environment. Marxism has its most essential basis in environmental theory. In the followers of the environmental theory, especially the education is given a great importance. However, education is only possible in the context of genetic engineering. You can not make a hero out of a cowardly child, you can not turn a fool into an intelligent man. The environment does not shape, but has a long-term effect, meaning sieving and breeding.

"However much soil, for example, can affect people, the result of influence will always be different, depending on the breeds in question. The low fertility of a habitat may spur the one race to the highest achievements, in another it will only bring about the cause of bitter poverty and finite malnutrition with all its consequences. The inner predisposition of peoples is always decisive for the type of impact of external influences. What leads to starvation in some of them leads others to hard work."

-Mein Kampf

The developmental idea

As the earth has gradually emerged, so has life developed on it. Every living thing reaches in an uninterrupted chain over reproduction and multiplication into the remotest prehistoric times. The fact of development in nature disturbs dogmatic worldviews. The developmental thought has overturned the idea of creation; this is its political significance, also in the field of ideology.

The life-law worldview

"I prophesy here, as well as the knowledge of the orbit of the earth around the sun, to a revolutionary reorganization of the general worldview. If guided, then the blood and race doctrine of the National Socialist movement will result in a revolution in the knowledge and thus in the picture of the history of the human past and future."

-Mein Kampf

What do you have to know about racial thought?

The race idea spans all areas of life. He gives the freedom of action for the right choice of the spouse and thus determines your and the fate of your children, family and clan. He gives you a firm position in your people, your state, your continent and in the community of peoples. It demands your kind performance and action and promises you a completely happy existence. Biological thinking creates reasonable standards for evaluating things. It gives you power to make clear decisions, shows what you can and should do and thereby leads to the formation of the personality. The construction of the idea of race always leads to the organic order of life and not to imperialism, to the ecclesiastical or political system. The race-bound thinking affirms the natural life and the willingness of the spirit to enjoy, not only the individual, but also the peoples. It promises everyone his and denies unjustified claims of individuals.

The adversaries of the racial idea

Thus the one opponent of the race idea wants the equality of the humans. Such a principle creates for him because it is un-biological and thus unnatural, the tensions, desires and demands, the dissatisfaction and thus the presupposition of his power. Thus, the other opponent wants the spiritual attachment to life-hostile laws (dogmas), taking advantage of the religious feelings of humanity and thus created only the prerequisite of life-legally unnecessary existence.Thus, a third adversary, Bolshevism, consciously destroys all manifestations of the natural order of life, such as family, joy in children, one's own home, attachment to home and soil, attachment to clan and ancestors. He wants complete eradication of all natural facts and thus creates the conditions for carrying out his plans. Today we recognize from our thinking in terms of life law, why Bolshevism; in order to get it, it has to act like that.

We fight for the Eternity of our People

"Our National Socialist program uses the blood related and ground-bound people in place of the liberalist concept of the individual and the Marxist concept of humanity. A very simple and succinct sentence, but of enormous impact. For the first time, perhaps, ever since there is a history of mankind, knowledge has been directed in this land to the fact that of all the tasks which are placed before us, the most honorable, and most sacred, to man is the preservation of the blood-blessed nature given by God. "

“Mein Kampf”

National Socialism brought Germany the rebirth after the decline in 1918. It rearranged German life according to our blood. The Fuhrer created the Reich and united in it all the tribes of German blood.The racial science becomes the basis of the structure of people and the state out of the knowledge that all values and cultural achievements are bound to the genetic material. The doctrine of the equality of all people was opposed to racial doctrine.

The Volk

Our Volk has grown out of the forces of his blood, carried on through inheritance and read out by the conditions of the environment. For in the struggle for life prove only the most talented. They alone have the courage to pass on their life to many offspring, while the less affirmed fear the seriousness of the struggle for life, and hope that they are able to lighten their living conditions with a few children. As a result, their hereditary traits are gradually eliminated from the totality of the people. Thus, the existing genetic make-up of the natural stock of our Volk came about, which can be either maintained, improved or worsened by the continuation. We must always be aware of this God-given law of life and act accordingly, for our attitude is one of the determining factors in the form and character of our people.

We therefore demand respect for the hereditary values of our people.We recognize the reservation of space as a necessary environment for this people.We demand a Volkisch world view and knowledge of God, which we can understand from our national character. We demand a volkisch policy, a kind-appropriate law and economic order; an art that has grown and is supported by the family and the community; we want a language, our national character, and a history, which shows us the struggle for existence of the different tribes of our people.

The orientation of the people

Essential for the preservation or promotion of a certain racial shape is, in addition to the fundamental preservation of good genes, the creation of an environment favorable to this "race". This can only be achieved if a conscious orientation of the national community is based on these laws (breeding goal) and the bearers of this community live accordingly.

The preservation of the people

"For the first time in this Reich it is possible for man to apply the gift of knowledge and insight given to him by the Almighty to those questions which are of greater importance for the preservation of his existence than any victorious wars or successful economic battles! The greatest revolution of National Socialism is to have opened the door to knowledge that all mistakes and errors of man are conditioned by time and thus can be improved, except for one thing: the error about the importance of preservation of his blood, of his kind and thus of the form given to him by God and of the being given to him by God."

"Mein Kampf"

We know from the laws of life and history that peoples do not die out, but are born out, that is, only the people, who forget their task of passing on their lives to the generations to come, sink back into nothingness.

The People's State

Neglect of the blood question is the cause of the downfall; Birth decline, dysgenics, race-mixing and birth defects are the pitfalls and causes for the change of an overall picture.

The eternal people

We fight for our wives and children and thus for the eternal life of our people, not only in the present great struggle, but always and everywhere. Therefore, we must work for a life order of our people, which ensures its eternal life also internally. This, however, can only be an order that preserves and promotes the good and precious blood, but oppresses and exalts the inferior and alien, an order that allows the clans of the people to grow in the soil of the home.

Fight against the inferior

Legal measures can lead to the elimination of unwanted, diseased genetic material. "Law on the Prevention of Diseased offspring." Furthermore, it is possible to keep them away from reproduction through preventive detention of habitual criminals. The "Nuremberg Laws" for the protection of German blood and honor are the guarantor that foreign blood interference does not shift the overall character of the people's hereditary traits.

"The demand that defective people be made impossible for the generation of other equally defective people is a demand of the clearest reason and in its planned implementation means the most human act of humanity. It will spare millions of unfortunate undeserved suffering, but subsequently lead to a rising recovery. "

"Mein Kampf"

To promote good genetic material

In addition to measures to eliminate unwanted inherited genetic laws for the promotion of good genetic material of the direct propagation of good genes are used. The "marriage health law" for the protection of the hereditary health of the German people prevents the mixing of good hereditary dispositions with unwanted ones. The “betrothal and marriage order” not only allows the timely education for the examination of the spouse, but in the same way prevents the spread of unwanted genetic material. The "Maternity Protection Act" serves to secure the expectant mother and the undisturbed care of the infant. What does the term breed mean? The breeding thought was something natural for our ancestors. Family or clan chiefs ensured the preservation of the best and most capable of both sexes. The legal measures promoting or preventing them alone are not enough to sustain a people in the same way forever.

Spouse choice

Each marriage of a family member means taking up a new genetic material in the clan association. Therefore, the choice of a spouse is not only of decisive importance for the immediate participants, but also for their descendants.The choice of a woman gives the husband the only possibility in life to improve or spoil the genotype of the future race. Health or illness, aptitude or incompetence of offspring are decided by the choice of spouses. In this decisive step, not position and wealth, but only mental and physical efficiency, must prevail. It is clear that the one who has the certainty that he is the bearer of ominous heredity must renounce it. The choice of spouses is the most important step in the life course and for the passing on of life. Therefore, it is necessary that all questions in this decision be taken with all sharpness possible.

Summary of our demands

Keep your health good and, as long as you are in the developmental stages, be abstemious in terms of pleasure poisons (alcohol, nicotine) and sexual activity. (The Nordic man in general generally does not reach maturity until late.)

Wedding as early as possible. Only then will you fully enjoy the family happiness. Do not marry a stranger. You are responsible to your people and your descendants for the purity of the blood.Do not marry a wife with genetic conditions. Otherwise you are to blame for the suffering of your own children and grandchildren. Choose only a perfectly healthy woman. The true picture of your future wife's condition and health will be shown by her clan.Your wife should be at least as full of zeal as you are. Make your and your children's environment as natural as possible. Avoid kinship because unfavorable genetic traits are almost always hidden from you and then develop twice in your children. Only the largest possible number of children guarantees the development of your genome. Especially the most famous men often come from large families. Biological work must be performed to fulfill the duties of a professional. Only both together make the life achievement. Remember that nature demands the struggle for the precious. It is not easy to satisfy the conditions of selection. Only what you get in a hard fight makes you truly happy. First and foremost is the preservation and promotion of our people and their people. This task is our life and struggle.

"National Socialism has no starting point for its reflections, statements and decisions, either in the individual or in humanity. It consciously puts into the center of his whole thinking the people. "

"The great cultural achievements of men were at all times the highest achievements of the community life of the people, the race; they are therefore in their creation and in their image the expression of the communal soul and ideals."

“Mein Kampf”

The Higher Development of our People

Life-law thinking recognizes the development in nature. This obliges us to strive for a higher development of our people. But the most important fundamental law for the order of life of our people is that what is ethical is the preservation of the German people's preservation of their species. It is immoral what is worthy of the preservation of the German people.

"Our cult means exclusively: care for the natural and therefore also for the divine. Our humility is the unconditional bow to the divine laws of existence that we are made aware of and their respect. Our prayer is: Brave fulfillment of the resulting Obligations. "

-The Fuhrer at the NSDAP Rally in 1938

Are we godless?

We have had to hear this allegation again and again today and in previous years. We often clenched our fists in silent bitterness about such abuse by a group of people who believed that we could criticize us out of the security of a supposed belief. If you were forced to admit the successes of National Socialism in all areas, the last "but" was still the refuge for the argument of godlessness. We have learned that there is no discussion with such people. We are towering over such slander. We no longer think about talking about our beliefs to everyone. Let's look at the leader. Who has not repeatedly felt his holy belief in an almighty providence in his great speeches? How often has the Fuhrer known that in all his actions he knows that Providence is the calling of which he feels.

"I, too, am religious, deeply religious, and I believe that Providence weighs people and does not determine who is greater than those who cannot stand the test of Providence but break it. It is a natural necessity that only the strongest are left in the selection. "

-The Fuhrer on November 8, 1943

If all words and concepts are unable to express our faith, the sublime work of the Fuhrer shows us that his and thus our faith is deeply imbued with a real awareness of God.

Are we fighting the church?

This reproach has always been made against us by internal enemies together with the first; that is what our external enemies accuse us of today in the most spiteful way. The Fuhrer has emphasized infinitely that the Church and its priests always enjoy the protection of the state provided that they are dedicated exclusively to pastoral care and do not contravene the political will of the people. Too often and too gladly, the confrontation of the individual with an old doctrine is equated with "state tolerated" attacks against the church. Basically, it can be said that at all times and for all peoples there were upheavals in the religious field; one will not want to deny the right of our time to be allowed to seek a belief in God that is in our nature.

The racial idea - the core thesis of the National Socialist worldview

Our concept of race is only an expression of a worldview that recognizes a divine command in the higher development of man.

"If the world is God's creation, the natural laws according to which the universe is transformed and developed must be divine laws. However, the laws that are particularly valid for us humans are those that shape our heritage and our environment. That is why racial knowledge is the highest knowledge for us. Everything else must be based on it. So if for us life, race, work, nature, home are high and highest values, then not because of arbitrariness,

but because all of these things lead to God, to the meaning of life, to a life-appropriate order, Morality and faith leads."

(Stengel-v. Rutkowski: Of omnipotence and order of life.)

We therefore believe that the races are part of the divine world order. Racial care, racial unity and race selection are therefore divine imperatives. The purer the races are in themselves, the purer and richer they will be able to develop their inherent skills and abilities, the greater their contributions to the meaningful fulfillment of human order.

The people as a link in the order of creation

The starting point for National Socialist teaching is the people. In it we recognize the visible work of a divine will to order. That is why the sharpest opponent of National Socialism is any form of international leveling, whether political or religious. Because only through belonging and confession to the people does the individual stand under the true law of God. This law obliges him to use his life in the sense of God's order. That is why, for us National Socialists, a violation of the moral principles of our people, of repentance and obedience means real blasphemy.A man's highest imperative is towards his people.

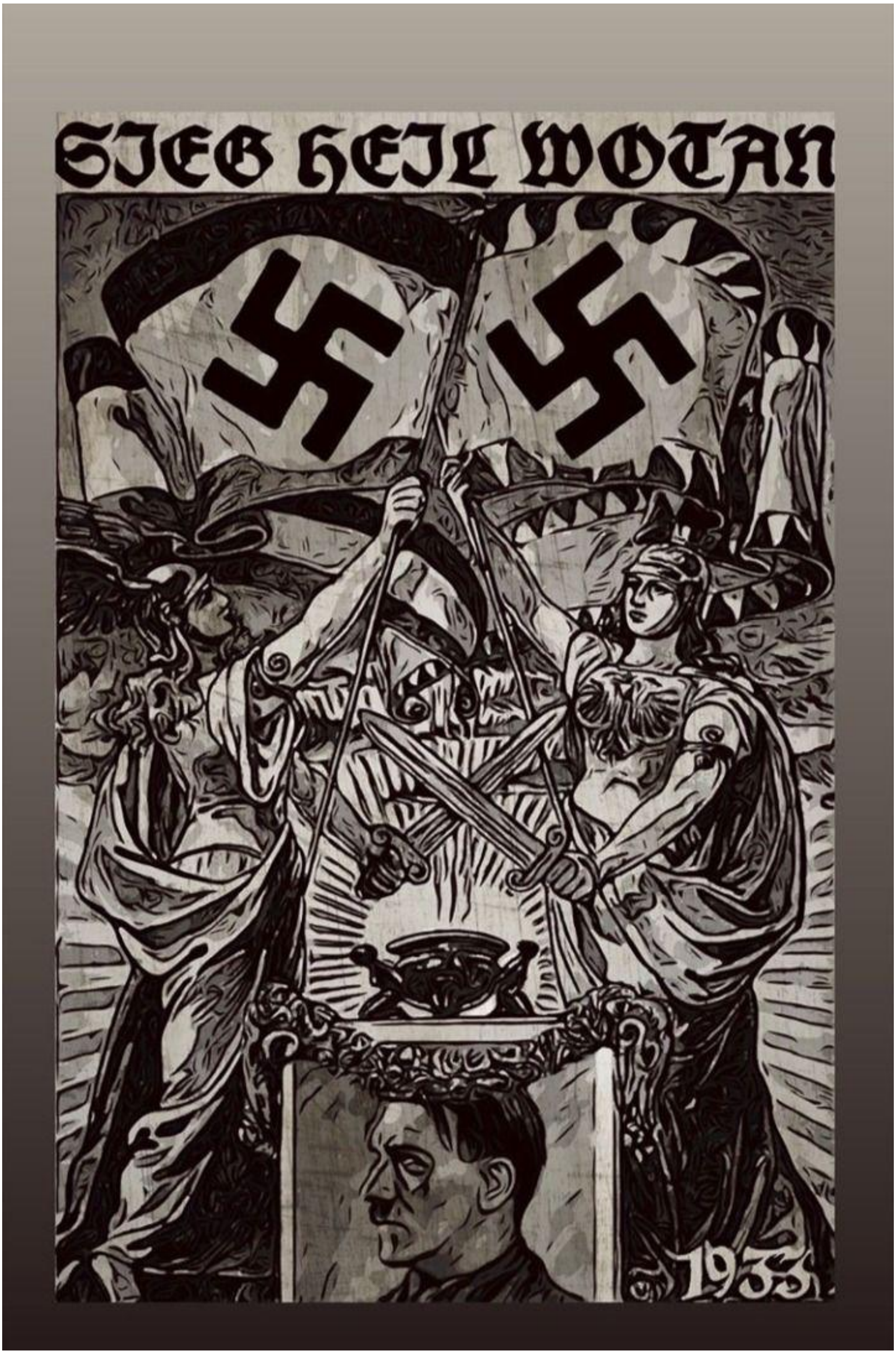
"My will, that must be our confession – it is your Faith! My belief rests in me - just like you - everything in this world! But the highest thing that God has given me in this world is my people! My faith rests in it, I serve it with my will, and I give it my life."

-The Fuhrer on May 1935.

Kinship and family as God-given life-conservation institutions

"Caring for the natural and thus also for the divine will is our most sacred task," says the Fuhrer. Since family and clan are the real bearers of the people, the bond with them means service to the people, worship. This ministry is free from any mystical semi-darkness of cult acts. The highlights of life, birth, naming, betrothal, wedding and death become a celebration and festive event in the family and clan community alone. Both of you, in the middle of which steps on the path of man only gain the greatest sense, also shape the forms of these events. We place family and clan as a divine order against uprooting and massing and the homelessness of an international disenfranchised proletariat. Real faithfulness against pious dishonesty

The opponent is only happy to accuse us of religious crimes or to accuse us of "paganism". He hypocritically described the desecration of European domes, monuments and cultural sites as necessary for the destruction of barbarism. We oppose this will to annihilate the unshakable belief in a just, divine order. The enemy will be mistaken about the strength of our faith. The belief in a meaningful world order grew out of the National Socialist understanding of the damage done to this world. It is the backbone of our political will, which emerged victorious from the struggle of the movement and which will also victoriously end this struggle.


SIEG HEIL WOTAN
1933

The Organization and Obligationſ of the SS and the Police

INTRODUCTION - HISTORICAL BACKGROUND

Restricted to the Armed Forces

I shall speak first of all about the origin, organization, and the spheres of activity of the SS; secondly, about the organization and obligations of the Police; and thirdly, about the combined efforts of the SS and the Police, and about the important and vitally necessary question on the internal security of the Reich.

The SS originated in 1923, very early in the history of the movement, as shock troop [Stosstrupp] Hitler, was prohibited and disbanded on November 9, 1923. When the party was re-established in 1925, the SA as a protective organization for the meetings was at first prohibited. The Fuehrer was also denied the right of speech and assembly in Prussia as well as in Bavaria. Assembly was permitted only in Saxony and Thuringia which at that time were entirely red.

In order to ensure the success of these meetings, it was necessary to protect them from dispersal. Therefore in 1925 the Fuehrer ordered a small organization to be formed in order to protect these meetings, namely the SS [SS, protective squadrons]-literally Staffeln at that time, namely small formations with the effective strength of one leader and 10 men in each location. Even as large a city as Berlin had a squadron of only 2 leaders and 20 men at that time. Throughout 1925 and 1926 we succeeded in carrying out and carrying through the meetings of the Fuehrer and also of other party speakers in Saxony and Thuringia with these squadrons.

In 1926 the SA was again permitted to exist, and for a few years the SS withdrew more into the background. In the year 1929, eight years ago, I was ordered by the Fuehrer to take over the leadership of all SS units in the entire Reich, then totaling 280 men, and to change them according to the order, into a reliable elite organization of the Party. I decided to tackle this problem - which I should like to discuss here to some extent - because I was a National Socialist, of course. I want to tell you also how this is to be interpreted. I am a strong believer in the doctrine that, in the end, only good blood can achieve the greatest, enduring things in the world. Strengthened by this conviction of mine, I began to work on this problem.

RACIAL PRINCIPLES OF THE SS

Accordingly only good blood, blood which history has proved to be leading and creative and the foundation of every state and all military activities, only Nordic blood, can be considered. I said to myself that should I succeed to select from the German people for this organization as many people as possible a majority of whom possess this desired blood, to teach them military discipline and, in time, the understanding of the value of blood and the entire ideology which results from it, then it will be possible actually to create such an elite organization which would successfully hold its own in all cases of emergency.

This form of selection of good blood has been very often theoretically recognized. Many books have been written on it from Chamberlain to Guenther of the years 1926/ 27, and many others which I shall not mention here. Now came the difficult question of the method of selecting these people. There are two kinds of selection procedures: first, the most severe selection procedure brought about by war, the struggle for life and death. In this procedure the value of blood is shown through achievement. In the year 1929, a great number of former soldiers still existed whose worth could be determined by their record during the war. Wars however, are exceptional circumstances, and a way had to be found to make selections in peace time as well, when courage could not be given this test. Thus, I could only draw conclusions from the appearance of the people in question. Of course, many will argue immediately: that is all very well but if you judge by height, blond hair and blue eyes and the dimensions of the skull then the matter is very problematical. That is known to me very well, too. One could never judge by that alone.

I then went on to require a certain height. I did not accept people under l.7 meters, and here I ask you to understand the exact meaning to my words, because I know that people who have reached a certain height must possess the desired blood to some degree. Of course it is impossible to be too discriminating here as it cannot be said that people who are smaller should not possess the same blood. That is natural but by choosing from this pool of people having the desired height there exists a greater probability of obtaining satisfactory results.

But we went further. It was not enough to go by height, but we began to obtain photographs at that time. That amounted to a hundred to two hundred people annually who were eligible for admission. I have personally seen each photograph and asked myself: Does the face of this man have distinct traits of foreign blood, excessive cheek bones, or as is the common way of asking: Does this one appear Mongolic or that one Slavic? Slavic, incidentally, is a faulty expression. It is merely a popular expression.

Why have I done all this? I should like to call to your attention here the types of soldier councils of the years 1918 and 1919. Everyone of you who was an officer at that time knows a number of such people by personal experience. You will have to admit that on the whole they were people whose appearance affected our German eye as rather peculiar, whose features looked strange and who had some foreign blood in them. They were the type of people who could be disciplined, who are orderly in normal times, who would even be brave, bold and daring in time of war but who, because of their blood, would fail to pass the final great test of character and nerves.

Since I knew these things I said to myself: I shall not accept people whom I expect to quit, to complain, to become disloyal and traitors, to have bad soldierly manners and the like at the moment of political tests, because of the nature of the composition of their blood. We had to be all the more careful because we had only voluntary discipline in the SS during the years of struggle, and therefore we were unable to compel a man to do something.

It was only possible to deprive the man of his arm band for a period of three or four weeks or impose on him penal drills, and that only if he voluntarily accepted the punishment. If he was unwilling he could always say: "I resign, I don't like it any longer." We therefore have followed the above-mentioned principle of selection and been able to remove the principal causes of defect.

With this outward screening however, no final selection had been attained, since it was always the performance of the person during the following months and years which was of importance. It was my point of view that we should always require difficult tasks and more than any other organization. Valuable personnel is never trained by means of easy service and conveniences, but by difficulties and added burdens. We therefore began by exacting from our men higher dues in spite of the widespread poverty of the times. At a time when no uniforms were issued to party organizations, we asked our people to acquire black trousers and boots from their own means-a tremendous expense for an unemployed person who had to pay the 40 marks of his own purse. If he failed to do so and declared: I cannot do that, then we explained to him: please go away, for you somehow failed to understand the matter for you do not possess the instinctive willingness to a sacrifice of your own accord, for we cannot use you, Thus we gradually arrived at our intended and desired picture. This briefly-mentioned theory of selection of people may be criticized, today after eight years I believe I can say with sincerity that its practical application has justified its existence, and that it has really been possible to effect a certain selection of people in the SS already during the time of fighting.

THE SS IN POWER: RECRUITMENT & ORGANIZATIONAL HIERARCHY OF THE ALLGEMEINE-SS

I shall skip the next few periods and shall now occupy myself with the year 1933. This year was for the SS the hardest trial; for it was a time when all organizations flourished, a time of great assault and tidal waves of those who desired membership in the party and its organizations. A very difficult question confronted us at that time. It was a question of deciding whether to close the party and its organizations to further membership and thus remaining pure in quality but small in volume, or of opening them to further membership to increase their volume. This resulted in a dangerous situation, as was shown as a number of people poured in who were not entirely loyal and idealists, so that to a certain degree it became a menace of numbers, of the masses.

The SS too was endangered by this menace. Therefore I closed it in April 1933 while some of the other organizations still accepted as great a number of people as possible. This way I had the SS again under my control in April and said: We shall accept no more people. From the end of 1933 to the end of 1935 we expelled all those of the newly accepted members who proved unsuitable. In these years I have expelled approximately 60,000 men. Today the strength of the SS consists of approximately 210,000 men. This has been of great benefit to the SS and all of its units as its quality has greatly improved whereas it would have suffered considerably through quantity.

I shall close the question of selection by stating that today we accept young men of 18 years of age. We know them already from the Hitler Youth, have studied them already a few years, so that we are sure to get only the best. With 18 years they come to us as candidates.

They are extremely thoroughly examined and checked. Of 100 men we can use on the average 10 or 15, no more. We ask for the political reputation record of his parents, brothers and sisters, the record of his ancestry as far back as 1750 and naturally the physical examination and his records of the Hitler Youth. Further we ask for a record of hereditary health showing that no hereditary diseases exist in his parents and in his family. Last, but perhaps most important, is a certification of the race commission. This examining commission is composed of SS leaders, anthropologists and physicians.

The behavior of this young man in front of this commission is now what is decisive: Not only the way he stands at attention but also his manly disciplined bearing, the ease and composition with which he answers the questions posed to him in the course of conversation, his gait, his hands, in fact all that which we have come to regard in the course of our eight years of experience as ideal. This is the way we determine whether to accept the man or not. The first years the company has been very unhappy in many cases. It asked: Why is this man refused us? We have just located in this or that village a man who has in every respect an orderly appearance and now when this man confronts the race commission he is being refused at a time when it is so difficult to obtain people. In such cases we have always remained and still remain severe and that is the right thing. That is the proper way to conduct a veritable selection.

I now come to the organization of the SS. It is necessary to distinguish among the following organizations of the SS. First the General SS which consists of about 190,000 men. This General SS is entirely civilian in nature except for the higher officer corps, which performs its duties on the higher levels, that is from Sturmbannführer up. I am very proud of the fact that only 0.4 percent of the General SS are unemployed. These 0.4 percent come from Upper Silesia where it is really very difficult to obtain work. We have almost only professionals, and it is my opinion that it should be so. For a really capable man is of little value to me if he only excels in arts, he must also be otherwise honest and of good character, and accomplish something in his field, in his profession. A man who changes his position three times without satisfactory reason is expelled as we have no further interest in him. People who stand around idle are of no use to us. The General SS, therefore, is entirely professional in its nature and character and performs its duties nights and Sundays just like in war time. Besides the General SS there is the Verfuegungstruppe; also the Death Head Units, the SD, and the race and population system. I shall now discuss individual units in some detail. The General SS is divided into 13 subdivisions which on the whole are exactly adapted to the present corps districts and one corps district being planned. Under these subdivisions headed by Oberabschnittsführer who are Gruppenführer or Obergruppenführer, there are those which are headed by an Oberführer or Brigadeführer. These subdivisions, in their turn, are subdivided into SS regiments [Standarten]. A regiment, if in its entire force, is made up of 1600 men. Under the regiments we have the battalions [Sturmbanne] and companies [Stürme] , and under the companies the platoons.

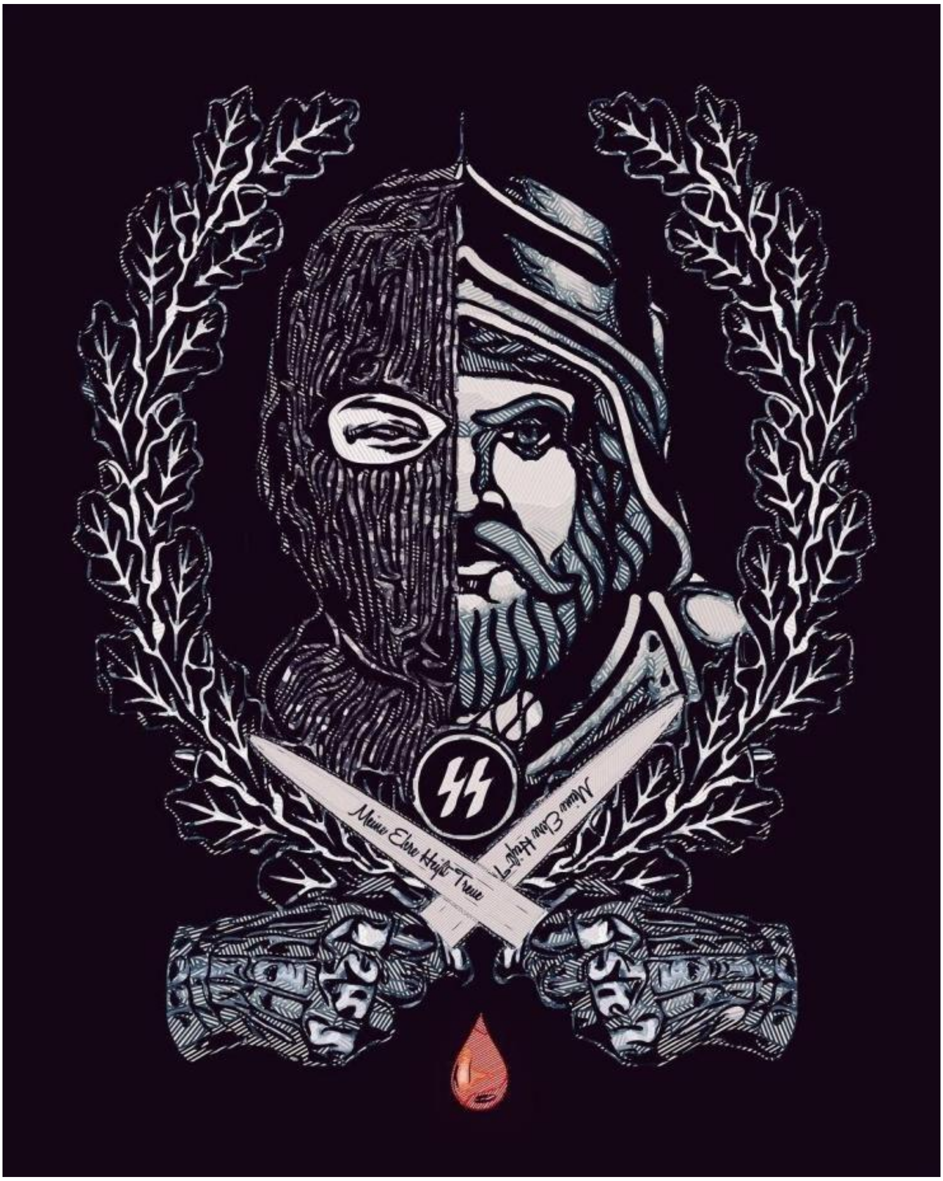
A great many SS men live very far apart. Of course, it would be much more convenient to set up a Sturmbanne in some town and in this way have all the people always together. That would facilitate considerably the exercises which always take place in the evening hours, instruction and sport, and require much less effort. However, that would inevitably result in a decreasing quality because not enough people possessing the desired qualities could be obtained in a town of approximately 20 to 25 thousand inhabitants. We have, therefore, extended our organization considerably and have many platoons in the country side. These platoons are then divided up between the villages, so that in a typical village only the two best young men are SS members. We have meetings over the week ends when the farmer is not too occupied, or one entire afternoon in the winter, while in summer we only have monthly roll calls. That is the outline of the organization of the General SS.

The age groups in the SS are as follows: With 18 years the young man enters the SS. He is first an applicant, after three months he takes the oath on the Fuehrer and thus becomes a candidate [Anwärter]. As a candidate during the first year he, takes examinations for his SA sport insignia and his bronze sport insignia. At the age of 19 or 19 1/ 2, according to the time of his acceptance, he is conscripted for the labor service and subsequently for the Wehrmacht. After two more years he comes back from the Wehrmacht unless he remains there as a prospective noncommissioned officer or reenlists. If he returns to us he is still candidate. In these weeks he is especially thoroughly instructed in ideology. The first year is for him a period of elementary ideological indoctrination. In these weeks following his return from the Wehrmacht he receives special instruction about the marriage law and all other laws pertaining to the family, and the honor laws. On the 9th of November, following his return from the Wehrmacht, he becomes an SS man in the true sense. The Reichsführer of the SS is just as much an SS man in the sense of the SS organization as the common man at the front. On this 9th of November he is being awarded the dagger, and at this occasion he promises to abide by the marriage law and the disciplinary laws of the SS, since the family is also subject to these laws. From this day on he has the right and the duty to defend his honor with a weapon as laid down by the honor laws of the SS. The applicants and candidates do not yet have this right. The SS man remains in the so called active general SS until his 36th year. From his 35th to his 46th year he is in the SS reserve, and after his 45th year in the Stammabteilung of the SS, identified by the grey color patch. Between the ages of 21 and 36 the SS man has to perform a great many duties, especially up to his 25th year. In these first four years there are a lot of marches, tournaments, i. e., sports of all kinds which take the form of contests that take place each year between Easter and Summer solstice so that we are able to select the best men of every company by these demonstrations of physical ability. Every SS men is being asked to pass some kind of annual test until his 50th year. And the reason for that? These men are for the most part professionals. In the SS perhaps anywhere from l/2 to 3/5 live in cities. The workman in the cities is often engaged in occupations requiring him to stand or the intellectual worker to sit for a considerable amount of time. To that is added the misery of big cities which in my opinion is also a very serious military question.

MILITARY TRAINING OF SS MEN

People of the 20th Century no longer walk but travel in the subway, railroad or cars. Nobody is accustomed to marching in all the years of his civilian life. Or take those who hold leading positions as an example, all the professional State and Ministry leaders. These people are condemned to sit. Everybody is so pressed for time he has to take an automobile because there is no other way to keep up with the rush. The result of this is that people grow pale and fat and in some cases phlegmatic which is never good for the State. If we desire to remain young we have to be sportsmen. But all that would remain on paper if I did not hold annual checkups or arouse to a certain degree the ambition of the men so that they really become sportsmen and pass their annual tests.

The performance insignia of the SA have the following meaning: every form of sport which requires the use of arms is being executed with both arms. Shot-put is done with both arms; the same holds true for stone putting. Pistols and rifles are fired left and right. That appears terribly awkward and unaccustomed in the beginning, but it is an excellent form of exercise and very successful. Hand grenades and clubs are hurled left and right. In the beginning no record performances can be expected of course of people past their twentieth year, since the left arm or in the case of a left-handed person the right arm, are completely untrained, so that at a distance of 10 m the target is often missed by three or five meters. It will be, however, a very good development and application of all physical strength if we require such performances of youths in the ages of 13 to 14 from the very beginning. I believe that in this way we shall be very successful. Every year the performance insignia differ. Of course, I do not expect the conditions and time from a 40 year old for a 100 meter race as I do expect them from a man of 21, but I do require of the man of 40 greater endurance in marching than I do of the man of 21. I expect a 30 year old man to shoot calmer and better than a 19 or 20 year old with few examples. They are also graded to the extent that a wounded war veteran who e. g. cannot swim need not, for that reason, refuse every sport. But I want to help him by grading the conditions so that one who lost an arm can perform the exercise with the other arm. Such are the sport activities of the SS from the ages of 18 to 50. Aside from the sport activity, those between the ages of 21 and 36 receive complete training in street patrolling and barricading for cases of internal security. Hand in hand with physical exercise is mental and ideological training. Weekly periods of instruction are held during which pages from Hitler's Mein Kampf are read. The older a person, the more steadfast must he be in his ideology and the more training must he get in ideology.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ORGANIZATION OF THE SS-VERFÜGUNGSTRUPPE

I now come to the Verfuegungstruppe [Forerunner of Armed Forces SS] . The Verfuegungstruppe is divided into the following units: SS Regiment "Adolf Hitler," with three battalions, which is motorized and at the same time contains infantrymen and additional companies; SS Regiment "Deutschland" with 4 battalions with the usual motorcycle riflemen and infantry howitzer companies; SS Regiment "Germania" with 3 battalions also with motorcycle riflemen infantry howitzer companies; the SS battalion "Nürnberg," an infantry battalion; the SS engineer battalion today in Leipzig; later in Dresden; and the SS signal battalion today in Berlin, later in Unna, upon completion of the barracks. The Regiment "Adolf Hitler" is in Berlin. The Regiment "Deutschland" has three battalions in Munich and one battalion in Ellwangen, the Regiment "Germania" has now one battalion and two companies in Hamburg, and one battalion in Arolsen and up to now one other battalion in Soltau. The final garrison is not yet stationary. The time of service is 4 years. No other form of conscription exists. The annual need for replacement will be approximately 2200 men, not a great number.

SS DEATH'S HEAD UNITS & CONCENTRATION CAMPS

I now come to the Death Head Units. The employment and obligations of the Verfuegungstruppe I shall discuss later in connection with the police. The Death Head Units originated from the guard units of the concentration camps. In connection with these concentration camps, I should like to give a few data. We have in Germany today the following concentration camps which, in my opinion, should not decrease but increase in number for certain reasons:

(1) Dachau near Munich; (2) Sachsenhausen near Berlin, which is the former camp Esterwege in Emsland. I have dissolved this camp in Emsland upon the suggestion of Reich Labor Leader, Hierl, and the judiciary, who declared it was wrong to tell one person that the service in the swamps to make land arable is an honor, and another, by sending him there as a prisoner: "I'll teach you people what it means to get sent to the swamps." This indeed is illogical, and after half or three quarters of a year, I dissolved the camp in Esterwege and transferred it to Sachsenhausen near Oranienburg. Then there is a camp in Lichtenburg near Torgau, one in Sachsenburg near Chemnitz and besides a few smaller ones. The number of prisoners is about 8000. I shall explain to you why we must have so many and still more. We once had a very efficiently organized German Communist Party [KPD] . The KPD was crushed in the year 1933. A part of the functionaries went to foreign countries. Another part was comprised in the very high number of protective custody prisoners in the year 1933. Because of my extensive knowledge of Bolshevism, I have always opposed the release of these people from the camps. It must be clear to us that the great mass of workmen are absolutely susceptible to National Socialism and the contemporary form of state as long as their way of thought has not been changed by the specifically indoctrinated, trained and financially backed functionaries.

It would be extremely instructive for everyone-some members of the Wehrmacht were already able to do so-to inspect such a concentration camp. Once they have seen it, they are convinced of the fact that no one had been sent there unjustly; that it is the offal of criminals and freaks. No better demonstration of the laws of inheritance and race, as set forth by Doctor Guett, exists than such a concentration camp. There you can find people with hydrocephalus, people who are cross-eyed, deformed, half-Jewish, and a number of racially inferior products. All that is assembled there. Of course we distinguish between those inmates who are only there for a few months for the purpose of education, and those who are to stay for a very long time. On the whole, education consists of discipline, never of any kind of instruction on an ideological basis, for the prisoners have, for the most part, slave-like souls; and only very few people of real character can be found there. They would pretend to do all that would be asked of them, repeat all that is said in the Völkischer Beobachter but in reality, stay the same. The discipline thus preens order. The order begins with these people living in clean barracks. Such a thing can really only be accomplished by us Germans, hardly another nation would be as humane as we are. The laundry is frequently changed. The people are taught to wash themselves twice daily, and the use of a toothbrush with which most of them have been unfamiliar. The concentration camps are guarded by these Death Head Units. It is impossible to use exclusively married people for guard duty as has been suggested once, for no state can afford to do so. It is further necessary to keep the number of such guards for concentration camps-there are 3,500 men in Germany-at a relatively high level, for no form of service is as exacting and strenuous for troops as the guarding of crooks and criminals. In case of war, it must become clear to us that a considerable number of unreliable persons will have to be put here if we are to assure ourselves of the absence of highly disagreeable developments in case of war.

The prisoner guards were formerly members of the General SS. We gradually collected them into the so-called Death Head Units. They are not arranged in companies, but in centuries (groups of 100) and have naturally also machine guns. In such camps there are two or three control towers, manned day and night with fully loaded machine guns, so that any attempt of a general uprising, a possibility for which we must always be prepared, can be immediately suppressed. The entire camp can be strafed from three towers.

The time of service in these Death Head Units is also four years. They consist today mainly of people who have served their time in the Wehrmacht and then enlisted with us for a period of four years. The Death Head Units have the additional purpose of being the cadre centuries for approximately 30 Death Head special battalions of the SS in case of war, for 25,000 men with whom we shall guarantee the safety in the interior, I shall come back to this subject later.

THE SECURITY SERVICE - SD

I now come to the Security Service [SD]; it is the great ideological intelligence service of the party and, in the long run, also that of the state. During the time of struggle for power it was only the intelligence service of the SS. At that time we had, for quite natural reasons, an intelligence service with the regiments, battalions and companies. We had to know what was going on on the opponent's side, whether the Communists intended to hold a meeting today or not, whether our people were to be suddenly attacked or not and similar things. I separated this service already in 1941 from the troops, from the units of the general SS, because I considered it to be wrong. For one thing, the secrecy is endangered, then the individual men or even the companies are too likely to discuss every day problems.

That was indeed the principle of the SS from the beginning. Every day problems do not interest us; every leader appointed by the Fuehrer will be backed by us, every leader dismissed by the Fuehrer will be removed by us, if necessary by force, because only the command o f the Fuehrer counts. Besides that we are only interested in ideological questions of importance for decades or centuries, so that the man is really above the concern of every day and knows that he is working for a great task, which occurs but once in 2000 years. The SS man is not interested in daily problem of the kind whether perhaps the local group is correctly manned, whether everything is done properly in the labor front, no matter what it is, he is not interested.

The Security Service was already separated from the troops in 1931 and separately organized. Its higher headquarters coincide today with the Oberabschnitte and Abschnitte (sectors), and it has also field offices, an own organization of officials with a great many Command Posts, approximately 3-4000 men strong, at least when it is built up. The spheres which it handles are above all Communism, Judaism, Freemasonry, ultra mundane activities, the activity of political religion, and reaction. Here, too, the details of the work are not of interest. You will perhaps see that during your visit; I can, therefore, be short. The, security service is only interested in the great ideological problems.

For example: Let us say that it is attempted on the part of ultra-Montane people to effect gradually for the territory of Austria a change into a Swiss like state by means of scientific exploitation of the theory of the Austrian man. Just as it happened to us in our history 700 or 800 years ago with Switzerland which, although it still speaks the German language today, does not consider itself inwardly as belonging to Germany; or as we had to suffer the loss of Holland with its entire lower German territory a few centuries ago; the attempt is now being made to point at this problem of the South-East German people, of the Austrian people, with propaganda, by scientific under running and scientific work at the universities, until spiritual separation is also possible. We are furthermore interested: Which German professors support this theory or are connected with any wire-pulling abroad or elsewhere?

These are spheres which interest us. To us as a security service it is of no interest whether, for instance, the, cell organization of the German Communist party at Berlin-Wedding has been broken up or not. This is a question for the executive power. One day it will be broken up, or it is broken up already, and if it is reorganized, it will be broken up again. Therefore, this is of no interest to us, on account of that Germany will not perish. We are interested: What are the Communists' large-scale plans for the next years, in which country do they intend to begin, which influences of Bolshevism are noticeable in foreign Freemasonry circles, what are their plans, where do the big emissaries go now? Recently, e. g. 800 emissaries went to Austria. They arrived there 3 or 4 months ago, and now we are extremely interested to know: How is this going to affect Austria? Or what plans do they have, what great organizational plans for Germany, from which angle do they start, how does Bolshevism make common cause, for instance, with the religious coalition [Bekenntnisfront], and suddenly supports as an atheist movement these religious parsons, how is that possible all of a sudden? Or we are furthermore interested in this: What economic influence do the Jews exercise-again considered on a large scale-to suffocate business, to commit sabotage and to transfer foreign currency illegally? These are things which are being studied there scientifically and-in this case the word really fits-by a general staff, which may sometimes last for years, tasks which in many or in most cases are only in the beginning stage. After the Security Service follows the last pillar, the race-and settlement organization. We thus have the General SS, which represents the majority of the SS, of the order, the Verfügungs Troops with a certain task in the country for the protection of the interior, the Security Service, the intelligence service of the party and the state, and finally the race-and settlement organization whose task of ideological training is of a positive nature, as contracted [sic] with the Security Service which has the negative task to seek information about the opponent. In this race-and settlement office the marriage applications are being handled. In the last 4 or 5 years we have the order concerning marriages: No SS men can get married without the approval of the SS

Reich leader. A physical examination of the bride and guarantees for the bride's ideological and human character are required. We are not interested whether the woman has a fortune or not. We request only a statement whether or not she has defects, We prefer it if the rich girls take along only what they have earned themselves, or their dowry. In addition, the genealogical table up to 1750 is required, the hereditary physical report of both, and several police and other reports. This results in tremendous work, especially now that people are getting married in an unusually great number; because it is our concern, that our men get married. We desire that they get married at 26 years, if possible, so that there will be really young marriages which are also able to have children.

THE POLICE

I now turn to the Police and its structure. Today the Police is divided into two branches, namely civil and security police; the civil police wears a uniform. The security police is composed of the criminal police and of the Secret State Police [Gestapo]. We can certainly state without exaggeration that in 1933 we took over a wild confusion, a Police the decent elements of which were humiliated; for the sword had been taken away from the officers and a rubber truncheon had been given to the men. The police was permeated by persons with criminal records and by absolute Marxists; it did not dare to actually take a stand against any crime because at once the League for Human Rights, the Peace Society and similar societies intervened, and because absolute glorification of crime was in vogue. This was the method of planned intellectual Bolshevization.

In Prussia, Goering took over the Police, put the uniformed police in order, and created a Landespolizei (gendarmerie) which in 1935-1936 was absorbed by the army; the same occurred in Bavaria. From my SS position, I first of all concerned myself only with the Secret State Police, with the political Police of the countries and with the Secret State Police in Prussia. Through the fact that I personally was political police commander of all German countries, and at the same time deputy of the Gestapo in Prussia, the Gestapo gradually came under the control of one person.

I may skip the whole further development. On the 17th of June of the previous year I became head of the German police, that is, of all the German Police together with its auxiliary organizations. I shall review for you my conception of my task as I have seen and still see it.

First : I shall ultimately form one true Reich police out of these 16 different gendarmeries, for the Reich police is one of the strongest binding elements that a state can have. We now have for the first time in German history a Reich Police. Outwardly, I am eliminating the various uniforms, the laws and regulations which were still in force until six or nine months ago. When a Hamburg police official was pursuing a criminal who was bold enough to go into Prussian territory, he could not pursue him farther without the consent of the Prussian Police. This naturally was to the great advantage of the criminal, for he could very easily escape. The same was the case between the other states of the federation. These things were still on such a firm legal basis that one could not do away with them without legal revision.

For the creation of the Reich police, not only outwardly but also inwardly, I have already made a beginning in the officers' corps and with the officials, by shifting the people somewhat, through transfers, etc., in this way showing Germany to them; thus my dear Bavarians may come North for a change,. and the people from the North go South. If that is not done they all groan a little about it at first, as was the case with the SS a few years ago. Now a telegram arrives suddenly, the man is to be at his new post in two days. Transfers are effected on principle only by telegram, that keeps people young and fresh. As stated, this is only the beginning of our work with the Reich police.

The effective strength of officers and men is very low. That is quite understandable, for the police has given up much of its good or even best personnel for setting up the Landespolizei. The Landespolizei was absorbed by the Wehrmacht, and what is left in many places is the poorest not only of equipment, trucks, autos and other things, but sometimes the poorest of officers and men. All of this must now be painfully built up and brought into order. As far as I can, I am now bringing the police up to full strength with men leaving the Verfuegungstruppe (reserve unit) and the Death Head Units; I am bringing the police officers' corps up to full strength with SS leaders who come into the police from the Tölz and Brunswick Führerschulen [Leader Training schools] by way of the Verfuegungstruppe. This brings me to an important problem; I am fighting to prevent the police officers' corps from becoming a second class officers' corps. This happens very easily just as it did in the past.

THE INTERNAL SECURITY DUTIES OF THE POLICE IN WARTIME

In connection with this whole matter, I now come to the main problem: internal security and obligations of the police during war. In a future war we shall have not only an army front on land, a navy front at sea, and an air force front in the air over Germany, but we shall also have a fourth theater of war, namely internal Germany. This is the basis which must be kept sound, at all costs, lest the three combat branches of Germany be stabbed in the back again.

We must clearly recognize that an opponent in war is an opponent not only in a military but also in an ideological sense. When I speak here of opponents, I obviously mean our natural opponent, international Bolshevism, under Jewish-Masonic leadership. This Bolshevism, of course, has its supreme citadel in Russia. But this does not mean that there is danger of Bolshevist attack from Russia only. One must always reckon with this danger from wherever this Jewish Bolshevism has gained decisive influence for itself. The states or people under Jewish-Masonic-Bolshevist leadership, or at least strong influence, will of necessity be unfriendly toward Germany and will constitute a danger. Thus we must constantly ask ourselves, "Who is, or would be an opponent in case of war? Who is an ideological opponent, that is, who is under Jewish-Masonic-Bolshevist influence"? We must clearly realize, that Bolshevism is the organization of the sub-humans, it is the absolute foundation of Jewish sovereignty, it is the exact contrary of all that is. It is a diabolical teaching, for it appeals to the meanest and lowest instincts of mankind and makes a religion of this. Do not be deceived: Bolshevism, with its Lenin entombed in the Kremlin, will take only a few decades to become the diabolical religion of destruction, a religion native to Asia for the destruction of the whole world. (Furthermore, remember that this Bolshevism is working according to plan for the Bolshevization of other peoples, and the destruction is aimed at the white race. One of the first institutions founded under Jewish leadership, as early as 1918, was an Asiatic university as I shall call it. It has a kind of department for each Asiatic population, whether numerous or not. The functionaries for these populations are instructed not only in their language, but also as to the customs, as to the religious and class quarrels, and the economic circumstances, etc. They are instructed whether these people are mostly rich or poor, whether the poorer class is particularly oppressed, etc. All of this is studied down to the smallest sects. The people who have finished their education there, then go out in a constant stream to all of these people and exploit their wishes and longings as their religious differences and their fanaticism, taking advantage of social misery, to draw them into a whirlpool and thus gradually convince them that the only ones who can really help them are the people in Moscow.

This general movement is also directed against the white race, and is today directed primarily against resurrected Germany, which was generally considered to have been ruined, because of having been subdued. If we wish to be immune to the poison of destruction in our people, our lives must again be founded on social well being, order and cleanliness. We are in the process of creating both. The first four years have passed; unemployment has almost vanished, much has been accomplished, much more remains to be done by us. But the most important thing is the thorough ideological permeation of all our people with the profound realization that our people, a minority of 70 million in the heart of Europe, could stand only because we are qualitatively more valuable than the others. And this brings me back to what I said about the race question at the beginning.

We are more valuable than the others who do now and always will surpass us in numbers. We are more valuable because our blood enables us to invent more than others, to lead our people better than the others; because it enables us to have better soldiers, better statesmen, higher culture, better characters. We also have better quality, speaking of your profession, because the German soldier is more devoted to duty, more decent, and more intelligent than the soldiers of other countries. And we shall maintain this quality as long as we keep our blood and people healthy, so long as this people recognizes and obeys the ancient laws for preservation of a people which National Socialism, thanks to Adolf Hitler, restored to it. We shall remain healthy and immune as long as we do not slide back into democracy, into a hereditary or legitimate imperialism which did not develop from the people. Let us realize clearly that we shall weather the next decades only if we are a people that has a profound conviction of itself, believes in its own strength, and proves this strength.

I spoke of the ideological permeation of the whole people in case of war. If this war should come sooner than any of us believe or wish, that is, if war will come at all, we must clearly realize that there will always be a residue among the German people who will form a nucleus for the Comintern. The Comintern have an easy time of it, for they have a political agitator and at the same time a military spy who sells. Every communist is also a military spy who reveals any military and industrial secret out of loyalty to his imaginary fatherland, Moscow, the native land of the proletarians. Because of his conviction, he engages in political agitation and sedition in exactly the same way in order to start the revolution. The sooner war would come, the greater would be the danger. The later it comes, the more generations of youth have grown up, year after year, the less is the danger. The danger would arise again only if the German people would deviate from today's path. In any case, we must prepare for this danger, for this internal theater of war, and always realize clearly that any war brought about by neglect of this internal theater of war would lead to damage.

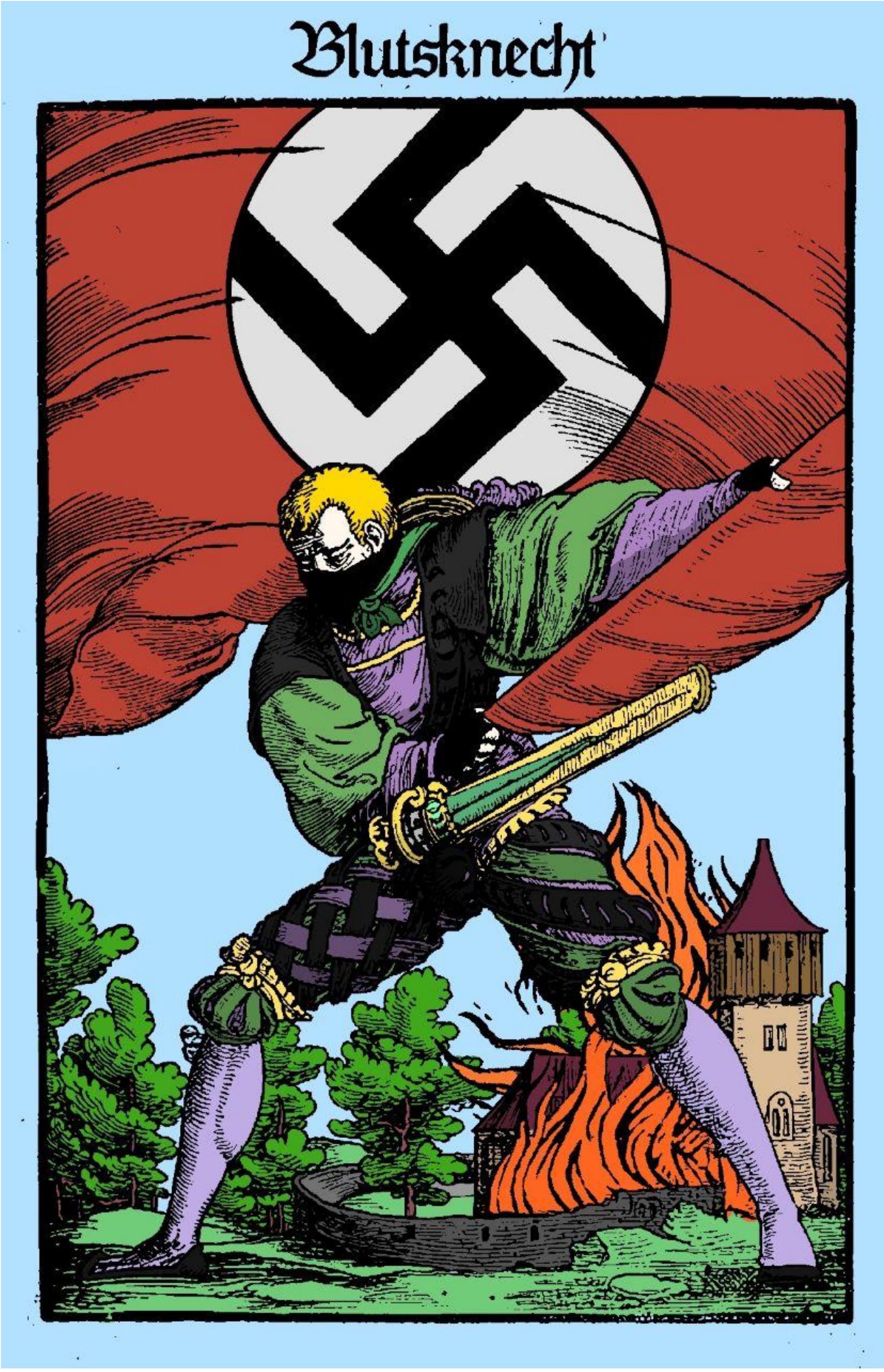
I picture the scope of obligations in case of war as follows: The police of course would, according to their duty as I see it, be able to give up a maximum of 15,000 to 20,000 men (not more) to the Wehrmacht as soldiers. I have a total of 80,000 to 90,000 uniformed police. It must be taken into consideration that a large part of this uniformed police is over or at least over 40, so that if I should give up 15,000 to 20,000, I really would give up the backbone of this police. I can substitute men over 56 or 60 whom I may reactivate. That could be done if unavoidable. However, it is possible only if I assure myself of an attack unit [Einsatztruppe] which I can use for large scale projects. These are the Death Head Units. By and large, I can get along with this old Police force. I can carry out all the former tasks of the Landsturm, i.e. guarding munitions factories, railroad crossings, etc., with civilians over 45, who would be drafted as auxiliary police as planned provided I have as a backbone a troop that is young. For this the Death Head Units are provided, ranging in age from 25 to 3 5, not older and not younger.

I do not wish to have any very young nor any old persons, for the sabotage and terror troops consist of young, very lively persons with the most modern equipment. This opponent cannot be fought with old Landsturm personnel. The Death Head Units will enter every government district of Germany. The following measures have been provided: firstly, no unit is to go to its native province, thus a Pomeranian troop would never serve in Pomerania. Secondly, each unit will change after three months. Thirdly, the unit will never be assigned to street duty singly. An individual with the death head insignia will never be used as a policeman for street service, that must not be. Fourth, if such use is made relentless measures are to be taken. Anything else is out of the question. Otherwise we would have to reckon in Germany with such possibilities as parachute jumps, use of saboteurs, use of bold groups of 16 or 20 men who might, with the support of Communist personnel, entrench themselves in a munitions factory. If these measures are not provided for one could not get along with such a limited personnel.

CONCLUSION

In closing, I may say one thing: I can manage with the officers' corps of the civil police and with the men of the Security Service, whom I naturally cannot release even in war, and with the men and leaders of the Death Head Units, only if I have valuable and decent people in them. I must make it possible by way of the Verfuegungstruppe which will be in combat, to have a constant exchange of wounded or those who have been at the front a long time, in return for officers and men of the police and the Death Head Units. Otherwise, I either would get no decent characters for these home formations, and then obviously could not fulfill the obligations; or else there would appear in the home formations manifestations of disturbances as happened with the fleet during the war, because it didn't get out. This must be avoided, and for this reason rotation is planned within the organization. Every SS leader of the Verfuegungstruppe, we have about 300 SS leaders yearly coming from the Tölz and Brunswick SS schools, is placed with the civil police once every half year, in order to become a reserve officer of the police. I can make good use of these people. If, for instance, one of them is wounded and has only one arm, he can still render excellent service at home. An appreciation of this completely new kind of organization must penetrate everywhere, as well as an understanding of this internal theater of war which will mean the difference between the existence or nonexistence of our people if we ever would have to stand a trial. It is the obligation of the SS and of the police to solve positively the problem of internal security. That is the assignment given to us by the Fuehrer. We are tackling it in all seriousness and are really convinced that it is no second-rate task, and we are further convinced that only the best ideological training of our men and a racial selection will enable us to solve this problem some day.

In this short outline I have depicted for you the task of the SS and police. Just as I do in every address to Wehrmacht officers, I ask you in your circle to think yourselves into these somewhat novel channels of thought, and create understanding for it wherever you can. Let us all clearly realize, the next decades do not signify any foreign political argument which Germany either can or cannot overcome, but they signify a fight of extermination of the above-mentioned subhuman opponents in the whole world who fight Germany, as the nuclear people of the Northern race, Germany as nucleus of the German people, Germany as bearer of the culture of mankind; they signify the existence or nonexistence of the white race of which we are the leading people. We have, of course, one conviction: we are lucky enough to be alive just at the time when once in 2,000 years an Adolf Hitler has been born, and we are convinced that we shall survive every danger in both good and bad times because we all hold together and because each one approaches his work with his conviction.


Blutsknecht

Syllabus for Ideological Education in the SS and Police

The SS, History and Task

You and the SS,

You wear on your paddock the words:

"My Honor is called Loyalty"

On your collar mirror you wear the double Sig rune of the SS. You have thus consciously placed yourself in a community which has assumed special duties within the whole of the people.

Are you aware that you have to carry a certain share of these duties? Have you ever thought about what the special duties of the SS-man are? Do you know what the law of fidelity means to you in detail?

Do you know anything about the SS's achievements? Of their tasks during the struggle and in the new Germany? Of their commitment to the future of a new Europe?

In order for you to answer these questions, you should learn the most important things about the history of the SS, their tasks and goals. The path of the Black Corps began in the earliest days of the National Socialist movement. In March 1923, the nucleus of what would later become the SS the "Stabswache" - formed from specially selected, absolutely reliable party comrades. These men already wear the skull and crossbones on their caps and the black-rimmed armbands. In May of the same year, the Stabswache merged into the "Storm Trooper Hitler" - led by Josef Berchtold. This small unit, determined to the last, united Adolf Hitler's most loyal fellow fighters. With tasks similar to those of the later SS, the Storm Trooper has gone down in history, but it steadfastly pursued its uncompromising path of struggle to the bitter end, which a treacherous system and the bullets of the reaction prepared for it on November 9, 1923.

The first eight

After the re-founding of the Party in 1925, the Führer ordered the establishment in the same year of a new, small, very mobile organization, which was to have its model in the "SS Hitler Strike Force" and was intended, firstly, to give the Führer unconditional protection during his rallies and propaganda trips, if necessary by employing of their own lives, and secondly, to guarantee to the Party that security within, which the police give to the State itself.

At first, no more than eight men were selected for this great task, which demanded total commitment. Their leader was Julius Schreck. It was he who issued the first guidelines for the formation of the Black Corps. To the life of this faithful, proven fellow fighter of Adolf Hitler, death brought an all too early end on May 16, 1936, but imperishable for the future, by order of the Fuehrer, the 1st SS-Standarte in Munich today bears the name "Julius Schreck!"

The first eight SS-men adopted the uniform of the former Storm Trooper Hitler, except that the windbreaker was replaced by a brown shirt with a black tie, and the gray ski cap was exchanged for the black SS-cap.

On April 16, 1925, this SS appeared before the Munich public for the first time - however, it was a sad occasion, since the old fellow fighter of the Führer of November 9, Pöhner, had to be buried. So on this day four SS-men with torches in their hands walked on both sides of the coffin and gave the dead fighter his last escort. It was clear that due to the size of the mission only a few men, selected according to very special criteria, could be accepted into the SS. In every way they had to meet the high standards demanded of them. Unconditional loyalty, total commitment of personality, iron discipline - who else but front-line soldiers could have fulfilled these conditions!

They, who had dared the last mission a hundred times outside, formed the basis of the young formation. But the conditions went even further: only party comrades could become members of the SS, and each of them had to be able to name two guarantors, one of whom was an authoritative person in the local group in which the young SS- applicant was also listed. Each member was further required to be in the be between 23 and 35 years of age, of strong build and necessarily in good health. It was a matter of course that sissies, jammers afflicted with any vices, could never gain admittance! The best was just good enough for the young formation! Therefore it had to be the highest honor for every party member to be allowed to serve in the SS. But all virtues and qualities had to be preceded by total comradeship, which could not be shaken by anything:

All for one, one for all!

The selection principle

It was clear that in the long run the young association could not be recruited only from the front-line fighter generation. Thus, in the course of time, the conditions for admission changed, without, however, losing any of their rigor. From the beginning, however, one principle stood: numerical limitation and the strictest selection! The management in Munich was never concerned with having the largest possible number of SS-men, but the emphasis has always been on excellent quality of the men to be selected, which alone guaranteed the unconditional execution of all orders.

One guide and 10 men

Thus it was determined that in the individual towns a squadron could only have the strength of one leader and 10 men; these were the so-called "Zehner-Staffeln" (squadrons of ten). Their leaders (Zehnerführer) wore a silver star in the middle of the swastika on their armbands as the only external sign of their rank. At that time even a big city like Berlin had only a SS-squadron of 2 leaders and 20 men.

The FM Groups

One thing is for sure - even the best, most sacrificial organization cannot do without a healthy financial basis! So money! - For the expansion of the SS this demand was just as imperative as for the young party itself. But since the latter was also in the midst of building up and was not itself in a position to support the squadron financially, the SS (incidentally as the only branch of the movement) received from the Führer the right to advertise for supporting members (F. M.). Adolf Hitler himself was the first to join this F.M. group.

This was indeed an ideal solution for the financial underpinning of the organization. There were many Volksgenossen who (due to their public position, their economic situation and other serious reasons) were not able to actively join the ranks of the movement. Through their silent F.M. membership they have not only rendered a great, unforgettable service to the squadron....

The SS-man as propagandist

The SS grew, and now, in addition to the original first task of protecting the Führer, a second task was gradually added - that of propagandist! But the men under the skull and crossbones were not given textbooks on the "art of speaking"; it was known that each of them had what it took to be absolutely convincing wherever it was necessary to pull back lost members of the people from the slippery slope of false slogans and phrases. Each of the SS-men of that time was thus a constant propagandist wherever he might be: on the street, at home, throughout the day, if only the service permitted it allowed. How many lost, betrayed men and women have been brought back by these unknown preachers into the militant, creative element of the young movement! They have won many hundreds, thousands. They began with the declaration of a National Socialist pamphlet, they introduced the doubters, the illiterate of spirit, to the party press, and they brought out their heaviest gun, the Fuehrer's "Mein Kampf," and thus overcame the last doubts.

The Plume of Blood

The year 1926 brought the lifting of the ban on the SA, and so in the following period the SSn initially took a back seat. But this year also brought a historical high point for the Black Corps. At the Reich Party Congress in Weimar, the second of the NSDAP, the leader handed over the most sacred symbol of the movement - the blood flag of November 9, 1923 - to the protection of the SS.

Reichsführer-SS Heinrich Himmler

The day Heinrich Himmler was appointed Reichsführer-SS by Adolf Hitler marks the beginning of a new, decisive period in the history of the SS. It is January 6, 1929 270 men throughout the Reich territory, that was the base of the SS, the Heinrich Himmler took over at that time, when he received the order from the Führer to form from this organization an absolutely reliable force - elite formation of the party.

"SS-Mann is every one of us, whether man without rank or Reichsführer-SS!" So Heinrich Himmler once said, and he indeed grew together with his men into an inseparable unit during the long years of struggle. He has made the Black Corps what it is today: the most dedicated to the Fuehrer, our blood, the Reich and
Europe's most committed force.

The order for a larger organization had been given, and it was clear to the Reichsführer, who devoted himself with his whole personality to the enormous task, that the new, larger SS could only fulfill its tasks if the guidelines given by the Führer of the movement had unconditional validity as the highest demand, as the final standard for its selection and formation.

The virtues of the Order

Only the noble blood, only real race are able in the long run to guarantee real performance! - This is the main insight with which Heinrich Himmler began his work when he issued his first order as Reichsführer-SS on January 20, 1929, which states:
"According to the order of our Führer of January 6, 1929, I have taken over the leadership of the SS
of the NSDAP! "

Now, then, the old fellow fighter and soldier began his tenacious, purposeful selection, according to which he surrounded himself with those people of whom he knew that, blood-wise and character-wise, they were really the best that the nation had at its disposal.

And so it was above all four guidelines and main virtues that determined their selection.

2. Race and clan

"Just as the seed breeder, who is to breed pure again an old, good variety that has been mixed and degraded, first goes over the field to the so-called Stau- denauslese, we first set about sifting out purely externally those people whom we believed we could not use for the building up of the SS. The kind of selection concentrated on the selection of those who physically came closest to the desired image, the Nordic determined man. External characteristics such as height and racially appropriate appearance played and still play a role!"

This is how the Reichsführer once put it, and it is to his decisive credit that he courageously and convincingly took the path at a time when the racial question was still a thoroughly unsettled concept in the ranks of the movement itself, and that the theorical insights of the young movement now found their bodily resurrection in the midst of the building up for a unique organization. Here, for the first time, the racial question had been placed at the centre, or rather had become the centre itself, far beyond a negative concept, emanating from the self-evident hatred of the Jews. The revolutionary thought of the Führer had been given blood-warming life. It is clear that with the growth of experience in these fields the determinations of the selection became sharper from year to year, even better hitting the actual core of things.

"It must be so that the conditions which will be set for our successors in a hundred or more years will demand many times more from the individual than can be the case today. Likewise we know that the first selection, made according to external points of view, can only be the first, but also only the very first principle of selection, that a process of selection going through all the years of life in the SS must be the continuation, and that the sifting out of all those who are not suitable for us in character, will, and thus in blood must follow! "

Thus says the Reichsführer, and with this he very briefly and succinctly puts a stop to any complacency and self-satisfaction. He clearly and unambiguously states that what has been achieved so far is and must be only piecemeal and that there can never be a standstill or an end in the tremendous planning of a human selection. For there is no standardized SS - man ! There will be every generation of SS - men . must be better than the previous one.

"By laws which we give ourselves, we want to see to it for all future that not every son of a SS -family registered in the clan-book of the SS has the claim or even the right to become a SS -man again, but we want to see to it that only a part of the sons of this family are always taken up and recognized by us as SS -men, and will be further anxious that constantly the selection and bloodstream of the best German blood of the entire people may enter the SS!"

The racial selection and the building up of an association of men alone, however, could not in the long run bring success to the great work. No, all measures had to seem almost senseless at the moment when the wives of the selected men, their future families and clans were passed by. After all, our history is rich enough in mistakes made by soldiers' and men's unions of the past, forgetting the pure blood of breeding and the tradition of the clan. They all sank back into nothingness after a certain lapse of their existence - and may it have been centuries. For so says the leader of the kingdom:

"Only the generation nestled between ancestors and grandchildren takes within itself the proper measure of the greatness of its task and obligation, and of the tininess of its own and ephemeral significance. "

But who has this knowledge, he will be simple in the highest meaning of the word, and neither the times of highest personal success will be able to cloud his view - and the hours of greatest misfortune will never be able to drive him into the arms of despair. - Success and misfortune, he will accept them without complacency, without arrogance, without desolation - but he will also never become the victim of tormenting feelings of inferiority and hopeless self-loss. He will overcome happiness and misfortune with truly balanced calmness.

"*We therefore teach the SS-man that all our struggle, the death of the two million of the World War, the political struggle of the last 15 years, the building up of our military power to protect our frontiers would be in vain and futile if the victory of the German spirit were not followed by the victory of the German child."*

The Reichsführer-SS therefore, in this clear realization, issued one of the most drastic and important laws of the SS on December 31, 1931, the "Heiratsbefehl". This order hit Germany like a bomb at the time. For a liberal based system, for many of our people, who live only for the moment and stagger from pleasure to pleasure, he must have seemed almost incomprehensible.

To them it was the most brutal encroachment on so-called personal freedom. It is self- evident that the Jewish press and propaganda underlined this view with the necessary emphasis. But all the scorn and derision that was poured out on this order at the time bounced off the squadron without effect. The Reichsführer had foreseen it and said so in the 10th point of his order:

"The SS realizes that with this order it has taken a step of great importance. Mockery, scorn and misunderstanding do not touch us; the future is ours! "

3. Will to freedom and fighting spirit

The will to fight and an irrepressible desire for freedom, that is the second virtue and guideline: therefore, according to unwritten laws, the SS- man should be the best, where it was at all possible - in battle, on the street, on the sports field, later in the greatest of all wars of freedom. But the better the opponent was, the better for the squadron! Because only so the title of an elite formation could be rightly led, if the SS was also really efficient the best troop!

In the years of the build-up, the Reichsführer therefore made sporting performance a duty and task over and over again. Year after year, every SS-man had to pass the most difficult performance tests. It was especially the Fuehrer Corps that was put to the test here again and again. Also, every promotion is dependent on the acquisition of the SA. or Reich Sports Badge.

Thus a great danger was averted from the outset, that of effeminacy. Gemüt- lichkeit and Vereinsseligkeit, the graveyards of so many men's societies, had thus become impossible from the outset in the ranks of the Black Corps. The sedate existence on the basis of the regulars' table, which may be beautiful and attractive for certain people, has never been able to spread in the SS.

4. Loyalty and honor

Loyalty binds the SS from the Reichsführer-SS to the last man and binds all among themselves as comrades to the Führer. Loyalty begins only where duty is fulfilled, - this sacred knowledge makes the SS-man insurmountable as the Fuehrer's follower. The Reichsführer-SS stamped it into the words:

"SS-Men, do more than your duty! "

He declares fidelity to be the further fundamental virtue of the SS which determines their nature and actions when he says:

"Many things, we teach the SS-man, can be forgiven on this earth, but one thing never can, infidelity. He who violates fidelity excludes himself from our German society. For faithfulness is a matter of the heart, never of the mind. The mind may stumble. That is sometimes harmful, but never inevitable. The heart, however, always has the same pulse to beat, and if it stops, the person dies, just as a nation dies if it breaks faithfulness. By this we mean loyalty of every kind, loyalty to the Führer and thus to the German, Germanic people, its knowledge and its kind, loyalty to the blood, to our ancestors and grandchildren, loyalty to our clan, loyalty to our comrade and loyalty to the immutable laws of decency, cleanliness and chivalry. One sins against loyalty and honor not only when he idly lets his or the SS's honor be violated, but especially when he does not respect the honor of others, when he mocks things that are sacred to others, or when he does not stand up for the absent, the weak, and the defenseless in a manly and decent manner. "

5. Unconditional obedience

That leaves obedience as the fourth and last guideline. It is an obedience that is especially difficult because it comes from pure voluntarism and demands all the sacrifices a man is capable of making in terms of personal pride, external honors, and many other things that are dear to him. It demands unconditional commitment without the slightest hesitation, and it demands the execution of every command of the leader even when the individual once believes that he cannot overcome it. But this obedience demands the highest degree of control and overcoming, even of the most ardent will for freedom, when it is forbidden to lift a finger against an enemy despite being on guard. The old SS-man knows what just this last point means. He has not forgotten them, the years of struggle, of holding still and waiting, as it twitched in the fists,
because in every single comrade there was nothing but the will underpinned with boundless hatred: Down with the accursed system!

You've been thinking over and over: why don't we hit it? - Why don't we hit it? - Now is the time! - Why does the Führer hesitate? They thought: We're strong, we've beaten the Commune wherever we've met them. - We have conquered the Reichstag. - Down with the puppets of this rotten system! We want to drive them into pairs! But the Fuhrer's order did not come. And so they kept silent and waited. The SS is proud of the fact that in all these years it looked only to him, obeyed only him, and believed unconditionally in his victory. It has fulfilled the demand for unconditional obedience as only one formation before it has ever done.

The SS -man in the use of fighting time

In the years of struggle, the men of the SS have been used again and again to protect the National Socialist thoughts and demands, internally as well as to the outside world. They fought in countless hall battles, they broke every terror in loyal camaraderie with the SA. They were the wedge, which the movement drove again and again into the red and black front. They stood in front of wholly Communist enterprises and factories with the leaflets in their hands and drew to themselves what was good and valuable. They worked with the same means in gray tenements and brought the truth even to the poorest leafy colony.

A thousand and a thousand times they gave protection to the speakers of the movement. With their belts under their chins, their hands on their belt buckles, they stood year in and year out to the left and right of the lectern - in the sports palace as in the smallest rural hall. They stood still and motionless, but they observed everything in the room sharply and thoroughly. They were often hungry, because most of them were unemployed. But they were always there when the mission demanded it. And they died for their faith!

In the streets at night they were cowardly murdered, stabbed together until they lost consciousness. But they always held out until the end, even against superior power. And so the SS made many sacrifices of blood and life. Over and over again they carried one of their best to the grave, but each time they left the cemeteries even more dogged, even more fanatical. We do not want to forget those heroes of the Ostmark who, as SS-men, fearlessly suffered death at the stranglehold of a brutal system, and who, with their sacrificial deaths, made possible the annexation of the Ostmark to the Reich. But internal security was not forgotten either. More than once the SS had to be used against the enemies within the movement, against fragmentation and betrayal of the leader. In those hours of crises so dangerous for the entire existence of the movement, the Führer was able to make use of this sharp instrument, which then always placed itself unconditionally behind him.

Thus Adolf Hitler gave his most faithful the sentence that has been written on every paddock lock since November 9, 1931:

"SS -Man, your honor is called loyalty! "

The 18-year-old Hitler Youth, after a thorough aptitude test by special SS-commissions on his SS-suitability and SS-fitness, initially becomes a SS-applicant. At the party congress of the same year he enters the SS-applicant and is sworn in to the Führer on 9 November, after a short probationary period. In the first year of service the young aspirant has to acquire his Wehrsportabzeichen and the bronze Reichssportabzeichen. He then goes into labor service and the Wehrmacht and then returns to the SS . On the following 9 . November the SS -candidate is sent to again thorough ideological training as SS -man finally into the SS accepted into the SS clan. On this day he receives at the same time the right to carry the SS-dagger and vows that he and his clan will adhere to the basic laws of the SS for all times. He remains in General SS until age 35. He is then transferred to the SS-Reserve and transferred to the SS-Tribal Department upon reaching age 45.

The Honour Act

In the same order it was stipulated that every SS-man had the right and duty to defend his honor with weapon in hand. This law is of extraordinary value to an SS-man, for he knows that he can be called to account for every word and every action at some point, and that the community is watching to see whether he is doing something dishonorable in word or deed and has thus sinned against the spirit of the community.

But secondly, he is urged to respect his own honour as much as that of others, so that he thus serves the life of the community as an unconditionally clean, blameless, political soldier.

January 30, 1933

When the day of the seizure of power finally dawned, 51,000 SS-men were counted, who carried forward the greatest of all revolutions at a storming pace, ready to solve every task set. The influx to our formations became in the following months, then so strong that from July 10, 1933 an admission ban for the SS occurs, which was lifted only in September 1934 for a very short time. For as before, the Reichsführer did not attach any importance to a mass organization, but demanded the strictest supervision and examination of all new recruits, in order to really integrate only the healthiest and most valuable forces into the ranks of the Black Corps.

The German police

It was not an easy path from the police of the constantly changing system governments to a National Socialist police force that has the respect and trust of the people. An enormous organizational achievement was necessary in order to form a large, strong Reich Police from 16 state police forces. But what we see before us today as the police of the Reich is the work of one man, the Reichsfuehrer-SS Heinrich Himmler, who here, too, with his unheard-of tenacity and his never-failing faith went to work. What was the policeman of the system era? A compliant object for the advocacy of private interests of individuals. Beyond that, only the execution of laws passed by parliament came into question, but not the execution of a leader's will. And yet, very soon, even in the ranks of that police force, the best fighters had their hearts set on our cause, although outwardly, if they were not forced to take a stand against the movement in the making, they at least had to adopt a "neutral" attitude.

Then we came to power. And the police also came into the hands of the man for whom there is no resistance. What resisted the new violence of the young state from the old police, and they were not a few, were weeded out. The good forces, however, were gathered and drawn over to us. Today the National Socialist police have two great tasks:

1. To carry out the will of the leadership of the State and to establish and maintain the order it desires;

2. To secure the German people as an organic whole, its vitality and its institutions against destruction and decomposition.

Today the police force consists neither of mere officials nor of mere soldiers, but it has to build itself up equally on the two powerful pillars of the state, on officialdom and soldiering. It is the goal of the Reichsführer-SS that this police force should once becomes one with the SS built on the blood. The directive that the police as an organ for the protection of the people and as a friend and helper of every member of the people.

Task and importance of the SD

As a political surveillance and intelligence agency, the Security Service (SD) emerged from the SS as early as the movement's fighting days. Under the leadership of the SS- Obergruppenführer Heydrich, who was cowardly murdered in the service of Europe and the Reich, it was expanded after the seizure of power into an organization that was led by the blitz, the organization's rapidity of impact and the precision of its scientific research are without precedent in the world. Above all, the creator of this organization, so important for the Party and the State, educated his men to unconditional ideological militancy, which such an activity requires to a particularly high degree. The activity of the SD, by its very nature, has become little known to the public, and it is always doomed to remain without praise and recognition.

Twice during this war, however, the world has had the opportunity to become acquainted with the lightning- quick precision of the SD's work. Once, when it was necessary to track down those behind the explosive attack of November 8, 1939 in Munich, and again on the occasion of the world-historical act of the liberation of the Duce. On both occasions, the Security Service's involvement was not only for the Reich and Europe, but also for the whole world.

Today, alongside the SD, there is a huge police organization all over Europe, which both maintain and guarantee the security, peace and order of the European community. Here it becomes clear in a particularly meaningful way that the European community of destiny forged together for the sake of prosperity, needs an uncorrupted organization that is solely concerned with the welfare of this community entrusted to it for protection. It will be left to history to determine what part the SD and the police of the Reich played in the achievement of the final victory.

Folk Festival

With the Fuehrer's decree of October 7, 1939, by which the Reichsfuehrer SS was appointed Reich Commissar for the Consolidation of German Nationality, the new German Eastern Bohemia received a responsible head. Time and again, at the height of its history, the German people turned to the East to develop its creative powers. But this history also teaches that military victory alone is never sufficient to win the ground. The tragedy of German Eastern Policy in past centuries lies in the fact that the popular movements which repeatedly advanced into the East lacked a unified national goal and thus an organic and planned distribution of forces.

Thus the task of the East is above all a political one. With the repatriation from abroad of those Germans of the Reich and of the people who are eligible for final return to the Reich, the loss of the people, which lay in the haphazard, individualistic emigration of past centuries, will be rectified. The third and most important task is the creation of new German settlement areas, above all through resettlement, through the settlement of the Reich and ethnic Germans returning from abroad, which the Fuehrer poses to the Reichsführer-SS in his decree. It contains the rectification of the centuries-old historical error of the Germans. The

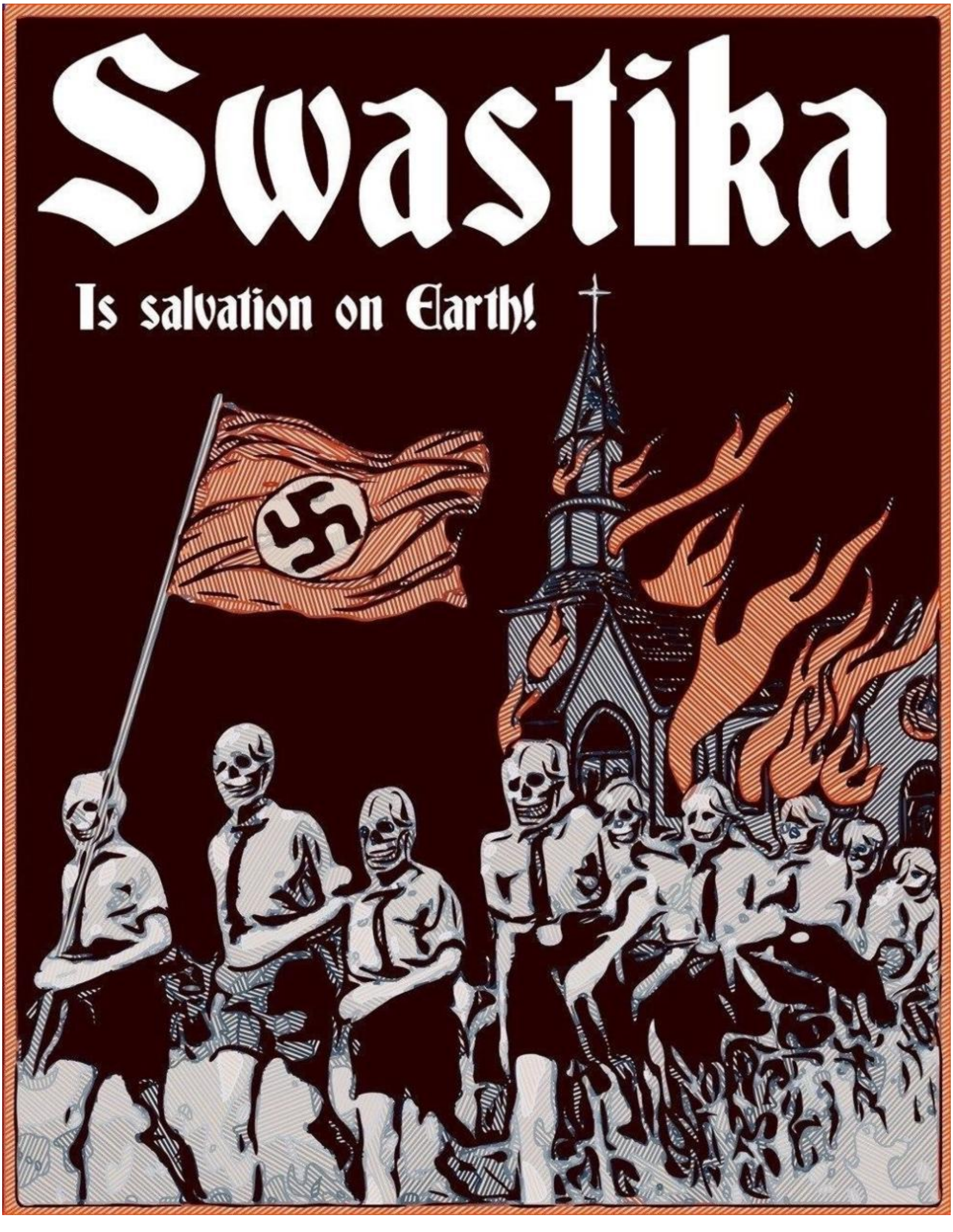
Fuehrer had at his disposal a powerful apparatus, suitable for this task, for immediate use in this work of national politics. The Reichsführer SS as the standard-bearer of the knowledge of the natural connection between race and settlement has imparted to his SS, in untiring educational work, this body of thought of the National Socialist fundamental outlook, and has thus provided in it an executive organ for purposeful work in building up the people. Through conscious selection, the SS forms a community in which the best forces of the Reich and Europe are shown the way to creative shaping. For its final reclamation, the Eastern region needs purposeful and uniformly orientated towards Germans. This selection, which otherwise nature herself makes among a group of men engaged in a struggle for self-assertion, and for which generations are necessary, is secured by the leading and directing employment of the SS. The Eastern region is the frontier of Europe; it alone will forever and ever call the youth of Europe to the highest probation, to manly employment with the soldier's weapon or the plough of the Farmers.

The Weapons-SS

The SS had become the supporting pillar of the state. It was the guarantee of internal security, the perfect instrument ready for any internal use. But there was a danger: this elite formation, as a result of the fulfillment of its great, inward-looking tasks, would find itself prevented at the moment of war from being able to stand up with arms in hand. At the very moment when the whole nation was rising up to lay down its life and blood to the last, the men of the Black Corps, mindful of their command, would have to stand unarmed. The Führer countered this danger by setting up an active barracked troop - the Waffen-SS. It was supposed to gather militarily and politically well-trained men. Thus, in the spring of 1933, the Leibstandarte SS "Adolf Hitler" was created. Within the framework of the further expansion of the SS - available troops (VT.), the Standarte SS was later added, "Deutscland" in Munich, SS2 "Germania" in Hamburg-Arolsen and Radolfzell and the Technical units SS-Pioniersturmbann in Dresden, SS-Night Tower in Unna and the SS-Junkerschulen Tölz and Braun-schweig, which provided for the new generation of leaders, were added. After the annexation of Austria in March 1938, the Fuehrer ordered the establishment of the fourth standard SS3 "Der Fuehrer" with the locations Vienna, Graz, Kla- genfurt. In the meantime, the "SS-Totenkopfverbände" (TV.) had been established, which were formed from the volunteers of the All-gemeineine SS who had been called up to guard the concentration camps in 1933. The first use of the Waffen-SS takes place on the occasion of the repatriation of the Ostmark and the Sudetenland into the Reich. The Waffen-SS standards were also used during the creation of the Protectorate and the liberation of Memel. In this context, the SS - artillery , SS -reconnaissance division , SS -FlaMG divisions and all other special units were created. In the summer of 1939, in order to protect Danzig against Polish aggression, the "Heimwehr Danzig". The Polish campaign, in which the Waffen-SS still fought regiment by regiment, brought the large-scale deployment with the weapon and the proving of the young SS - troop. This achievement was recognized by the Führer's order to establish divisions of the Waffen-SS.

The Waffen-SS as a champion of Europe

At the beginning of 1941, the Führer ordered the establishment of the "Nordland" and "Westland" standards, which were to be recruited exclusively from members of the Germanic border states, Denmark, Norway, the Netherlands and Flanders. This order meant a decisive act in the history of the political reorganization of Europe. For the first time, united units of Germanic peoples were included in a German federation. Once again, it was the SS that took the first step from theoretical knowledge to practical realization. True to its belief in the mission of the Nordic people and in a rebirth of Europe, it stepped out of the narrow borders of the nation-state and called upon the Germanic peoples of the same blood to fight for a common future. This appeal found a thousandfold echo. The Norwegian and Dutch Legions, the Flanders Legion, the Danish Free Corps and the Finnish Volunteer Battalion were founded. As a parable of the reawakened Germanic unity, the regiment "Wiking" was formed in June 1940 by order of the Fuehrer, in which Finns, Norwegians, Danes, Dutchmen and Flemings fought shoulder to shoulder with their German comrades. In the meantime, this truly Germanic unit of the Waffen-SS has grown into the "Wiking" Division, which has indelibly etched its name into the history of the Germanic people through the Eastern campaign. At the same time, strong protection squads were formed in the individual Germanic countries. The call of the Reich and Europe continued to be answered by many thousands of volunteer ethnic Germans, primarily from the southeastern European states. The European fighting community, however, is nowhere better documented than in the formation of units in many European countries. Thus arose the SS-Volunteer Brigade "Wallonia", the SS-Tank Grenadier Division "Needer- land", the Volunteer Division of Croatia, Galicia and Latvia and the Estonian SS-Volunteer Brigade. Out of the common blood sacrifices and hardships, out of the experience of the advance into the vastness of the East, spiritual values are growing which will make the old buried source of European and occidental solidarity flow again and form the cement of a new Europe.


Swastika
Is salvation on Earth!

The SS, however, is the great basin in which the forces are to gather, clarify and prove themselves, from which the new world is to grow. In the face of the immense threat from the East, in all nations of Europe, even outside the Germanic family of nations and our allies, a feeling of Western community of destiny has broken out that was hardly thought possible. Everything that is young and strong for the future gathers under the black flag with the sigrunes, volunteers from the mountains of Bosnia and from the Ardennes, from the far reaches of Estonia and from the southern Russian steppes. The SS stood at the beginning of that movement which gave Germany a new face and reshaped Europe. And it has become the fulfillment of being a pioneer in the world-historical struggle for a future and a new Europe. The fate of the European Occident.

The European task of the SS

The SS thus grows more and more into its European task: it gathers the awakened European youth in the struggle against Bolshevism and the Jewish plutocracies. Whoever believes that the SS thereby loses its original character or departs from the strict principles of race has no understanding for the revolutionary idea of the National Socialism, which transcends the borders of the nation-state.

No one in Europe today believes, whatever the outcome of the war, in the return of the small and larger states which owe their existence solely to British interference in European affairs. It is understandable that the force of this war should wipe away the whitewash of a historical development which has often lasted only a few decades, and that the common roots of the European family of nations should now come to light again. The fact of the Germanic migration and the former Germanic settlement between the Baltic Sea and the Black Sea up to the Atlantic Ocean and North Africa has established the blood relationship of Europe and created what we call European culture. The reorganization of these peoples arises on the same basis. America and England have no real program for a state reorganization of the European continent. They already regard Europe only as a colony which they intend to exploit economically. Bolshevism has just as little in the way of ideas to offer Europe. Marxism knows no real Volkstum, just as little as it can include the concept of blood in its dictionary. National Socialism alone affirms the roots of every genuine Volkstum. It knows that only he who is true to his homeland can be true to wealth.

The revolutionary socialism of Adolf Hitler means for Europe not only a regulation of the relations between capital and labor, but also a regulation of the relations of the European peoples to each other on the basis of their historical achievement and their commitment in the present struggle. From the world-view of this movement alone springs the creative power and the rich abundance of possibilities for binding the peoples and nations of Europe to the leadership of a strong Reich. It must be clearly seen that an inner and outer order of Europe can only spring from the depth of the National Socialist evaluation of the forces of history. The SS today already forms the iron ring of those men who with a hot heart envision the reorganization of Europe under the leadership of a strong Germanic center. Without the commitment of these men, the new cannot come into being. Our continent is shaken as if by a violent fever; these are the birth pangs of a new era, which wants to arise on the basis of the blood relationship of the European family of peoples and a socialist order of their coexistence.

No matter which way fate will lead us to this goal and which setbacks we will have to face, the goal itself remains unchangeable. It is the only goal for which it is worth living and fighting at all. The SS knows that everything must now be done to ensure that the comrades from the European East grow together with it into a fighting community just like those from the West. The task of the SS must be to unite the youth of Europe in a hard and resolute front. The Western adversary is not prepared to fight for a higher world to die because he does not know it. The enemy in the East has so far brought only oppression and dishonor to the peoples. If there are inviolable human values, they will be defended by the front of the German army. On our side stands the new idea. On our side, too, the scales of fate must one day tilt, if we remain firm and conscious of the full historical responsibility of this struggle. This holy seriousness before the greatness of the hour inspires the voluntary youth of Europe in the ranks of the Waffen-SS.

The hour of probation

And so today the volunteers of Europe are eager to take part in the final, decisive struggle that will bring peace and a new face to Europe. Quisling, the leader of the Norwegian renewal movement, said to his SS-men:

"Germany has not asked us, we feel ourselves obliged. Germany's struggle against England has developed into a general struggle against British world domination. We now want to do everything we can, of our own free will, to fight on Hitler's and Germany's side for the Germanic Volksgemeinschaft and the great Europe!"

The battles in Poland and Flanders, in Norway and France, in Serbia and Greece have been fought. They were battles such as history has never known, fought by the will of the greatest general who ever strode this earth. But the outcome of the struggle with the Soviet Union will decide the fate of the European community.

In the previous battles of annihilation there was only one victor: the German soldier of all arms. He proved to the world once again that there is no other like him. Germany's youngest troop, the Waffen-SS, however, has received its baptism of fire and inscribed itself in the book of German soldiering history for all time. The men with the skull and crossbones have strode across the battlefields of Europe, storming and conquering. Like those first eight, like that first small SS, which once fought the red or black underworld in dark streets and smoky assembly halls. The unifying bond of the youth of Europe, however, is their unshakable faith, which constantly finds its final proof on fronts and battlefields in the great comradeship.

Europe and the Empire

The making of Europe

Until now, Europe was no more a political concept than it could be described as a fixed spatial size. As difficult as it was to demarcate the European peninsula geographically from the land mass of the Old World, as inconsistent and seemingly confused was the political development of our continent. But if we look at the continent in relation to the other large areas of the earth, thus from the outside, we notice that the name Europe is more than a mere geographical auxiliary name. We then realize that the concept of Europe has a certain spiritual content, and that Europe is to be addressed as an unchangeable blood and cultural unity. Through long centuries the consciousness of their unity outweighed the feeling of national uniqueness in the peoples of Europe. Only in the 19th . Only in the 19th century, when the national principle, taken to extremes, increased the mutual separation to the point of absurdity, the last remnant of a continental common consciousness sank in the blood of the European civil wars. Infinite suffering was the result of this delusion. The fragmented Europe, which could not keep up the competition with larger competitors all over the world, lost one position after the other outside. In our days, however, when it is no longer a question of distant external positions, but of the "Fortress Europe" itself in the struggle with the non-European powers from East and West, the peoples of the continent are again made painfully aware of the necessity of unification in the twelfth hour. The task of this section is to show, on the basis of the historical development, the foundations of the European continental consciousness from which the coming reorganization is to take its starting point.

The aim is to show how closely the overall interests of our continent are intertwined with the destiny of the empire anchored in its centre. Europe as a whole stands and falls with the existence of an organizing and leading power, which balances its numerous tensions within and shields its so vulnerable borders from the outside. But history shows that the heyday of the Empire coincided with the periods of Europe's powerful standing in the world and the prosperous cooperation between its peoples. Europe and the Empire are fatefully linked, one is inconceivable without the other in the long run. The name Europa comes from the area of the eastern Mediterranean and is ancient. The Assyrians called all land lying in the direction of the setting sun "ereb". It is also certain that the name Europe was used by the Greeks as early as the 8th century BC. But as a fixed concept of space "Europe" only became generally accepted around 1500.

Since then, the name of the politically torn and geographically indeterminable continent denotes a well-settled historical unity that is only similar to itself. We owe this to the circumstance that our continent is the work of a certain humanity, in spite of many blood imbalances:

Europe is a creation of the Indo-Europeans

When at the beginning of the 19th century linguistics discovered that a number of languages of ancient peoples were related to each other, the conclusion was obvious that the peoples who were carriers of these languages had emerged from a common original people. The most eastern of these peoples were the ancient Indians and the most western - according to the knowledge of that time - the Teutons. Thus linguistics called the circle of these related languages and also the language of the assumed original people "Indo- Germanic". From the language, however, the term was transferred to the peoples themselves. This term has stuck and also that primitive people, whose existence has been proved today by prehistoric research, we know under the name "Indo-Europeans". Its homeland is North Central Europe, and it emerged from the Nordic people who had been at home in this region since the end of the Ice Age. Since 4000 B.C., the original Indo-European people began to split up into individual tribes which, for lack of land and other reasons, went on their own migration. We probably also call these migrating Indo-European tribes the "Aryans". Empires arose and cultures flourished wherever they went. The cultures of India, Persia, Greece, and Rome are their most famous creations. What we marvel at and admire in these ancient cultures was brought about by Aryan spirit. They carried the torch of creative action into the history-less darkness of prehistory. Indo-European mankind has also shaped the face of Europe for all time. Although some of the wandering tribes may have penetrated deep into Asia, the bulk of the Indo-Europeans remained on the soil of what later became Europe. The individual land-seeking tribal groups penetrated further and further to the west, south, and southeast of the continent and gradually filled it in its entire extent. They subjugated the other-racial original inhabitants of the individual conquered areas, superimposed themselves on them as a master class and stamped the Indo-European spirit on the emerging cultures. As different as the cultures of the Hellenes, Italics and Germanic peoples might be, depending on the influence of the respective racial and spatial environment, they were united by the unmistakable common origin of Indo-European kind. In this way, the European continent already in its prehistoric times grew the firm blood basis on which its spiritual unity was later to be founded.

In antiquity, Europe was by no means a space in itself. The centre of gravity of the world at that time lay first in the eastern, then in the western basin of the Mediterranean. The continental centre of the continent was considered by the people of those days to be the limit of the inhabited world. Nevertheless, we have to count the last centuries of antiquity as early European times. The supporting peoples of that period, Greeks and Romans, were in the truest sense of the word the forerunners of Europe. In the extreme southeast and south of the continent, respectively, these two Indo-Germanic sister peoples fought against the invasion of non- European blood carriers from the Near East and North Africa. The struggle of the Hellenes against the alienated Persians and their Asiatic auxiliary peoples was just as much a struggle for what was one day to be called Europe as were the battles of Rome with the alien Etruscans and Punic peoples.

When Greece had sunk into racial chaos and the defensive power of Rome had slackened, the Germanic tribes entered the scene as the last contingent of the original Indo-Germanic homeland. The Germanic migration of peoples - in truth the last of its kind - which began in the first centuries A.D. and lasted until the middle of the millennium. The Germanic migration of peoples - in fact the last of its kind - which started in the first centuries A.D. and lasted until the middle of the millennium, overthrew the Roman Mediterranean empire and created the conditions for an independent continental development of Europe.

The population mixture of the former empire was now covered with the thin warrior layers of the Germanic immigrants. From the Atlantic to the Black Sea and from the Rhine to the Atlas the states of the Goths, Heruls, Suebi, Vandals, Franks, Burgundians, Lombards and Anglo-Saxons were founded. It was truly a "holy spring" that took possession of the ancient cultural world. Out of the ruins of destruction a new world arose. The supply of creative blood from the mother soil of Indo-European mankind brought about the emergence of a new culture. The bearers of this culture, however, were the young peoples who emerged from the mingling of the old-established population with the Germanic immigrants. A process that lasted for centuries and was initially accompanied by chaotic confusion. In the system of states as it emerges at the beginning of the 6th century, we already recognize the outlines of the later Europe: Italy with the offshore islands and the Adriatic counter coast is united in the state of the Ostrogoths, on the ruins of which the Lombards then built theirs. In Gaul, Franks, Burgundians and the Visigoths, who crossed the Pyrenees, fought for supremacy. The Visigoths established a firm and lasting rule in Spain. North Africa forms the basis of the Wandalic naval power, which extends over the entire western and parts of the eastern Mediterranean basin. Finally, on the remote Britannic island in the northern sea, the empire of the Angles and Saxons, which had been established over the Celto-Roman population mixture of later England, flourished. This was the framework in which the formation of the later nations took place under different conditions of the geopolitical and national environment.

Admittedly, the enterprise of those founders of the state seems to us an all too daring throw. Blinded by the splendour of the old empire, whose perpetuating idea irresistibly attracted the untapped strength of the Teuton, he wasted himself uselessly in setting goals that went beyond his possibilities. The thin upper classes of the Germanic founders of the state, carried away by the impetuosity of their blood, fell prey to selection. The overgrown task consumed them. While the blood of the conquerors merged with that of the natives and gave life to a new morality, their empires fell to destruction.

The Franks were an exception. Emerging from the fusion of various Germanic peoples on the Lower Rhine, they had not participated in the great migration of the tribes. They only gradually pushed their way into the northern parts of Roman Gaul. In contrast to all other Germanic tribes of the migration of the peoples, the Franks were not content with a mere subjugation of the foreign population, but they settled down permanently. Today it is considered proven that the flat country north of the Marne and Seine and partly up to the Loire was settled by the Franks. The Franks did not extend their power to infinity, but based it on a healthy settlement policy and remained in constant contact with the Germanic mother soil, which continually supplied them with fresh forces.

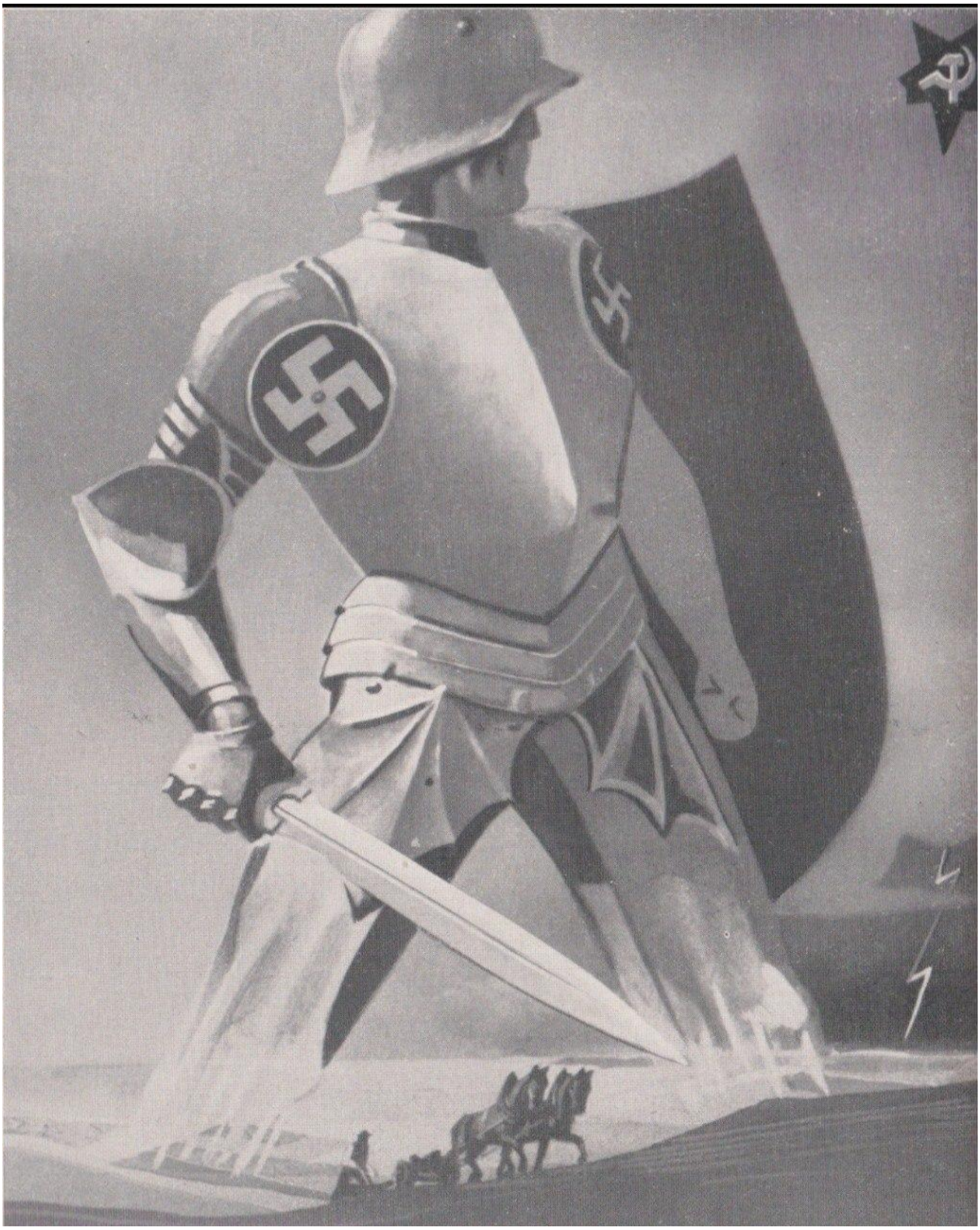
In the outstanding ruler Clovis arose a leader who initiated their rise and established the supremacy of the Frankish Empire in the emerging world of European states. At the turn of the 6th century Clovis unified the Frankish constituent states by cunning and force, fought successfully against the Burgundians and Visigoths, subdued the Alemanni, and thus extended his power from the Weser to the Garonne. - His successors continued this policy of expansion, pushed the Visigoths out of Gaul and incorporated Burgundy, Bavaria and Thuringia into their confederation.

A determined and purposeful policy, the favour of the geopolitical situation and the biological conditions had worked together to secure for the Franks the predominance in the system of states of the Europe of that time. Under the leadership of the important Charles Martel, the young empire passed its valid test. Between Tours and Poitiers, in the year 732, in a seven-day battle, the Arab hordes flooding over the Pyrenees were devastatingly defeated. One of those world-historical decisions had taken place that would determine the face of the world for centuries. The danger of Islam was averted from Europe and thus the development of the continent out of Germanic spirit was freed.

Towards the end of the 8th century, the Frankish Empire approached the peak of its power, which was embodied in Charlemagne. His importance, however, goes far beyond the framework of Frankish tribal history. He summarized, as it were, the results of the migration of peoples and gave the emerging European community of nations its overarching continental form.

Through Charlemagne, the unity of the continent found its first realization in idea and reality. After he had annexed the Lombards, finally included Bavaria and the area of the Eastern Alps in his sphere of power, and forced the Saxons into the empire, he reached out to the non-Germanic foothills of his domain and ordered the relations of the Slavic natives on the eastern border of the empire. For the first time the young continent was under one leadership. Germania and Galicia, Italy and Christian Spain, the Slavic peoples on the Elbe and Saale, the Bohemian region and that of the middle Danube formed a masterly system of European order. It is thanks to the work of Charlemagne that the beginnings of an occidental sense of community were formed, which was to survive the collapse of the Great Frankish state and decisively promote the later medieval order of the continent.

The main focus of the historical development was no longer the area of the Mediterranean Sea, but from now on Europe had its own centre, which in the course of the centuries shifted only insignificantly from the area of the Rhine to the centre of Germany. The continent now had all the prerequisites to become an independent spatial unit: It had its own centre of gravity, a uniform blood basis and a growing sense of community. Beyond the violent political unification of Europe by Charlemagne, what was the basis of the young European community feeling? During their invasion of the Mediterranean world, the Germanic tribes were confronted with three spiritual powers with which they had to deal: The cultural heritage of antiquity, Christianity, and the Romance nation with its distinctive social and intellectual morality. While the Germanic ruling classes gradually merged with the Romance element, they also adopted the Christian faith, which they imbued with their own beliefs. In addition, they came into contact with the partly still living cultural heritage of antiquity, which played an essential role in the formation of the new morality of Europe. This trinity: the young Germanic-Romanic people (the Slavic people would join them a little later), Christianity, which was at first strongly Germanic, and the spiritual heritage of antiquity formed the basis on which the inner commonality of the young Europe was founded. In addition, the world-political opposition to the Eastern Empire of Byzantium on the one hand and to the Arab Caliphate on the other hand brought the European peoples in the process of formation only became aware of their togetherness in this way.



The Empire and Europe in the Middle Ages

The political order of Europe created by Charlemagne collapsed after the death of his son, Louis the Pious (840), because the maintenance of the enormous power structure went beyond the possibilities of state leadership. The Carolingian Great State fell into inexorable decline and one division followed the other. In addition, the process of fusion, which was at its peak and from which the young nations were to emerge, led to chaotic turmoil on the former Roman soil, which could no longer be tamed by any powerful personality like that of Charles. Only the ethnically balanced East Frankish part of the empire - the later Germany - preserved a remnant of the old unity. It was from this core area of Europe that the rampant anarchy was to be eliminated and a sustainable continental order established. A decisive step in this direction was the election of Henry, Duke of Saxony, as German king in 919. The empire now came into being on the common basis that Charlemagne had once created for the German tribes.
There were two factors which decisively influenced the whole course of the German development from that time on and which had a great influence on the shaping of the European things:

Firstly, particularism, which, older than the nation itself, was only then taking political shape. From then on, it was to accompany its path like a shadow. On the other hand, the mission of order on the European continent, which was connected with the empire and which led the national development of the Germans beyond the national framework.

It is not given to the German people to lead a self-sufficient life alienated from Europe in the midst of the endangered continent, as the peripheral peoples were able to do. The fateful intertwining of German statehood and pan-European obligation is already evident in the history of the founding of the Empire by Heinrich I.The medieval empire came into being under the pressure of an external danger that threatened Germany and Europe from the southeast. The raids of the Asiatic kingdom of the Madjars had been pouring unchecked over the old cultural areas of Europe for half a century without any significant resistance. Only Heinrich I. succeeded, after a long preparation, to confront the invaders with the concentrated power of the young empire and to defeat them so emphatically at Merseburg (933) that they kept their peace for more than two decades.

In addition, the borders of the empire were pushed further east and the East Elbian regions, sparsely populated with a Germanic-Slavic mixed population, were annexed. Thus, for the first time, the Slavic tribes in East-Central Europe were brought closer to the cultural centres of the continent. Gradually the empire imparted to the Slavs those elements of morality which enabled them to join the Germanic and Roman tribes as the third in the alliance, as the supporting elements of Europe. On the death of Heinrich I in 936, the German royal power had established a sufficiently solid foundation from which to tackle the greater task of leading Europe that fate had ordained for it. Henry's son, the highly significant Otto I, had at first to struggle with internal difficulties, from which, however, the king's power emerged strengthened. The king's leadership became more punitive and uniform. Otto created a significant expansion of his power base by building up a German state church, dependent only on him, which he fully integrated into the empire and which not only supplied him with his diplomatic aides and important military auxiliaries, but above all provided him with the financial means to carry out his policies. The foreign policy also bore the stamp of the mighty personality of the Saxon ruler. When the Hungarians attacked again in 955, they were defeated so emphatically in the battle of Lechfeld that they stopped their raids forever. In the following, mainly under German influence, they were settled and brought to the occidental culture. Then followed Otto's most decisive step - intervention in Italy. After the collapse of the Carolingian Empire, this country had fallen into a chaos of power struggles between the former Germanic nobility and the Carolingian part-princes. The papacy itself had become the plaything of the Roman greats and sank into a swamp of corruption and immorality. The German king answered the call for help and came to restore order in the sorely tried land. He created lasting conditions on the peninsula and established the supremacy of the empire there.

When he renewed Charlemagne's dignity in 962 and became emperor, this merely meant the affirmation of his actual arbitration in Italy and thus in Europe in general. For the possession of Rome was at that time synonymous with dominion over the Occident. Proof of how strongly the authority of Otto the Great was rooted in the consciousness of the time is the smooth transfer of imperial power to his son, Otto II; for the young empire did not possess a monarchical right of succession. In accordance with the emperor's task as ruler, which now encompassed the whole of the Occident, Otto II's policy extended over a wide area. On the Eider, on the Elbe and Oder, before Paris and in southern Italy against Islam, he successfully represented the sovereignty of the empire. This grew as a matter of course into his superior position. In world politics, this fact was reflected in the relations with Byzantium, which the Empire confronted as the leading power of the West. After the premature death of Otto II, imperial policy suffered a severe setback under Otto III. Under the all-out attack of the Pole Boleslaw from Bohemia and from the Vistula, the eastern border began to waver. In Italy it came again to ferment. It was fortunate that the enthusiastic emperor died early and received in Henry II a capable, energetic successor. Boleslaw was defeated in hard battles, and the old order on the Slav frontier was restored. Likewise, Italy's sovereignty was enforced anew.Under the first Salians, Conrad II and Henry III, the empire reached the height of its power. Their powerful position in Germany and Italy enabled the emperors to pursue a vast foreign policy. Burgundy was annexed to the empire in 1033, which thereby came into possession of the mouth of the Rhone and the Alpine passes; Bohemia, Poland and Hungary were united with the empire; King Knud III of Denmark and England came under the feudal sovereignty of the emperor. The papacy was still entirely subordinate to the imperial power. Henry III occupied the papal chair as he saw fit and was absolute master in Rome.

One may be of any opinion about the imperial policy of the Middle Ages, but the fact is, that it resulted from the nature of things themselves and was a quasi-legislative process. The German task of order in those centuries did not arise out of a the central position, which did not exist at that time, nor to a numerical superiority, which did not exist either. It resulted from the national and military strength of Germany, which alone possessed a purposeful leadership with comprehensive planning, which could not be the case with the other nations, which were in the throes of their development. Germany alone possessed a degree of internal unity of blood, which spared her the difficult struggles of the balancing process and made a strong foreign policy possible. The unity of the Occident had been re-established in a new form. The emperor was regarded as the undisputed arbiter of the European world. The empire exercised its supremacy not so much by virtue of its power, but because it was perceived as the embodiment of the Western sense of community. A dark feeling of common racial origin may have contributed to the fact that the Occident was perceived as something entirely its own, as a whole, of which the Emperor was the natural head.

It is peculiar that the modern historical consciousness could be so obscured that one was no longer able to grasp the original idea of empire in its actual content. The example of the British Empire and the other modern empires has shown that the idea of empire is associated with the idea of oppression and desolate egalitarianism. The imperialism of the last centuries had dulled our view of the peculiar content of the concept of empire. We had forgotten that the medieval empire meant a system of order that was equal only to itself. It was only the latest research that cleared up the semi-darkness that had lain over the medieval creation of empires until recently, and revealed to us the picture of an almost perfect and in its kind exemplary organization of the inter-ethnic relations of the continent.

The Europe of those days was situated in a system of multiple, but balanced order, which was anchored in the centre of the continent. Around Germany, which was broadly positioned over the Central European area, were grouped various zones of assignment: Bohemia was directly attached to the empire; Italy and Burundi were united with it in personal union; Denmark, Poland and Hungary were in a relationship to the imperial power that varied in degree and time; England and France, later Byzantium, Cyprus, Jerusalem and Edessa were in vital relationship to it; finally, the kingdom of Sicily and North Africa, which depended on it, were temporarily attached. An immense power complex for the circumstances of that time. And yet, this order was maintained without any significant use of force. The empire did not rule, it led. It was the stronghold of peace and Walter of a comprehensive order. The medieval empire represented a historically unique power structure in that it did not know the apparent opposition between continental unification and national independence. Empire and nation were of equal importance and complemented each other. In the Golden Bull, which came into being around the middle of the 14th century, this fact found the following expression: "Because the sovereignty of the Holy Roman Empire has to order law and government to foreign nations, which are distinguished by customs, life and dialect". The Emperor was followed not because he was the powerful one, but because his office of arbitration was felt to be a divine institution. An age-old longing of European mankind for the kingdom of peace found a realization in the political order of the Middle Ages for three centuries. On the unchallengeable basis of the imperial claim to leadership and in possession of the means of power of the entire Central European area, the empire continued to increase its political prestige. At the time of the Salian emperors, around the middle of the 11th century.

After a temporary weakening, it surpassed this peak during the reign of the Hohenstaufen dynasty. Under the successor of the great Staufer Frederick Barbarossa, Henry VI, the empire experienced its greatest territorial expansion around 1190. Its influence extended from the coasts of the Atlantic to deep into the Near East and encompassed almost the entire Mediterranean basin.
The all too early death of the emperor (1197) proved on what an insecure foundation this mighty power structure rested. The papacy, which in its undisguised striving for political power had hitherto used every crisis of imperial power to undermine it, and had thus almost reached its goal in the time of Henry IV (Canossa), now set out on its most audacious foray into world domination. The Empire, looking after the interests of Europe in all directions, had failed to establish a firm national power base in Germany and to adapt itself to the incipient development of the nation-state on the continent. Now that an underage boy wore the crown (Frederick II), it was easy for the papacy to join forces with the strong special powers in Germany and with the rising national forces in Europe and thus to bring down the Western emperor-ship. Under the Staufer Frederick II, the greatness of the medieval empire once again shone in a radiant late glow, only to be extinguished forever (1250).It is not without a certain intention that the history of the old empire has been treated here in such detail in connection with the problem of the organization of Europe. It was intended to show that the medieval empire has an exemplary significance for the reorganization of Europe in the future. For more than three centuries Europe was a whole, whose characteristic was unity in diversity, whose cement was responsibility and whose idea was the realization of a creative order. Thereby, the actual history of the old empire takes a period of time that is longer than the lifetime of all modern European hegemonic systems (hegemony = supremacy).

A proof for the grown form and the inner necessity of the medieval order embodied in the empire is the fact that its political expression was outlasted by the social and cultural manifestations of this order. The blossoming of the occidental culture lasted beyond the Hohenstaufen period. The Reich still formed a truly European form of community, in which the consciousness of supranational togetherness far outweighed the national characteristics. In the Romanesque and Gothic architecture the idea of the Occident found its fulfillment in the artistic as well as in the spiritual-religious field of mysticism. These were the last overall achievements out of the common blood origin of the occidental peoples. With the collapse of the Reich, the German people was eliminated as a cohesive factor in European history. Through almost seven centuries, German history has been one of particular forces. It is all the more astonishing that these relatively weak partial forces were still able to master tasks of European proportions. Right at the beginning of the medieval empire, there are two such achievements of German special powers that have a continental format: The continuation of the cultivation of the East by the Teutonic Order and the economic-political creation of the Hanseatic League.

The Teutonic Order emerged from the Crusade movement.

It was transferred from Palestine first to Venice, then to Transylvania. When it received a leader of outstanding stature in the Grand Master Hermann of Salza, its rise began, which led it far beyond the framework of similar foundations to a world-historical task. The scene of this became the Baltic area and that of the lower Vistula. Summoned by the Polish princes themselves, the Teutonic Order was set to conquer and Christianize what would later become East Prussia. It subdued the Prussians, acquired the surrounding territories and founded its own state on the newly won soil. The sword was now followed by the plough. The Order called streams of peasant settlers into the country and founded numerous towns. In a short time the former wasteland was transformed into a flourishing cultivated area. The Teutonic Order state soon represented a masterpiece of state, military and economic leadership. With the exception of the Sicilian kingdom of Frederick II, it was the only European state of the Middle Ages to display modern features in the strictness of its structure and its exemplary social justice. The concept of service, applied for the first time by the Teutonic Order to the state as such, was later adopted and further developed by the Prussian kingdom. Around the middle of the 14th century, the Teutonic Order reached the peak of its power. Its foreign policy included the Baltic counter coast as well as the entire Eastern European region down to Persia in its system. Even though it was only a tiny part of the declining empire, this state was nevertheless a respected great power. This state of affairs lasted until the middle of the 15th century. When the so far loosely connected states at the Baltic Sea grew together to closed national states, the Order, which had been abandoned by emperor and empire, was not able to maintain its position and collapsed when, in addition, internal difficulties arose. The work of eastern colonization completed by the Order, however, was to continue and later form the basis of the Prussian state. The colonial achievement of the empire is unprecedented in history in its extent and nature. An area twice the size of Henry I's Germany was opened up to European morality. It was Europe itself that advanced eastward with the German settlers and absorbed the Slavic peoples from the Baltic to the Adriatic into the continental community. The beginning of the eastward movement marked the birth of Central Europe.

This fact found its first world-historical proof in the defence against the Mongols around the middle of the 13th century. Slavic warriors from the Galician and Silesian regions, led by a dynasty of princes who had closely aligned themselves with the Empire, achieved a great defensive success against the onslaught from the East with German support at Liegnitz in 1241. The Hanseatic League was no less important on the continent than the colonization work. It arose around the middle of the 13th century from an alliance between Hamburg and Lübeck to secure trade and to jointly represent their economic-political interests. - The long lasting internal peace under the Hohenstaufen and the expansion of traffic through the crusades caused an enormous increase of prosperity and a high bloom of trade. The gradual emergence of the money economy in turn influenced the development of the cities and increased their importance in trade policy.

When the decline of the imperial power brought about a state of general lawlessness, the cities took steps to help themselves. The alliance between Hamburg and Lübeck was gradually joined by the most important cities on the water's edge, in the Low Countries and along the Rhine. An economic-political association for the purpose of protecting trade and traffic came into being, which had more than state functions and military.

For the first time, the Hanseatic League induced the Scandinavian North to step out of its self-sufficient isolation and to participate in the overall continental life, at first in terms of economic policy. Central, Western and Northern Europe were thus united in a single economic area.

It is also remarkable for that great epoch of continental trade policy that, in contrast to the later, Jewish-influenced merchant, an actually European type of merchant emerged at that time. From that time comes the great word of the "Royal Merchant". The power of the Hanseatic League declined for the same reason as that of the Teutonic Order. Without the support of a strong empire, these two partial powers were no match for closed nation states like England. The "Holy Roman Empire" of the Habsburgs, however, was even hostile to the efforts of the Hanseatic League. Like the Flemings and the Dutch, it was sacrificed to Spanish interests. Thereby, the rise of the English sea power was decisively favoured.

The Age of European Civil Wars

The order that had sunk with the empire was replaced in Europe by chaos. Only now did the European peoples become aware of what that order had once meant to them. The division now took its course unhindered. In the struggle of all against all, Europe let pass the world-political chance which an incomparably favourable historical hour had given it through the discovery of the New World and which only a continent united in itself would have been able to exploit.

From the collapse of the Empire around the middle of the 13th century until the beginning of the 16th century, Europe experienced a process of progressive political and spiritual disintegration. The formation of national middle and small states led to a state of perpetual unrest and created that atmosphere of mistrust, of mutual scorn, of endless quarrels about trifles, which only our generation is beginning to outgrow.

Therefore, attempts were made again and again to bring the conflicting interests into a certain harmony. All these attempts suffered from the one evil that they were undertaken from the edge of the continent and consequently from too narrow a basis. For the German heartland was in a state of permanent fragmentation. Now, however, it became clear that just as the health of an organism depends on the condition of its heart, so an orderly Europe depends on the strength of its heartland. The order of the continent can only proceed from the Empire and must begin in Germany. As chance would have it, after the dissolution of the medieval empire, the first attempt to give Europe a new order came from the extreme southwest corner of the continent. On the soil of the old Visigothic empire arose, around the turn of the in the 16th century, the nation which fought for its unity and independence in a significant confrontation with the Moors, who at times penetrated far to the north of the peninsula. From this fierce struggle of race and faith, the nation had emerged steeled and filled with a high sense of mission. This tremendous impetus not only proved itself in the great voyages of discovery of those days, but also had an increasing effect on the European policy of the young Spanish great power. The arrangement of the dynastic relations accommodated this development. When at the beginning of the 16th century Habsburg took over the Spanish crown, it united the Netherlands, Burgundy, the Austrian hereditary lands and important Italian possessions with the Spanish rule. These areas of power, which were scattered all over Europe, seemed to be able to provide just as many brackets for a renewed unification of the continent; especially since the Habsburg Charles V, moreover, won the imperial crown and thus the possibility to give his claim for the leadership of the Occident by the admittedly strongly degraded emperor-ship a legitimate veneer. Charles V also made this attempt. But it was a mistake that the work of unification was started from the remote Iberian peninsula, because the emperor-ship of Charles V had to obey the natural balance of power of his empire; it failed because the unification of Europe was undertaken without and against the Germans. Another mistake was that Charles V himself took sides in the religious struggles of the century and subscribed to the counter-reformation efforts of the papacy. In doing so, he deprived himself of the arbitrator position that belonged to him as emperor. And it was on this that the Habsburg's creation of an empire broke down. At the end of his reign, which was filled with long and dramatic struggles, he could consider his life's work a failure. Although Philip II did not inherit the imperial crown from Charles around the middle of the 16th century, he took over the entire Habsburg possessions together with Spain, with the exception of the Austrian ancestral lands. After all, Spain had risen to become the first great power in Europe and now continued its efforts to complete its dominance. In France, however, an equal opponent arose whom she was not able to conquer. And when Philip II. failed in the subjugation of the rebellious Netherlands, this meant, beyond the loss of his richest provinces, the first great defeat of the Spanish world power. The people of the Pyrenean peninsula had overreached themselves and wasted their best strength on exaggerated aims. Things went rapidly downhill and the destruction of the Armada in 1588 was already considered by the contemporaries as the end of Spain's world dominance.

The Netherlands would not have been able to hold their own against Spain if they had not been supported by England. Around that time, England took its first steps towards becoming a naval power and began to exert an influence on the shaping of European relations that would continue to this day and have pernicious effects.

Until the 15th century England tried to make conquests on the other side of the channel and to create a platform for a continental European policy. When these attempts failed and after severe upheavals the House of Tudor seized power, England?s continental aspirations suddenly came to an end. From now on British politics went its own way and became more and more alienated from the overall destiny of the continent. As already mentioned, the disintegration of the Hanseatic League, which until then had ruled the North Sea, the Baltic Sea and the Atlantic coast, largely promoted the importation of the English sea power. In addition to this, since the discovery of America the importance of the Atlantic shipping routes increased more and more and the small British island suddenly moved into the centre of world traffic and became the most important shipment point of Europe. Under these favourable conditions England took the step out to sea. It encouraged the Netherlands to revolt against Spain because its presence on the Channel coast was inconvenient to it, and finally intervened itself in the struggle against Philip II. It has already been suggested that the defeat of the Spanish fleet in 1588 marked the end of Spain's world dominance, but at the same time the beginning of English power. From now on the colonial possession and the material prosperity of England grew at the expense of the sinking Spanish world empire.

When the Netherlands after the liberation from the Spanish rule unexpectedly rose to the most important sea and trade power of the time, the previous friendship of England changed into bitter enmity. She did not hesitate to ally herself with the former mortal enemy, the "tyrannical" Spain, against her comrade-in-arms in order to get rid of her competition on the sea. While the French king, who was also allied with England, attacked the small Holland on land, the English destroyed the Dutch fleet. But now it turned out that France had made her warlike undertakings in alliance with England on her own account. Spanish supremacy had been destroyed, Dutch naval power had fallen, but in its place, more powerful than it had been, came France. The English power, which since its appearance in world politics knew only one goal, to prevent the emergence of a superior great state on the continent, had there grown a new dangerous opponent.

France had begun and completed the development to a unitary state earlier than the other European countries, favoured by its geographical position. In the second half of the 15th century, Louis XI completed the consolidation of France into a closed, tightly governed nation state. At the time of the Spanish domination, Francis I was able to successfully throw the weight of the united state into the scales of European politics. At the turn of the 17th century, Henry IV rescued France from its most serious crisis, into which it had fallen as a result of decades of religious struggles, by establishing religious peace. Under this king the French state already reached such an importance that the minister Henry IV, Sully, could think of the creation of a federation of nations, which should secure France a permanent predominance in Europe. Cardinal Richelieu continued these hegemonic efforts with success. After the Peace of Westphalia (1648), France was indeed the undisputed military supremacy on the continent. Louis XIV had only to continue in this vein, and the century of Spanish rule was followed by a much more extensive French hegemony. The result, however, was that he thereby incurred the irreconcilable enmity of England. England unconcernedly allied itself with Holland, Spain and any other power that wanted to join it against the more and more powerful France. Such a proceeding resulted logically from the principles which England had followed unwavering since the beginning of her ascendancy and which have come to light in each of the periods of her foreign policy described so far. England's policy obeys immutable laws. For the British, Europe is a hinterland and only of importance in relation to their overseas interests. England's world power policy needs European backing. A continent united in itself, united to an energetic representation of its total interests would be able to defend itself against British paternalism. England, therefore, has an outstanding interest in a divided Europe which is concerned only with itself. This has at all times been the central point of the political wisdom of England, which has governed all her actions. England now applied this cardinal sentence of its policy for the third time and now to its relations with France. Again his proven recipe came to fruition, to fight the strongest power on the continent in alliance with the second strongest military power and with the many weak. This time, however, success was a long time coming. The power of France was constantly growing. For almost two centuries, France made more or less successful attempts to impose its will on Europe. In order to prevent this, England brought no less than a dozen coalitions against France in not quite 200 years. The first great European alliance against Louis XIV came about at the end of the 17th century during the Palatinate War. After initial successes by the French, the allied powers of Europe, led by England, succeeded in pushing back Louis XIV. During the War of the Spanish Succession (1700-1714), which broke out soon after and shook Europe for 14 years, England again joined the new Grand Alliance against France. The conduct of British policy during this war is typical of her attitude to the European problem generally. Her means by which she seeks to undermine French supremacy are: the union of powers against France, her support by subsidy money, and blockade. When Louis XIV could not be forced down by these methods, England advised the Great Alliance and decided on the special peace of Utrecht (1712). The motives were obvious - the supremacy of France was broken and the main opponent of British policy in Europe was no longer Louis XIV, but the Kaiser, the hitherto confederate, who could now have tried to give Europe a new order. But this would have violated the laws of English foreign policy. For the world power of England was based on the disruption of the continent.

During the War of the Austrian Succession (1740-48) England still fought on the side of France against Austria. Afterwards, when Austria gained a lot of prestige by joining the Austrian-Russian alliance, England allied with the isolated Prussia during the Seven Years' War (1756-63) in order to restore the disturbed "European balance". While for the narrow mind of the continental European this war seemed to be about the possession of the small province of Silesia, it was in fact a conflict of worldwide proportions: it was the final struggle of England and France for world domination. In India and Canada this fight was fought out, admittedly then decided in favor of England by the Grenadiers of Frederick the Great. Again as at the time of the War of the Austrian Succession England, when her aim was reached, left the Prussian ally and concluded the Peace of Paris with France (1762). Thus English world domination was secured, and the last important competitor of the Empire in India and North America was eliminated. But the further development of European conditions was not at all according to England's wishes. The revolution that broke out in France in 1789 mobilized all the power of the people, threw the armies of old Europe to the ground in a mighty onslaught, and seized the coast of Flanders. This was the signal for England. The Great Coalition was formed, in which, under the leadership of England, almost the whole of Europe united against revolutionary France. The titanic force of Napoleon I, however, succeeded in unifying Europe militarily after chequered struggles. Even if the principle of order which he advocated was unfruitful and bore a negative omen, he nevertheless succeeded in temporarily uniting the forces of the continent. But in so doing he touched the root of British world domination.

But Napoleon's plan went to pieces. After the failure of the Russian campaign, England brought all of Europe to its feet against the Emperor. Decisively defeated at Leipzig (1813), he was pushed to France and forced to abdicate. This also ended the Napoleonic attempt to give Europe an order. France's attempts at order were doomed to failure for reasons of geopolitics alone. After Spain's efforts, it was the second attempt to organize Europe from the periphery. Despite France's unparalleled position, the basis for a sprawl over the entire continent was too narrow. The French claim to order contradicted the natural balance of power on the continent. Its basis was force, it lacked the idea and the ability to transform force into power and power into law. That is why it broke down as soon as the natural relationship of the European forces was restored and Germany reasserted her old rights. Had France at least had the will to give Europe a real and viable foundation, and under its supremacy to overcome the antagonisms to which the continual and permanent interference of England in European affairs bore the stamp of decomposition from the very beginning. All of England's efforts to shape the continent in its own sense sailed under the slogan of the "European balance". We can see the destructive effect of the British contribution to European coexistence in the endless disaster that this slogan has brought upon the continent.

The resurgence of the German centre of Europe

It was time for Germany to resume her old mission and give peace to Europe. After the worst consequences of the national catastrophe of the Thirty Years' War had been overcome, the signs of a slowly resuming ascendancy became noticeable. Under the cover of anarchy a decisive change had taken place in Germany. While the old imperial lands on the Rhine remained in disarray, two nuclei of power had formed on the eastern edge of the German soil, from which the rebirth of German and European unity emanated: Austria and Prussia.

The southeast had been the continent's sore spot since the Turks invaded around the middle of the 14th century. The sorrowful disruption of the Balkan region was only too suitable to favour the spread of the Ottoman power, which was foreign to Europe. In heroic struggles, the peoples of Southeastern Europe - Bulgarians, Serbs, Romanians, Croats and Hungarians - tried to resist the Turkish power one by one. But in the course of two centuries one after the other succumbed to the superior power. Thus the Turkish danger gradually grew into a European problem. In 1529 the Ottomans stood for the first time in front of Vienna and planned the conquest of Central Europe and Italy. Thus their onslaught was shattered by the resistance of Austria. This, which since the beginning of the 16th century, often had to form the dam against the surging waves of the Turks on its own, was able to cope with this truly European task. With difficulty and hardship it defended itself against the danger from the southeast for another century and a half, only to go on the attack itself. In 1683 the Turks undertook a second major attack, which again led them to the gates of Vienna. This time, however, the immediate danger shook Central Europe awake and for the first time in a long time created something like a continental sense of community. The Turkish attack on Vienna was not only repulsed, but the Austrian troops, joined by auxiliary peoples from all parts of Europe, now took the offensive. Hungary was cleared of the enemy as if by storm, and the Germans, advancing across the lowlands, advanced to the extreme arc of the Carpathians and to the lower reaches of the Danube. Prince Eugene, the hero of the Turkish wars, was not only an army commander of the first rank, but also one of the greatest statesmen in Europe. In him we see today one of the most important representatives of the imperial idea and of a true European order. This man, from whom Austria's position of great power originated, encompassed the entire problem of the Empire in his enormous conception. In his conception of the world, Germany again took the first place in the total system, which can only be thought of from this its central point. The Savoyard's actions were as many-sided as his thinking. It was he who referred to the Danube as the axis of southeastern politics and who was at the same time concerned about the thousand details of the cultivation of that area - commander, statesman and colonizer in one. But he was also the one who put France's arrogance in its place and shifted the centre of gravity back to Germany.

It was a misfortune for Germany and Europe that the House of Habsburg subsequently became unfaithful to the principles of Prince Eugene's policy. With one-sided confessional ties, selfishly concerned only with their own dynastic interests, the Habsburgs were unable to do justice either to the needs of the maturing south-eastern peoples or to true continental concerns. The course of the northeastern branch of the German Eastern movement was already mentioned in the context of medieval imperial history and traced until the collapse of the Teutonic Order. On its foundations the Prussian power arose in the northeast corner of the empire. The importance of Prussia for the German- and that always means European - history is of both a power-political and an intellectual nature. Prussia's path was marked out from the very beginning. It led inevitably to the unification of Germany in terms of power. Moreover, we associate the term Prussia with more than a mere power-political conception. Prussia is for us the modern German type of state par excellence, the embodiment of the state-creating abilities of the German genius in the forms of modern times. Prussia, that is an attitude, an infinitely simple, dutiful and wordless world-view of action. It is the form of existence in which the German Empire was to realize itself anew. The course of development of this German state knows ups and downs - but it does not make any turns. The inner logic of human history as a question of will has never been more clearly and more clearly revealed than in the path that leads from the miserable small state on the sands of the March to the great power and to the empire.

The real foundations of a Prussian great power policy were laid under King Frederick William I. His significance goes far beyond the actual results of his governmental activity. How the soldier-king truly devoted himself only as the highest employee of this state with almost superhuman renunciation to his service as ruler and only to this, how he knew only the offer of the utmost fulfilment of duty in the midst of an easy-going and depraved time, all this borders on the incomprehensible. When Frederick II began his reign, however, he immediately possessed the foundation from which he could fight for Prussia's position as a great power.

As fate would have it, Germany was to win its resurgence by the circuitous route of the fratricidal struggle between Prussia and Austria. The object of struggle of the two German powers was Silesia, at the same time the sliding weight, the possession of which decided the predominance of one or the other. The Silesian conquest fell easily into the king's lap at first. But in the Seven Years' War the struggle flared up anew. This time Prussia was isolated, apart from the doubtful English support; on the other side, however, an overwhelming superiority had accumulated, to which all the great European powers belonged. In this war Prussia passed the decisive test of her history. It had asserted itself against the allied Europe and had thus won the right to join the ranks of the great powers of the continent on an equal footing. The immediate result of this fact, however, was that Germany now had two great powers side by side, whose opposition finally split apart the already loose framework of the outdated imperial union.Nevertheless, Frederick the Great has become the ancestor of the new empire. Not so much his state and the system he founded, for this collapsed under the blows of Napoleon. But the Frederician example and the attitude exemplified by the great king were decisive for the further course of German history. In the superhuman hardship of those seven years he had shown so much shattering greatness that he became a myth during his lifetime. Currents of national energy which fertilized the Sturm und Drang of the middle of that century and decisively conditioned the emergence of the later heyday of the German spirit.

At first, however, the German people had to overcome another low point in their national development. At the turn of the 19th century, the French Revolution shook the outdated powers of absolutism. French armies advanced beyond the Alps and the Rhine and, under Napoleon's leadership, brought about the collapse of one of the old states after another. Austria was defeated so emphatically that it sank to the rank of a middle power; finally the Prussian state also succumbed to the army of the Corsicans. But what sank in the battle of Jena (1806) was only the obsolete state shell of Frederick the Great's Prussia. Its living content lived on and formed out of itself the germs of rebirth. The circle around Scharnhorst reformed the army and gave rise to the people's army out of the Frederician spirit. In this rejuvenated Prussia, in 1813, the tremendous national enthusiasm found the firm state anchor and the political leadership it needed. This alone made possible the resounding success of the wars of liberation, which led the Germans and their allies all the way to Paris and swept away the Emperor (1814). After the elimination of Napoleon, all the conditions for the reconstruction of Germany seemed to be in place. At the Congress of Vienna (1814-15), however, it turned out how disjointed Germany's and Europe's affairs were and that the reestablishment of the Empire had to remain a pipe dream. The unification of Germany failed with natural necessity because of the Austro- Prussian dualism, apart from the constant interference of the European powers, one of which, England, even commanded German soil (Hanover). On the other hand, Austria grew more and more out of Germany, since it had lost the living connection with her. Accordingly, it could only be Prussia to whom the work of unification had to fall. But this still had a good while to come. In any case, around 1815, the re-foundation of the Empire lay outside the practical political possibilities of those days. The development of the European relations after the Congress of Vienna can only be described as disastrous. There was a deep tragedy in the fact that the period of Europe's powerful expansion over the world coincided with the period of its greatest internal fragmentation. Diverging developments, whose roots reached back to the collapse of the medieval empire, grew to full maturity in the 19th century. While the spiritual consciousness of the European peoples had outlasted the former political unity for centuries, now, after countless continental civil wars, the last remnants of it had disappeared. The mutual national isolation took unbelievable forms. The hostile brothers no longer wanted to accept that all European nations were the results of a historical development and children of the one occidental culture.

Thus it came about that the great European colonial powers, in this decade when the distribution of the world was reaching its conclusion, advanced in isolation into the infinite overseas spaces. Mutual jealousy prevented them from coordinating their colonial policies and from making Europe as such useful. Under these circumstances, large-scale world powers like the USA and Russia had to win the race, especially since England, as always, placed itself outside the European community. Europe fell behind.Instead of that a serious danger arose in its immediate vicinity. Russia had always regarded Europe only as an arena for its power politics or as a reservoir of people for its own expansion. It did not count itself to the continental, for it wanted domination, not cooperation - regardless of whether it camouflaged its claim to power behind the slogan of the "Third Rome" or the "liberation of the proletariat". Russian imperialism weighed on Europe as a nightmare pressure that was already felt by Frederick the Great, and it is only in our day that Europe has entered into a decisive confrontation with it.

The Empire and the Reorganization of Europe

The stark contrast to the worldwide expansion of Europe in the 19th century was formed by the state conditions of Germany. The largest nation on the continent was languishing in the sticky air of the most evil petty statehood. Sovereign territorial states, the real beneficiaries of the secretly smoldering antagonism between Austria and Prussia, divided the German soil among themselves. It was only when Bismarck took over the leadership of Frederick the Great that he resolutely returned to the path of Frederick the Great and thus to his true mission. This man of genius was destined to restore unity to the German people and to lead it once again to its historical task of order.

In Bismarck, Germany was born a statesman who was able to ignore the excesses of the national movement, but who grasped its essentials and was able to transfer them into reality according to the political possibilities. Undeterred, he followed his path, which led him through the fratricidal war of 1866 (Königsgrätz) and two foreign wars (the Danish War of 1864 and the Franco-Prussian War of 1870/71) to the unification of Germany. He never went beyond the set goal or let himself be carried away by the success of the moment. In the hour of victory, at Nikolsburg and at Versailles, the greatest thing about him was moderation. Thus a German Empire was born anew. Admittedly, it was only a small German one, and its borders covered only a fraction of the area that had once enclosed the empire of the Middle Ages. Nevertheless, the act of 1871 was a milestone in continental development, for through it the historical mission of the German nation had regained political form. Immediately after the founding of the Reich, a shift of European forces and a reorientation towards the reinvigorated centre began to take place. The Germans automatically regained their historical mandate for order. At the Berlin Congress of 1878 this fact found its first defeat. With more right than of Metternich one could say of Bismarck that he was the "Coachman of Europe." From Germany, he carefully shaped the organization of European peace. The guiding principle of Bismarck's policy was the balancing of European tensions from the continental centre. In the Empire, as the centre of gravity of the continent, all antagonisms were to be resolved. After the death of the great chancellor, however, it turned out that the concept of order on which the political system of Europe after 1870 had been based was a Bismarckian one par excellence. The epigones did not fit into Bismarck's work. They were neither able to secure it internally nor to continue it externally. The foreign policy of the post-Bismarckian period was particularly unsustainable. The peace period which Bismarck's will for order had brought about was not of long duration. It was to be expected that the opposing forces would stir. That the successors of the Iron Chancellor did not heed the signs of this and did as little outwardly

The fact that the German government, both inwardly and outwardly, created the conditions for a successful struggle against the unavoidable passage of arms was a criminal negligence. Somewhat late England became aware of the change of things in Europe. Until the end of the 19th century it still saw France as its main opponent and fought it openly or covertly wherever the opportunity arose. At last it came to a quarrel between both because of colonial antagonisms in Africa. That England then compromised in the 90s at the height of the African crisis after Faschoda and joined forces with France followed from its traditional policy. France was no longer the strongest on the continent, therefore England buried the old enmity and united with it and with a new European coalition against the threatening German Empire. Germany had given Europe again a center of gravity in itself, Germany had given peace to Europe and was able to put the continent in the position to stand united for the defense of its overall interests. It had thus made an arch-enemy of England, which had recognized the task of the Reich and its possibilities better than the Reich itself. From a historical point of view, the world war is a great uprising of the opposing forces against the Reich. Bismarck's creation broke down because his heirs, in their intellectual narrowness, failed to think of the idea of empire in its proper European framework. They became unfaithful to the world-historical idea of an overarching order from Germany and decayed in the barrenness of liberalist thinking. Wilhelmine Germany perished because it had lost the idea of the empire. It failed because of its inner inadequacy. What the immeasurable sacrifice of the war apparently could not bring about for Germany, the Versailles Dictatorship brought about - the awakening of the nation, the reflection on itself and on its own mission. The basic error of the peacemakers of 1919 was a blessing for Germany: to believe that one could cut off the air of Europe's largest nation simply by depriving it of its opportunities for life, and thereby rid it of its competition. Without the immense pressure that had set in since Versailles, the emergence of the National Socialist movement would have been inconceivable. It was truly the uprising of a people forced to fight for its very existence. The Führer succeeded in summoning up the last reserves of national strength and in breaking the fetters of the dictate.

After two decades of truce, however, England called up the old enemies anew against Germany, especially since the pseudo-peace of the post-war period had emerged from an exhaustion, not from a balance of power. The realization of a new social justice inwardly and the prelude to a lasting European order outwardly by National Socialism called the British, who saw their plutocratic system threatened, back into action. In the Second World War, in which we see the continuation of the soon to be 30 years old struggle, it became clearer than ever that it is no longer about Germany alone, but about Europe. Again, as so often in history, the Reich stands up for the whole Occident against the anti- European powers from East and West. For the difference between the Bolshevik and the Anglo-American way of thinking, seen from our point of view, is one of form, not of essence, especially since here as there the stamp of Jewish spirit is unmistakable. Both have the same character, the crass materialism, the denial of the personality, the tendency towards the masses. The transfer of the culture- and race-destroying Americanism to the grown European morality would show the same result as the flooding by the Bolshevik mass delusion - the end of Europe. National Socialist Germany and her allies are waging this struggle for the immortal values of the European spirit: freedom and personality. For the aim is to pass on a great past as well as to ensure a great future. National Socialism first seized the German people with the revolutionary power of a religious movement. In the experience of the national revolution of 1933, which was the first true revolution in German history, the German people found their way back to themselves. Beyond that, however, the world-historical appearance of Adolf Hitler means a turning point in European history in general. The enormous energies which the personality of the leader triggered in the German people spilled over to the other nations of the continent and caused deep inner changes in them. The reorganization of Europe by Adolf Hitler reaches far beyond the realm of the state, for it is the result of a revolution in pan- European thought itself. But the visible expression of the changed European community of nations is THE REICH. The empire is more than a state, in which the old opposition between empire and nation finds its balance. The Reich represents the continental interests externally, guarantees a just coordination of the manifold national claims internally and ensures the autonomous self-life of each individual European people. The organization of the inter-ethnic relations of each individual state will be governed by the law of revolutionary European socialism, as will the coexistence of all the nations of the continent. According to the achievement for the whole, each people will be guaranteed its due place in the continental community. Under the hardships and travails of a bloody struggle Europe reaches unity. An ancient order and the command of the time for large-scale unification meet in our days and let the unity of the continent resurrect. The Europe of the future will be built on the foundations that have always been characteristic of German imperial thinking. The empire will be the fulfillment of a thousand years of history and the hoard of all that has come down to us as the living heritage of occidental culture.

The Führer, his life and his significance for Europe

Youthful years - Viennese period - The Greater German Question

We know today that with Adolf Hitler, not only the German people, but also all of Europe, has arisen the great, ingenious leader who, called by Providence, will bring about the decisive turning point in the life of the peoples of Europe. Adolf Hitler has today become the outstanding fighter and shaper of an entire hitherto unhappy and inwardly torn continent. Under his leadership, in the hardships and painful travails of the present mighty struggle between nations, Europe is achieving a healthy and vital unity. One cannot fully understand the nature and work of this ingenious builder of the European future without a thorough study of the history of the development of this outstanding personality. As a child of the people in the centre of Europe, which has always been particularly exposed to the changing effects of national forces, but also to the influence of external powers, he became the leader of Europe. First of all, in his immense faith in the creative positive forces of his own people, he pulled them out of an apparently final decline and led them towards recovery in all fields. A new ideal of life became the starting point of the best human powers of his people. It is part of the nature of surprising ideas that they do not stop at the national borders of those people from whose blood the creator of the ideas came, but that they radiate beyond the borders in a formative and fruitful way and usher in a new age in an orderly manner. Thus, long before the beginning of this war, Adolf Hitler had become the great shining example of all the healthy and life-affirming forces of the peoples of Europe, who regard his thought processes as decisive and decisive, also for the development of their own national development. In the figure of Adolf Hitler the world today recognizes once more that "men make history. Adolf Hitler is one of those gifted great men whose personality cannot be measured by reason alone.

In view of his unique way of life and outstanding genuine leadership, we sense the action of a higher power, which only from time to time endows the nations with a truly creative genius. There is no privilege in Adolf Hitler's cradle. He came from among the people; his career was not paved for him by traditional possessions and the sound and splendor of his name. His ancestors are at home in the so-called Waldviertel, in the northwest of today's Gau Niederdonau (Lower Austria). It is a densely wooded, high-lying landscape, to which one climbs from the south out of the Danube valley and from which one reaches the Bohemian basin to the north. Its barren soil supports only poor peasantry. Hitler's ancestors mostly belong to this small peasantry of the Waldviertel or practice a rural craft, such as milling. They are descendants of those Bavarian-Franconian settlers who colonized the Ostmark, cleared its forests, and thus opened up the country to German life and German ways. Adolf Hitler's father, Alois Hitler (1 837-1903), was the first of his ancestors to leave the immediate home area. He first became a shoemaker and then a civil servant in the Imperial and Royal Customs Administration. Customs Administration. In 1885 he marries Clara Pölzel (1860-1908), who comes from the Waldviertel. From this marriage Adolf Hitler is born on 20

April 1889. The birthplace is Braunau am Inn, where the father serves as a customs officer. In his book "Mein Kampf" (My Struggle), the Führer referred to the historical significance of his birthplace. It is, after all, the site of a memorable blood testimony: Here, at Napoleon's behest, the bookseller Palm was shot, who had published the polemic "Germany in its deepest humiliation". Adolf Hitler spent his childhood in Passau, where his father was transferred, and then in various places in what is now the Gau Oberdonau (Upper Austria), where his father settled in his retirement. When Alois Hitler died in 1903 in Leonding near Linz, his mother moved with the family to Linz. In these first years, under her impressions and experiences, the basic features of Adolf Hitler's nature and character are formed. He is considered to be a small ringleader, who has an impetuous urge to be active. He is anything but a couch potato. It becomes apparent that he has a tenacity and defiant will that rubs up against the resistance that his father and the school put up against him. His father sees in him a future civil servant and wants to determine his educational path accordingly. For his boy, however, the relative calm, security and isolation of being a civil servant is not an enticement. He was not a model boy at school. Out of defiance he does not develop a general eagerness to learn, but turns his interest to certain objects that arouse his inclination and lie in the direction of his plans. Above all, it was history and geography that had a great attraction for him. At the secondary school in Linz, a warm-hearted and enthusiastic history teacher taught him history in a way that did not consist of a chro- nological series and dead accumulation of knowledge, but rather vividly imprinted the great historical contexts of the peoples and their culture.

"I learned to understand history in its true sense."

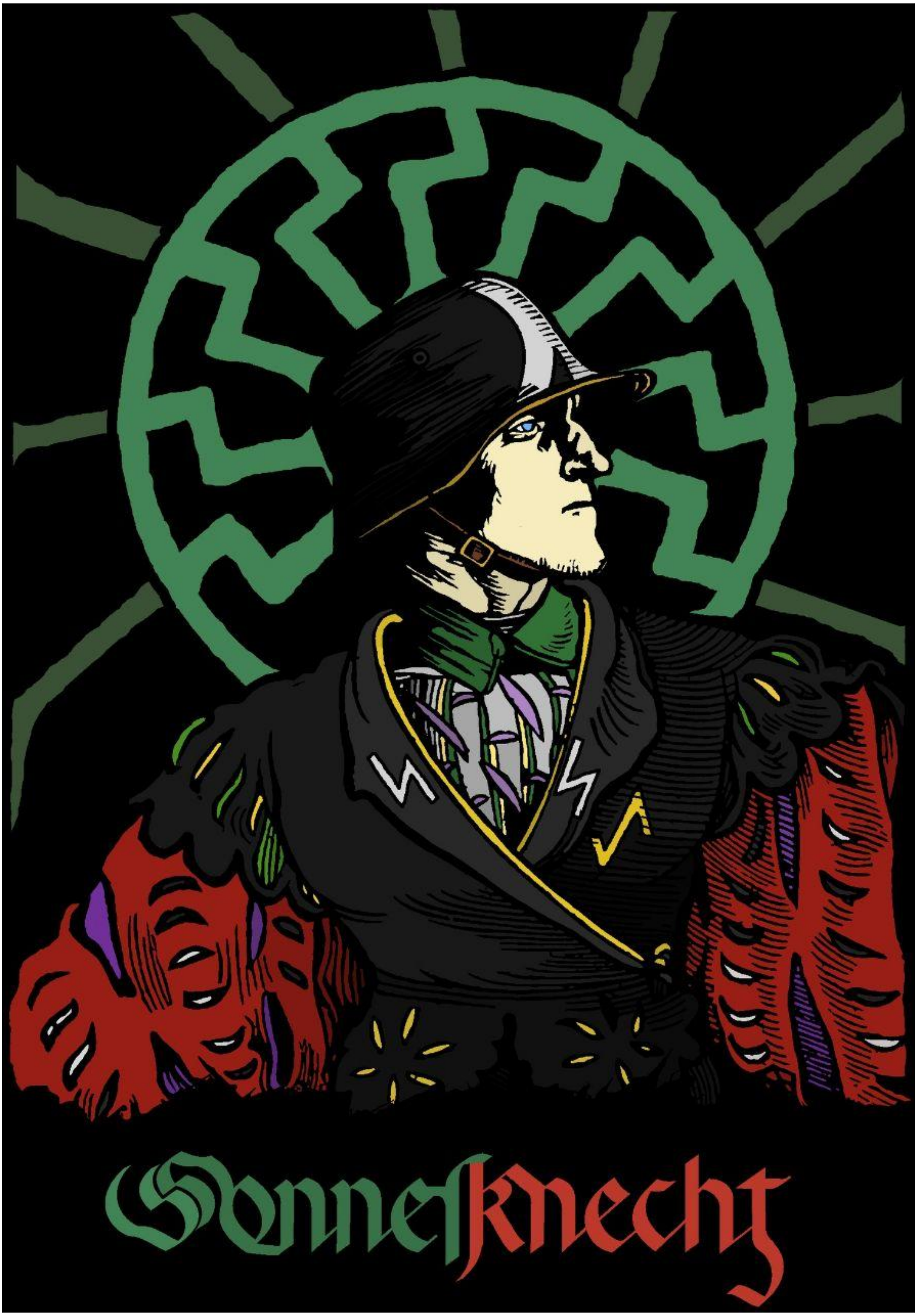
Early on, he took a burning interest in the fate of the German nation. He understands its history in a national sense and not from a narrow, state-bound thinking or even from a dynastic point of view. The young pupil of the Linz Realschule is filled with enthusiasm for the great German cause; he reads with hot cheeks the history of the German-French war of 1870/71 and asks himself why the German people in Austria should not share in the pride of the victorious march of the German armies and why they are not included at all in a common German Reich. He becomes an ardent nationalist to whom the thought is ingrained, "Equal blood belongs in a common empire. " As the first political ideals are formed in the growing boy, he is simultaneously filled with artistic inclinations and desires. His mind is open to all that is beautiful and noble, which reveals itself to him in the fine arts, in works of music and in the theatre. His talent for drawing is unmistakable. Thus the desire to become a painter arose in him, and even his father's resistance did not dissuade him from this wish. At the age of 18 he went to Vienna in the hope of being admitted to the school of painting at the Academy of Fine Arts and to be able to enjoy his artistic training. However, he experienced a bitter disappointment; he was turned down and told that his abilities obviously lay in the field of architecture and that he should apply to the academy's school of architecture. But since the admission depends on the attendance of the building school and the possession of the school-leaving certificate, the way to the fulfilment of his artistic dream seems to be blocked. Dejected, he returns to Linz. Shortly afterwards, his mother died. Adolf Hitler does not despair, however, and moves to Vienna in 1908 with the plan to become a master builder and with the firm will to break all resistance. He takes up the struggle for life, which causes him many years of bitter hardship. The five years of his stay in Vienna will be a time of misery. But later he will judge this time:

"What then seemed to me the harshness of fate, I now praise as the wisdom of Providence. When the goddess of adversity took me in her arms and often threatened to break me, the will to resist grew, and at last the will remained victorious. I thank the time that I became hard and can be hard. And even more than this I praise her for tearing me away from the hollowness of the powerful life, for pulling the mama's boy out of the soft down and now giving him to Mrs. Sorge as his new mother, for throwing the resisting man into the world of misery and poverty and thus letting him get to know those for whom he was later to fight. "

Adolf Hitler has to earn his bread as a construction worker, painter and draftsman. This hard school of life brings him into contact with people and problems that other politicians only know from hearsay. For Adolf Hitler, living views and experiences become the foundations of his world view, which he acquires during these years. The idea of National Socialism is not a product of bookish wisdom and was not born in cloud cuckoo land. Its authenticity and naturalness arise directly from human striving and struggle, from deep insight and sure grasp of the essential driving forces and tasks of our time. As a young man, Adolf Hitler experiences the Vienna of the time not on its poetic surface, as the outwardly untroubled, fun-loving city on the beautiful blue Danube, but as the political centre of a great empire that contains the most burning national and social questions as unsolved problems. He recognizes that the Habsburg Empire is heading towards a steadily increasing internal decay.

The most diverse power groups in the leadership of this state construction, the most diverse ethnic forces, are in the fiercest feud with each other, so that the parliament of this empire can only present the sad picture of a wild party quarrel and the fiercest ethnic disputes. The irresponsibility, narrow-mindedness and lack of strength of the leading statesmen of the Danube Monarchy have caused all these diverging forces to visibly undermine the artificial structure of this empire. No one can be found who can powerfully unite the positive national values which exist in themselves in a great common work for the welfare and future of the people of this State. Thus, even the numerically strongest ethnic group of this Reich, the Germans, are heading for dissolution through intrigue, corruption, political aimlessness and pusillanimity on the part of those responsible. Austria had been forced out of the circle of German states by the war of 1866. It had not been admitted into the North German Confederation and into Bismarck's German Empire. This was not the result of Prussian selfishness or Bismarck's short-sighted narrow- mindedness. Rather, it was the inevitable result of the nature of the Austrian monarchy, which included millions of Slavs and was closely connected with Hungary in terms of power. It was absolutely impossible to find a solution out of the one-sided nation-state thinking of the 19th century, which would have made possible the unification of different autonomous nationalities in a higher unity. In 1867, the Austro-Hungarian compromise caused the division of the Danube Monarchy into two halves and thus the separation of the two empires.

In the political debate in Parliament, even the idea of a threefold division, which would make the Slavs a third independent pillar of the Habsburg state, is gaining ground. Thus the ominous deep shadows of völkisch conflicts lay over Vienna and paralyzed every movement of internal strengthening and planned construction. Adolf Hitler's observations in Vienna strengthened his rejection of the Austrian state structure and his opposition to the Habsburg dynasty: just as he was animated by a fervent love for his own German- Austrian homeland, he was filled with a deep hatred of the impossible Austrian state structure.


Sonnenknecht

Workers' Question and Jewish Question

National Socialism as the Only Salvation

The national problems intertwine and entangle themselves with the social question. The visual lessons that Adolf Hitler learns here are no less vivid. He experiences the world of the working class with its unspeakable hardships, insecurity of existence, unemployment, housing misery and many other worries. The triumph of the capitalist spirit in the 19th century had given rise to the workers' question. The army of workers that had swelled in the factories was at first defenceless against the arbitrariness, exploitation and inhumanity of a system that did not recognize a moral obligation but invoked the immutability of so- called economic laws. The German workers' will to live rebelled against impoverishment and fought for socio-political goals, more tolerable working conditions and worker protection. The selfishness and lack of understanding of the liberal bourgeoisie, the incapacity of the ruling circles did not allow them to recognize the task of fulfilling these justified demands in the spirit of a genuine nationalism and of allowing the German workers to share in the goods of the nation. Thus, tragically, the workers' movement fell into the trajectory of Marxism, which has no interest in pacifying its followers and bringing them liberation from social hardship. Marxism sees the improvement of the situation of the working class only in the unification of the proletarians of all countries in the class struggle against capitalism.

To this end, the degradation of the worker to a homeless, homeless proletarian even seems desirable to him. Hitler recognizes that the German working class belongs to the blood and fate community of the German nation and that the whole nation is therefore responsible for the situation of the working class. Not a national para- this, but the nation is the home and mother of all working Germans. It becomes clear to him that nationalism and socialism are not opposites; on the contrary, their union is the basis of a healthy, modern German state. Both forces of ideas, nationalism and socialism, must merge into one and must not be played off against each other - they are basically two sides of the same thing: the community of the people, which in nationalism outwardly makes its commitment to its struggle for destiny and in socialism brings about the fraternal bond and comradeship of all creative comrades of the people. Adolf Hitler experiences the practice of Marxism, its intolerance and the terror with which it dominates the masses, in his own body. The danger and the will to destroy of its doctrine become clear to him; he thus gains the firm conviction that genuine socialist striving must turn against Marxism, which is based on negative instincts, despair, envy and hate and cannot establish a sustainable order of life. True Socialism must not separate itself from the national womb; the solution of the social question can only proceed from an energetic, national-community attitude and has as its prerequisite the spiritual overcoming of the egoistic, materially directed instincts.

Through the phrases of Marxist propaganda the gaze penetrates to the human bearer of Marxist thought. He comes upon the Jew as the actual leader and mastermind of the sinister movement; thus the Jewish question becomes clear to him in its deep significance: Jews have placed themselves at the head of the workers' movement. They see in the destruction of nations and in the proletarianization of all peoples the precondition for their world domination. Judaism is the corrosive, parasitic invader of the cultures of the working and value-creating peoples. The Jew lives his messianic hopes for world domination and offers in the most ingenious way his great influence in politics, economy, in scientific circles and in the art business in order to decompose healthy species and to paralyze the resistances opposing him. The Jewish financial strongman and the Jewish labor leader ultimately play together. The word uttered by the Jewish man of letters and Great British Prime Minister Disraeli coincides with the gained knowledge: "The race question is the key to world history. "

The only party in Austria which takes up the struggle against Judaism and Marxism is the Grossdeutsche Bewegung von Schönerers. But it lacks all understanding and psychological ability to influence the people in its broad strata. Thus it soon ebbs away in the barren mutual quarrels of the various parties, in intellectual talk and in the stifling air of parliament, to which its deputies inwardly devote themselves more and more. Quite in contrast to this, the Christian Social Party knows how to skilfully handle the means and tools of popular effect and to secure for itself a large following among the masses of the people. It creates for itself a broad organizational base on which it can base its power and rule. In its basic principles and objectives, however, it does not represent the völkisch idealism of the Schönerer movement. Its opposition to the Jews does not spring from a basic racial conviction, but is bound to ecclesiastical-confessional thinking - as if the baptismal water could ever erase the racially conditioned characteristics of Jewish essence!

During these years Adolf Hitler also devoted his attention to the parliament with its gears, with the result that he sharply rejected this institution; for the picture that presents itself in the sessions and in the debates of the Reichsrat reveals that it is anything but a genuine governing body of the state and that in no way are the best of the people assembled in it. In the parliament the higher abilities of true leadership and expert insight cannot take effect, but demagogy, empty talk and above all irresponsibility hold a rendezvous here. He deepens these impressions through untiring study and the reading of fundamental books and writings. It is always a characteristic of great men that reading does not mean indiscriminate reading to them, but is based on a strict selection process. Hitler can later say of these years in Vienna that they gave him the foundations for his further life and work. The seeds of a great future becoming and maturing were already laid in this Viennese period of his life.

Adolf Hitler, who had been exempted from Austrian military service, enlisted as a war volunteer and was accepted into the Bavarian Reserve Infantry Regiment No. 16 (List).

The report of a fellow soldier says about his soldiering:

"Adolf Hitler was one of the few who took part in all the battles of the regiment; he performed superhumanly in the war of position as a combat orderly at a dangerous and responsible post. Sometimes he was shaken by fever, his teeth chattered, and we wanted to send him to the doctor, but he had much more important things to do, or he ignored us altogether? In the 23 months I was around him, he never went on leave, never went to a military hospital, only went to Lille for half a day. Since the beginning of the war he has always been in the firing range. Since 1914, always on the alert, he has never slept in a bed. "

Adolf Hitler fights in this war as a conscious soldier of the German people, whose fate is bound up with the Reich. He refuses to join the Austrian army and thus loses his Austrian citizenship. - Until the year 1932 he, who ruthlessly devoted himself and his life to the German cause, was considered stateless, and the blinded civic thinking of his opponents regarded him as a foreigner. In October 1915 he is promoted to corporal. He is awarded the Iron Cross II Class in 1914, and the Iron Cross I Class in 1918. For four years, with only a brief interruption due to a shrapnel injury, Adolf Hitler is in combat on the Western Front. Towards the end of the bitter struggle he suffers a severe gas poisoning in autumn 1918 and has to stay in the military hospital of Pasewalk from October 21 to November 19, 1918. He is half-blind when he has to experience the collapse of Germany during these days. The November revolt of the Marxists and Jews has put an end to the heroic fighting at the front and has delivered the German people to the hatred and the dictates of the enemy through miserable betrayal. Adolf Hitler feels deeply the shame of the collapse, which is characterized equally by the weakness and cowardice of the previous authoritative strata as by the dignity of the new rulers. The causes of the collapse do not lie in military defeat. Germany successfully held her ground for four years against a world of enemies. Military defeats alone do not cause nations to collapse; on the contrary, they can be an incentive to new advancement. But Germany collapsed in 1918 because her moral and social internal condition already bore the stamp of untruthfulness and rottenness. The economy had become the mistress of the state. The peasantry had been outrageously weakened at the expense of an ever-increasing industrial proletariat. The contrasts of rich and poor clashed sharply. Money profit at any price dominated the economic life of a large part of the people. Class struggles and Jewish agitation destroyed the spirit of the national community. At the imperial court, men who dared to speak the truth became increasingly rare. Sycophancy and whitewashing became widespread. A consequence of perverse attitudes...

The main reason for this was the general shyness before responsibility. The natural and eternal orders of marriage and family were in the process of dissolution. It was above all the Jews who dominated the greater part of the German press, and who led there an insidious campaign, renewed daily, against God, the moral order of the world, the sense of duty, bravery, in short against all the higher values of the Nordic race, and thus prepared the Bolshevization of Germany. The internal collapse of Germany had therefore long been prepared by the Jewish decomposers of the people and was therefore all the more thorough in the wake of the military defeat.

The consequences of this internal collapse were the signing of the disgraceful Treaty of Versailles, the wave of Red terror that swept through the German capitals (the Jew Kurt Eisner, dictator in Munich!), the submission to foreign countries, which forced upon us a parliamentary system that was completely contrary to the German way.), the submission to foreign countries, which forced upon us a parliamentary system that was completely contrary to the German way, the shameful policy of fulfillment of the governments of the black-red system after 1918, the expropriation of the industrious German worker and employee through inflation, the complete triumph of the Jews, who finally patronized all intellectual movements of our people in the press, theater, film and poetry as well as in the fine arts. It is out of the deep spiritual distress of this time that the emergence of the Fuehrer's movement must be understood, the fanatical hardness of its struggle and the will to win that survived all disappointments and was inherent in it.
During this time Adolf Hitler vows to take up the fight against the spirit of November 1918, against the forces that brought about the downfall, and decides to become a politician.

"Education Officer" - Founding of the NSDAP and the SA

After Hitler is released from the military hospital, he is initially assigned to the replacement battalion of the 2nd Bavarian Infantry Regiment in Traunstein. In Bavaria, the democratic Marxist revolt develops into an open council dictatorship. In April 1919, Bolshevism, under Jewish leadership, exercises its reign of terror in Munich. Adolf Hitler proves his personal courage during these perilous days. After the liberation of Munich, he is appointed education officer of the 1st Bavarian Rifle Regiment No. 41. He has made his mark through the firmness of his political opinion and is now to carry out political enlightenment work against the corrosive Marxist influences. It is clear to him that it is important to firmly anchor the national idea in the people's consciousness - but that this cannot be done in a bourgeois style, but that it must be combined with the idea of socialism. During this period, a variety of völkisch-minded groups and working-class circles emerged, which recognized the reasons for the German collapse and combined the idea of national renewal with social understanding and will. All these party formations and associations, however, fail in practice, since their good disposition and insight are not complemented by political decisiveness, hard will and readiness to act. There is no doubt that the small group of the German Workers' Party, which had emerged in 1919 from a Munich group, the Free Workers' Committee for a Good Peace, would also have met the same fate of failure. Adolf Hitler became acquainted with this group when he visited one of its small meetings at the Sternecker-Bräu in Munich in September 1919 on official business. He decided to become a member and was accepted on September 16, 1919 as the seventh member of the Workers' Circle. This decision makes the chronicle of the Deutsche Arbeiter party German history. From a corner existence, the unknown corporal of the World War leads the German Workers' Party to the height of world-historical significance. While all the other groups and endeavors that stirred for the national cause in post-war Germany failed, Adolf Hitler steered the young movement to victory, because through him it possessed the firm ideological foundation, the uncompromising, combative attitude and the bold will for the future. Adolf Hitler proves in a short time to be the driving force of the party. He overcomes the lukewarmness and timidity that shies away from any great enterprise and carries their struggle into the public arena with determination and purpose. He devises the methods of propaganda which will give it a greater echo; above all, he substitutes the power of speech, in the art of which he improves from year to year. It is a touching fact, after all, that in 1920 the Führer personally carried from house to house a hundred typewritten invitations to a meeting. And when Adolf Hitler then wanted to speak at this meeting, it turned out that no comrade of the people had appeared at this meeting. A second attempt with 300 invitations also failed.

At last Hitler was able to speak before the first eleven visitors to a meeting. The number then rose to 34 and went down again. At that time Adolf Hitler called out to his first party comrades:

"We don't just want to excite the German people, no, we want to whip them up! We want to preach the struggle, the relentless struggle against a system that will not end until Germany is either completely ruined or some day some iron skull comes, perhaps with dirty boots, but a clear conscience and a fist of steel, who puts an end to the talk and gives the nation the deed."

The first mass meeting of the party in the ballroom of the Hofbräuhaus in Munich is memorable. On February 24, 1920, Adolf Hitler announces the party's program in front of 2000 people. The 25 points, in the elaboration of which Adolf Hitler was decisively involved, set the principles for the political will of the party. The leaders of the party promise, if necessary at the risk of their own lives, to stand up ruthlessly for the implementation of the program. Adolf Hitler's power of persuasion sweeps the assembly along, and so he can say of that evening that the movement now takes its course. In the spring of 1920, the party gives itself the name National Socialist German Workers' Party. It creates the symbols with which it carries out the struggle for the soul of the German people and the German nationalization. The black hooked cross in the white field of the red banner (black, white, red, the colors of the Bismarck Empire, plus the sun sign of the swastika as a symbol of the vitality and resurrection of the people) testifies to the fact that the party is reflecting on the elemental forces of the nation and wants to relentlessly destroy all forces that distort the German essence and have become the undoing of German history as international ideologies.

In 1921 the principle of the Führer was strengthened by the fact that Adolf Hitler, as the first chairman, could exercise special powers; in place of committees and majority decisions came the authority and responsibility of the one who was the soul of the movement and on whom rested the weight of the decision and the burden of the work. Thus a completely new style of political attitude and appearance emerges in the NSDAP.

On November 4, 1921, 800 Marxists attempted to overpower 46 National Socialists in Munich. The latter put up a fierce resistance and resolutely defeated the overwhelming force in a fierce counterattack. To commemorate that eventful day, on which the small band of the Saalschutz had proved their unbreakable loyalty to the movement and staked their lives for it, the Führer gave the troop, which had to maintain order at the meetings, the name of "Sturmabteilung" (SA.). From now on it becomes a National Socialist principle that terror can only be broken by terror. The violence and the will to attack of Marxism cannot be countered with bourgeois weakness and the excuse that one fights only with spiritual weapons; violence must come into its own as a salutary antidote.

Breaking of the peace and November 9, 1923

Adolf Hitler is tirelessly active as a "drummer" of the idea. The party soon gained a foothold outside Munich; however, due to the special political conditions in post-war Germany, it was only able to develop greater activity in Bavaria until 1923. In Bavaria, after the rule of the Councils, a bourgeois government was formed, which stood in some opposition to the Berlin government of the Reich, which was mainly supported by the Social Democrats, the Democrats and the Centre. The opposition of the Munich government, however, does not originate from a völkisch sentiment, which defends national honor against the politics of fulfillment, political mire, and philandering, but is based on particularistic aspirations; the plan of political Catholicism plays a role, to create a South German special formation in relation to the North, which one would perhaps like to leave to Marxism for a time. From Munich, the lines could then be drawn to Cologne and Vienna. By upholding the Greater German idea and by setting up the ideal of a national community beyond all confessional, regional and social divisions, Adolf Hitler's movement counteracted the dark machinations and plans of confessional particularist circles.

The year 1922 sees a strong growth of the NSDAP; it is now a significant power factor in Bavaria, as it proves in the successful move to Coburg, which clears up Marxist insolence. The year 1923 dawns with a heavy burden of fate, with the occupation of the Ruhr by the French and the proclamation of passive resistance. The NSDAP advocates that passive resistance, a conceptual contradiction in itself, be replaced by active resistance. She can consider as one of her own Albert Leo Schlageter, whose heroic sacrificial death on the Golzheimer Heide is a wake-up call for the national rebirth. The party world of the Weimar Republic, however, is unable to lead the German people to energetic resistance, and so developments drift towards chaos. Inflation takes on gigantic proportions and economically destroys the German middle class. Bolshevism is stirring, especially in Central Germany; on the Rhine, under the protection of the occupying army, traitorous riff-raff close to the center are able to operate. In Bavaria, the white-blue circles are preparing to separate from the Reich. The situation demands an effective decision and swift action.

Thus Adolf Hitler decides to take action on November 8, 1923. In addition to the party, he has völkisch fighting units behind him; the great general of the World War, Erich Ludendorff, will make himself available to the enterprise. When Adolf Hitler, on November 8, in the upper 192 hall of the Bürgerbäukeller in Munich, he proclaims the German uprising and the abolition of the November criminals and calls for the outstanding members of the Bavarian government join him, and the turning point of German destiny seems to have been brought about that night. v.Kahr, v.Lossow and v.Seisser, however, do not keep their given word, and so the procession that forms from the Bürgerbräu for a march through the city on the morning of November 9, 1923, marches into the bullets of the Reaction.

16 German men fall in front of the Feldherrnhalle and in the courtyard of the Bavarian War Ministry. Adolf Hitler, marching in the front line, is covered by his companion Graf, who is seriously wounded; he is pulled to the ground and sustains a severe shoulder injury. He is taken by car to a place outside Munich and arrested a few days later. Hermann Göring, the SA. commander, is seriously wounded. Among the fallen comrades is a large part

of the party leadership; among the victims of the day is also the poet and loyal collaborator Dietrich Eckart, who is arrested and whose weakened health is so affected by imprisonment that he dies in Berchtesgaden at Christmas 1923. November 9, 1923 proved that National Socialists not only live for their ideas, but also know how to die for them. The blood sacrifice of 9 November 1923 stands as a memorial to later times and acts there as a pledge of future victory.

For the moment, however, the opponents believe they have finished with the movement. The organization is banned and Adolf Hitler is brought before a court of law with Ludendorff and other co-accused. On April 1, 1924, the Hitler trial ended with Adolf Hitler being sentenced to five years' imprisonment in a fortress; the verdict held out the prospect of parole after serving six months. In this trial Adolf Hitler did not regard himself as a defendant who had to conduct a personal defence, but opened the attack himself. In an impassioned closing speech, he settled accounts with the perpetrators of the November treason and those guilty of Germany's downfall.

"May you find us guilty a thousand times over: the goddess of the eternal judgment of history will smile and tear up the prosecutor's motion and the judgment of the court, for she acquits us! "

His words resonate throughout Germany. The völkisch movement receives a boost from this process, and in the spring elections of 1924, 10 National Socialists are able to enter the Reichstag together with other völkisch deputies. However, the leadership of the parliamentary group and the conduct of the political struggle in the country are in the hands of men who do not recognize Adolf Hitler's supreme claim to leadership, and since Adolf Hitler cannot intervene from his fortress cell in Lands- berg am Lech, he refuses to take responsibility for further developments and resigns the leadership.

In Landsberg, the Führer writes his book "Mein Kampf" (My Struggle), which contains his ideological and political confession.

Re-establishment of the party

It takes over the leadership of the völkischen movement

The völkisch movement of 1924 thus visibly lost its clout, and when Adolf Hitler left the Landsberg fortress in December 1924, he found the movement torn apart into feuding groups. There was great discouragement among his supporters; the German people had just elected a Reichstag which was making itself the compliant executor of the politics of fulfillment. German politics is under the sign of the so-called "Reichstag".

The German economy is now in the grip of the so-called Dawes Plan, which has superseded the period of indiscriminate encroachments and interventions of the enemy's policy, but which seals the obligation of Germany to pay tribute all the more strongly. After the end of the inflation, the German economy is supplied with credits from abroad, which cause a certain illusory flourishing; in the general striving for monetary gain, the realization of the true state of affairs, the will for national liberation and the struggle for socialism threatens to fade away. Adolf Hitler has the courage to declare war on this world of bourgeois contentment and stabilized conditions and to found the party anew. Only his greatness of soul, his unshakable faith in the German people and in his own mission enabled him to undertake this enterprise, which was ridiculed by the general public as hopeless and not given any further attention. The faithful core of the Munich followers, however, came together in the founding meeting of February 27, 1925, and so the movement began its existence anew. Now it has to reckon with different conditions than in the turbulent years of the period from 1920 to 1923. No quick, tangible success is to be expected, one has to use lawful methods; therefore the ideological foundations have to be worked out all the more clearly.

National Socialist ideas are consolidated and further deepened; a sharp line is drawn for the sake of Socialism against all merely patriotic associations and bourgeois groups. The party learns in a masterly manner to wield all the means of political enlightenment. It must now start all over again. Even if the successes matured only at a snail's pace, the National Socialists worked with persistent tenacity. In 12 months, more than 2300 meetings and about 3500 speaking evenings were held and several million leaflets were distributed. At the end of 1925 there were 23 National Socialist districts with 27000 members in the Reich.

It is always Adolf Hitler who gives his party the decisive impetus. In the two volumes of his book "Mein Kampf" (My Struggle), published in 1925 and 1926, he lays down the iron principles which are the guiding principles of our will and actions. In the early days he was forbidden to speak in most areas of Germany. Where his word did not penetrate, however, the untiring efforts of his faithful followers made themselves felt. The movement spreads to areas where it had hitherto been unknown, and it soon conducts its struggle as well in the large cities, the industrial and rural economic areas of Northern Germany as in Southern Germany, in Austria, and in the shape of its brother party, the German National Socialist Workers' Party in the Sudeten lands. Thus, in the first period of its new existence, which may last until 1928, the party succeeds in assuming the leading role in the völkisch league. By virtue of the figure of its leader, the greater ideological clarity and the enthusiasm of its followers, it outstripped all the other völkisch groups attempting to compete and proved itself to be the "Prussia of the völkisch movement".

For the first time in 1927 the party congress is held in Nuremberg. 12000 activists of the movement marched before their leader Adolf Hitler, including for the first time the newly formed columns of the SS. With 300 party comrades the fight for the red Berlin was taken up at that time.

Fight against the Young Plan - September Election 1930 - Horst Wessel - Banning of the SA. and SS

When the year 1929 comes, the NSDAP can enter the scene with a well-established, powerful organization and a fanatical will to attack. It now intervenes more decisively in political disputes. These were the days of the struggle over the Young Plan, which was to replace the Dawes Plan, but which, like the latter, had the German honor and German labor in the shackles of tribute, and bars the prospect of regaining national strength and the sovereign rights due to a sovereign state. Adolf Hitler puts himself and his party at the head of the movement against the Young Plan. Even if the petition for a referendum and the referendum on the Young Plan were unsuccessful, the seed had visibly been sown and the number of fighters was growing from day to day. The crisis symptoms of the system of the Weimar Republic are shaking the German national body more and more. The phony economy of the Dawes period (of pumping foreign money into the German economy at high interest rates) has collapsed, unemployment and economic distress are raging ever more devastatingly. Under the chancellorship of the centrist politician Brüning, attempts are made to save the system by emergency decree. But in vain.

The elections of September 14, 1930 represent the overwhelming breakthrough of Adolf Hitler's NSDAP; instead of the previous 12 Reichstag seats, the party now has 107 mandates. The whole world is under the spell of this event, which affects it as a natural event, like a landslide. The party, however, did not take part in the elections in order to pay homage to parliamentarism and its laws; as a popular movement, it set out to gain power in the empire in a mighty onslaught. The dramatic final battle begins, in which the genius of Adolf Hitler's leadership and his greatness as a human being are revealed in the spotlight of world publicity. His opponents try to use all their strength to block his path to the chancellorship.

Communism, commanded by Moscow, and its Jewish masterminds are issuing the murder slogan to which hundreds of upright fighters for the idea of Adolf Hitler are falling victim. On the other hand, the governmental authorities use all means of persecution, from slander to the police truncheon, to break the National Socialist will to fight and to divert the movement from its path. The "democracy" of the liberal, confessional and Marxist party world exposes itself and shows its true anti-people, tyrannical face.

On January 14, 1930, Horst Wessel, a National Socialist student who was educating German workers in Berlin about Bolshevism, was ambushed and shot in his apartment by communists. The terror of the "anti-fascist" subhumans did not even stop at death. When Horst Wessel was laid to rest, stones were thrown at the funeral procession, red mobs rushed out of their hiding places and tore the wreaths from the coffin. Horst Wessel's murderers were later sentenced to only 6 years and 1 month in prison for manslaughter. That was the justice of the democratic system.

From February 1 to June 1, 1931, the movement alone had 12 deaths, 554 seriously injured and 664 lightly injured. Until August 7, 1931, 60 National Socialist newspapers were banned. On the part of the state of that time, no measure, not even the smallest, was omitted that was capable of damaging the movement. On 13, April 1932 the SA, SS and HJ were banned and dissolved. The reason given for this action was that these organizations were a source of constant alarm for the peaceful citizens who wanted to pursue their occupation under the protection of the law. Everywhere the SA. homes were closed, everywhere house searches took place, and the police tore the Hitler pictures from the walls. It is characteristic of the intolerable degree of Marxist terror that, for example, 50 seriously injured National Socialists had to be admitted to hospitals in Breslau at that time.

Struggle for power

The red and black parties did not shy away from opposing the figure of the aged Field Marshal von Hindenburg to Adolf Hitler's will for the future in the Reich presidential election of 1932. On the other hand, the two presidential elections of 1932 (especially the second) proved the strength and soldierly discipline of the party. The elections show that the name Hitler has a magnetic attraction. However, attempts were made to set traps for him and in the summer of 1932, efforts were made to intercept his popular movement and to give a reactionary direction to the development by introducing a so-called authoritarian course. Firm and unshakable, unwavering in his faith, Adolf Hitler defies all the dodges of his opponents. He holds the leadership of the party securely in his hand and does not give in to the lure of the moment. He knows how to steer the movement through difficult situations when, towards the end of 1932, the highest demands are made on his nerve and mental strength. His example shines before the followers. At the beginning of 1933 the elections in Lippe-Detmold showed that the movement was gathering for a new wave of attacks.

On January 30, 1933, the first goal is finally achieved: Adolf Hitler is entrusted by Hinden- burg with the Chancellorship of the Reich. This day is not the date of a mere change of cabinet; all those will miscalculate who believe that National Socialism will soon be crippled by the other forces in government and that Adolf Hitler is merely a drummer, but not the great statesman and popular leader who would succeed in creatively reshaping Germany. In fact, January 30, 1933, is the beginning of a genuine revolution which will seize all spheres of human life and of national existence. The political momentum and energy of the National Socialist movement overcame in a very short time all the opposing forces. The disastrous diversity, the opposition and confusion of the earlier parties disappear, and the NSDAP of Adolf Hitler becomes the sole political leader of the German nation. After the death of Field Marshal v. Hindenburg, Adolf Hitler unites in his person the highest representation and supreme command in the German Reich. His name has become the symbol of Germany, he is the leader who will one day assume the same mythical contours for the German people as the great heroic figures of the German past.

Reconstruction of the Empire - Leadership - The People as a Community of Work and Blood - The Final Struggle of the Empire against its External Enemies Begins

When we survey today the work that the Führer has accomplished since 1933, it is almost impossible to measure and appreciate it in all its parts. He has led a nation that was impoverished and divided to new greatness, to power and strength, and has brought about an inner purification in it. In all areas of his life he has given the sign for a new beginning and for new action. Economic distress and unemployment have been eliminated; the German economy is filled with the living rhythm of work, which is no longer overshadowed by the class struggle, but creates in the spirit of German Socialism.

His example always inspires us to help the spirit of the Volksgemeinschaft to triumph over the pride of class, blinded arrogance and prejudice that poison the life of the nation. Just as former employers and employees today, if the peasants have to regard themselves as the working representatives of the people, there is no longer any playing off of town against country; the peasantry has again been recognized in its values and has been consolidated in its new existence

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Biologically, too, the German people have returned to the laws of nature and of life. In racial legislation and in population policy the conditions have been created for a new healthy growth of the nation. The spirit of petty statehood and territorial segregation is banished by the living idea of the Reich. The unity of the Reich is embodied in the person of Adolf Hitler. In his name the dreams and longings of past generations are fulfilled. He obliges us to ensure that inner strife and the forces of division, whether they be economic, social, national or confessional interests, will never again be allowed to gain the upper hand.

Just as restlessly, his work is devoted to national liberation, to securing and strengthening German life in the outside world. Since 1933 he has guided German foreign policy with a sure hand. Thus its great successes, which even a world of opponents, unfavorable observers, and only a few friends must acknowledge, are his most personal deed. The shameful dictate of Versailles was torn apart by him, German honor restored and German sovereignty regained.

A mighty army shields the German land with bare arms. The German Ostmark has now also returned to the borders of the German Reich. The German people will never forget the image of the Führer making the great announcement of his life on March 14, 1938, and announcing to German history the return of his homeland to the motherly bosom of the Reich.

A few months later another bulwark of the system of Parisian suburban dictates, which wanted to take the breath of life from the German people and mocked their right to self- determination, fell: the Sudetenland was brought into the Reich, and in the spring of 1939 the question of the Bohemian-Moravian area was solved by the establishment of the Protectorate. At the same time the Memelland is brought back. It is clear that in the course of these great decisions the question of Danzig and the Corridor must also be tackled. At this moment, however, a clique of warmongers in France, England and the United States is forcing a war upon us. They believe they can smother the German will to live in a world conflagration. But they have miscalculated. They come up against the welded bloc of a nation of hundreds of millions, which no longer stands alone in this sight. Italy and Japan are joining them. The decisive battle comes to a climax in the summer of 1941, when Bolshevik Russia joins our opponents. Now the fronts are clear. In this now beginning heroic struggle against the hordes of Bolshevism advancing from the East in the life-destroying spirit of Stalin, the young peoples of Europe unite.

The soldiers of the Reich are supported by the heroic Finns, the brave Romanians, Hungarians, Slovaks and Croats out of responsibility towards the fate of Europe. Volunteers from all Germanic countries of the North and West, from Spain, France, Estonia, Latvia and Lithuania will join the fight. Even members of the peoples of the wider eastern region of Europe, who belonged to the USSR until the first period of the struggle against Bolshevism, are turning against their brutal oppressors under our leadership. Thus, in truth, the struggle of all the healthy racial forces of Europe is breaking out against the world of destruction and condemnation.

As in the internal political struggle for power in 1933, world Jewry in all camps has now begun the desperate struggle against us. The apparently hostile brothers have found each other. But like our inner opponents, we will also crush our outer opponents: a newly ordered Europe and a newly ordered world will emerge from this struggle.

During these years the German people has always found the way to Adolf Hitler stronger. Just as he believed in the values and the healthy forces in the German people, so they now believe in him as their leader. He is a role model and an example; our eyes turn to him when timidity and pusillanimity threaten to afflict our minds. His name is our inner command. His human nature testifies to the genuine greatness that rests in itself and does not need externals. His simplicity does not tolerate flattery and sycophancy. He is not a dictator and ruler, but a leader who has a true relationship of loyalty with his people.

Adolf Hitler as artist, statesman and general

In Adolf Hitler, fate has given the German people and Europe an outstanding leader who embodies in perfect form the unity of artist, statesman and general, the likes of which have not been seen since Frederick the Great. In his genuine genius all sounds wonderfully together. He is the great master builder who feels obliged to the law of the noble and beautiful and to whom the cultural development of his people is his innermost need and divine mission. He himself draws up the plans according to which the enormous buildings and artistic works of National Socialist Germany are created. With his artistic spirit and will, he asserts architects, sculptors and painters and thus lets arise in stone, ore and color those high works of a pure and genuine art, which will bear witness for all times to the strong, formative will to live of Adolf Hitler's empire.

But he is not only the great builder of stones, he is also the ingenious builder and shaper of the spirit and the souls of his people, the people of his time. The political designer of the time of the inner struggle for power in the empire became the outstanding statesman who led his people out of disgrace and humiliation, out of hardship and hunger to the height of a strong national existence and, as a shaping and ordering force, today leads the young peoples of Europe, who are becoming aware of their own constructive ability, into an organic and healthy order. Before the outbreak of the struggle forced upon us by our enemies, he eliminated, in a genuine work of peace, by his strong statesmanship, all the festering wounds and substances of conflict in the sphere of radiation of the Reich, which had been created by powers foreign to the area in order to keep the centre of the continent of Europe in a constant, energy-sapping turmoil for their own selfish intentions. By eliminating these destructive forces he became the patron of the healthy, uplifting völkisch values of Europe. Adolf Hitler wanted nothing else than to create for his people a meaningful, life- joyful way of thinking that would be secure for all the future; he saw his purpose in life in the creation of the highest cultural works for his people, he wanted to create the best social institutions in his empire. This was and still is his last and highest task. But his honest will for peace and construction, so often shown to the world, is opposed by a world of enemies.

That Adolf Hitler since the beginning of the inevitable confrontation with the enemies of the Reich, the leadership of his people not only as a politician and statesman, but also as a general, is for us a fortunate twist of fate. Thus Adolf Hitler, out of his artistic genius and beyond his great development as a statesman, also became a creatively planning and responsibly deciding military commander. As one of his closest military associates once said, one must be deeply moved by the realization of how in Adolf Hitler a military genius took shape that was on a par with the political one and inevitably took its place alongside it. Thus his creative power flowed over into the field of the art of war, because fate left him only the hard and stony path of a conflict in arms, in order to let him reach his last and highest wishes and plans.

Adolf Hitler, as a statesman and commander, draws from his belief in his own strength and the strength of the people, as well as from the consciousness of a high historical mission, those energies which enable him to master every task which fate sets him. We recognize from history that a people is always really well led when a personality of the highest self-creative values directs its destiny with unlimited freedom of action. Thus, every real, final decision in military combat lies solely with Adolf Hitler.

He knows no lazy compromises in this struggle, he does not want to leave necessary decisions to a later time, only to have peace for a moment from the tremendous tension of forces in the present. He says himself: "It would be a crime to leave vital problems, which one can solve oneself, to a later generation. " For all his ruthless harshness to himself and for all the hard demands he must make on his followers in order to achieve victory, his nature is, however, sustained by a genuine human goodness and by a deep compassion for the needs and sorrows of his people. He never thoughtlessly and frivolously uses men to bring about a decision; if it is necessary, however, he demands the last from leadership and crew in order to achieve the great goal he has set! This high sense of responsibility towards his followers justifies every sacrifice before history and creates that boundless confidence of the followers towards his person which unlocks the best fighting values and creates that intimate and powerful bond between the commander and the common soldier which is the surest and strongest condition for final victory.

Adolf Hitler as leader of Europe and fighter for a real European socialism

The fact that Adolf Hitler tore the broad mass of his people out of a progressive proletarianization, that he gave the German people work and bread and dignified living conditions, that he promoted the cultural aspirations of the working classes with all possible emphasis, earned him the abysmal hatred and anger of the capitalist powers of the world. It was very clearly recognized in England and America that the new socialist spirit of Adolf Hitler's Reich would one day irresistibly flow over the borders of this Reich like a broad, powerful stream, and would fruitfully take hold of other countries as well. It was well known that such an elementary, life-giving stream would not stop at geographical and political borders.

The plutocratic cliques in England and America could not and would not stand idly by and watch such a development for the sake of their sinecures. It was certain that here, out of the healthy power of the Reich and the great socialist will of its leader, for in the end, it was these forces which declared war on the socialist empire of Adolf Hitler, because they saw in it the last chance to continue their fragile plutocratic age. Thus it was ultimately these forces that declared war on Adolf Hitler's socialist empire, because they saw in it the last chance to continue to endure their fragile plutocratic age. They saw in the war alone the last chance to perpetuate, by a victory over the Reich, the system of subjugation of mankind so finely and diabolically devised. They realized very well that a German victory would be the miserable end of the Jewish-plutocratic caste in Europe. And Stalin had to realize that in his unrestrained intentions of conquest in Europe only the power of Adolf Hitler's empire could still put a limit to him. We are in no way thinking of imposing our social measures on other nations. Adolf Hitler himself said often enough that National Socialism is not an export commodity with which we want to make other nations happy. The peoples around us will one day have to decide for themselves how they want to organize things in the area of their own lives. The decisive factor will be how each individual nation, how each ethnic community in Europe approaches the great common questions of life on the continent. It is clear that there can be no compromise now on the question of the solution of the decisive questions of life for Europe and its people. The principles of European socialism will be put into practice not only within individual nations but also within the continental community. According to the measure of achievement for the whole, each nation will be guaranteed its proper rank. The prerequisite for this is the complete elimination of all liberal-capitalist methods. Thus it will not be the false "socialism" of the Soviets, which robs the peasant of his property and degrades all men to lawless laborers, that will rule in Europe, but the genuine socialism of free achievement with the sacred principle of private property for every creative person. As is already the case in Germany today, so in the new Europe an organically controlled planning will prevent every abuse of capital, every unjustified profit, every egoistic exploitation of human labour power and will put an end to the misery of unemployment and lawless poverty.

The principle of National Socialism, "common good before self-interest," will prevail throughout Europe, and the principle of achievement will guarantee every work its just reward. What is now taking shape in the gigantic struggle of the young peoples of Europe against the world of capitalism and the all-destroying Bolshevism is that great European community order in which the overall interests of the continent and the interests of the individual peoples will find a reasonable balance. The great hour of the new Europe, which has written genuine socialism on its banner, has already dawned in this struggle. The fact that a large part of Adolf Hitler's socialist goals had already been realized in the Reich before the beginning of the war forced upon us is our guarantee that after victory the Führer will proceed to the completion of his great socialist will. This great effort of the Führer will then fertilize and build up the life of the peoples of Europe on a healthy and viable basis. We are willing to assert the idea of a genuine socialism uniting the peoples of Europe against all attacks. We know that in the end we are nothing more than the defenders of the eternal laws of life, against which the collapsing powers of a rotten past try to rebel. Seen in this light, Adolf Hitler's heroic struggle, the struggle of genuine Socialism against plutocracy and Bolshevik destructiveness, wins decisive victory beyond the borders of the Reich.

The life-law foundations of our world view

Europe is the richly structured, climatically particularly favoured head of the huge European continent. The people in this area have experienced, fought through and created everything together since the beginning. The manifold geographic characteristics have led to the formation of at first smaller, then by unification and merging to bigger and bigger communities, to tribal federations and state federations of changing types and changing relations to each other.

From a biological point of view, smaller communities of similar language, customs and culture developed into bigger, formed peoples as solid, cultural and state communities. Thus the individual peoples in Europe today stand with a double inheritance within the European community, on the one hand with their own closed biological inheritance and on the other hand with the cultural and historical inheritance acquired in the millennia- long struggle for life. The realization of the importance of the laws of life has brought about a re-evaluation of all concepts. The historically developed state terms have lost their meaning, dogmatic laws are invalidated in relation to the natural connections. Biological laws determine new borders and connections and enable an overall view of this European community.

The Volk

The individual people has grown out of the forces of the hereditary substance and the environment. The hereditary world of a people is the sum of the existing hereditary factors. As a basic biological substance, these always form the prerequisite for a further identical expression via the path of reproduction. To the hereditary world of a people does not only belong the fact of a hereditary community from the past, but the reproduction from itself as a basis for the future formation of this people.

The environment is a given:
2. as natural through the geographical space and
3. as artificial through language, history, art, economy, law, politics, education, religion and world view.

While the relations of a people to its hereditary world are essentially given, the environment is changeable and mutable. Biologically, therefore, a people is at once a hereditary, reproductive, and environmental community.

From this biological concept of people we draw the following insight:

The respect for the facts of life and therefore the God-ordained formations of the living, the people, determines our whole attitude. The living blood bearers of this community are responsible for the shaping of the coming generations. The people is a community of descent, destiny, and ability. Every people has its own ethnic character, the roots of which are anchored in the racial composition of the people. The people as a reproductive community obliges us to respect the hereditary values of the national substance (the folklore). The knowledge of the people as an environmental community furthermore determines our attitude towards the manifold influences of this environment. It demands a knowledge of God that is connected to and appropriate for the species and a world view that has grown in the people; an art and culture that has grown and is alive in the family and community; a language as the means of expression of this national community and history as the course of the struggle for existence of the respective living generation.

Laws of life and race

From the racially uniform basic elements the peoples have grown in the European area in historical times by the confluence of more or less closely related races. Each people, taken as a whole, shows the predominant characteristic imprint of a race. This thus represents the core race of the people concerned. Various factors have played a determining role in this characteristic shaping, in hereditary-biological terms the different forms of reproduction, which determine the quantitative and qualitative transmission of the genetic material, and the environment, which controls the development of this genetic material through good or bad living conditions. To this environment belong not only the geographical-climatic conditions, but above all also all influences from the sphere of action of the spiritual, such as education and culture. In addition to the fundamental preservation of the hereditary substance, it is essential for the preservation or promotion of a specific racial form that an environment favourable to this "race" be created. This can only be achieved, however, if the national community is consciously oriented towards these laws (breeding goal) and the bearers of this community live according to them. From the knowledge of the laws of life we have become aware of the development of smaller and larger communities of life. We recognize that in the European area often the historical coincidence and not the biological order and allocation was the decisive factor. From this results for us a new evaluation and the standard for the coexistence of the peoples (reorganization of Europe). The human being also stands within the order of natural law with his spiritual and mental ability that is far superior to that of all other living beings. In the systematic- scientific classification we have to call the whole mankind a "species". All humans, whether white, yellow or black (racial groups) have as a "kind", besides the common possibility of reproduction, certain characteristics and qualities that are characteristic for humans. In spite of these basic commonalities there are, however, mentally characterized groups that we call races. They are the last, biologically given units, where each one presents itself through harmoniously coordinated characteristics (physical and spiritual) and always produces the same out of their own kind.

Race is therefore a group of humans that are characterized by the common possession of certain hereditary traits. It always produces only its own kind; or more briefly: Race is a characterizing hereditary community. (According to Stengel v. Rutkowski)

The people of Europe can essentially be assigned to the six great basic races:

1.Nordic race,
2.Faelic race (referred to by many racial researchers as a strike of the Nordic),
3.dinaric race,
4.Western race,
5.Eastern race,
6.Eastern Baltic race.

From a racial point of view, the historical borders of states and peoples fall within Europe. If we were to depict the people of our continent according to their predominant affiliation to one of the six great basic races as certain coloured little stones, the result would be a picture that looks something like this: Larger areas of stones of the same color alternate with each other and often interlock strongly. In addition, there are often also differently coloured splinters in the areas of the same colour. Thus Europe shows itself as a mosaic picture, whereby the colour stones assigned to the Nordic races give the cha- racteristic character to the whole by position, space and quantity.

Or in other words: Areas with predominantly one race reach into other-racial areas or form bigger or smaller islands in closed settlement areas. The Nordic racial component determines by its number and its central position as well as by its performance the core of European mankind and the connection to the others. The biological concept of race is based on the hereditary substance. The racial classification of people is done according to their biological equivalence (hereditary community).

Attempts by opponents to blur the biological concept of race and to deprive it of its binding force to the new order has led to deliberately false conceptualizations. It is unbiological to call a social class, a nation or a religious community a race, as it has been done many times and is still done today: "Spanish Race", "Italian Race", "Catholic Race", "Proletarian Race" and others. The possibility of such a wrong control of life coming from spiritual-dogmatic principles is only given to man. Well, man can be brought together to non-biological, even if strong communities. But such systems can only be kept in power as long as they have the possibility of a permanent influence through education and coercion.

A prime example of this is offered to us by Bolshevism. It deliberately destroys all expressions of the natural order of life, such as the family, the joy of children, of one's own home, the attachment to one's homeland and the soil, the bond with one's clan and ancestors, etc. Only the complete eradication of all biological facts creates the prerequisite for Bolshevism to carry out its plans. Today we recognize from our life-law thinking why Bolshevism consciously acts in this way. The fact that every hereditary community is co-determined by the environment gives education a great importance in principle. Education has to contribute to the full development of the living and its permanent preservation from our knowledge.

The task of the school is to develop the biological possibilities that are hereditary and to bring them to fruition. We cultivate and promote the expressions of real life such as the joy of the family, of children, of house and land. We do not speak of the "beauty of work" and "strength through joy" for nothing. The biological order leads to a permanent and not only to an artificial one-time maximum performance.

The importance of the races

Within the European community of peoples the race that has determined the European face is the Nordic. Radiating from its core area, the middle of the continent for thousands of years, it has had an unmistakable influence in all directions, even in the peripheral areas. The proof of this is provided by the ancient cultures of Greece and Rome. Furthermore, the blood stream of the center has flowed over Spain, Portugal and England into all continents in the age of colonization and has seeped into the wide spaces of the East.

The other races of Europe, such as the Dinaric, Western and Eastern, have also made very valuable contributions, especially with regard to the formation of certain ethnic groups and folk cultures. Their sphere of influence, however, has never permanently grown beyond their settlement cores, and they have neither been able to make a decisive contribution to the preservation of the continent at any time, nor have they impressed their stamp on our continent. Under the leadership of mainly Nordic elements the peripheral parts of Europe have reached out into the world by taking advantage of their special geographical position, but disregarding the vital problems of Europe as a whole. While the European center as a settlement area of the Nordic race struggled with the pan- European problems, they were able to form expressions of European culture which, however, only embodied parts of the whole. The weakness of these parts always became apparent when Europe was threatened from without. In terms of racial history we have thus to see and evaluate the invasion of Africa, Asia Minor and Asia. Here it has to be emphasized once more that it does not correspond to the thinking according to the laws of life to emphasize the concept of value within the racial studies and racial history. Every expression of life and achievement of a race, as a hereditary and environmentally determined community, is respected by us because we see in it a natural expression of life. When we emphasize the commitment to the Nordic race for Europe, we do so not out of a biological valuation, but out of the real political realization that this race, both historically and in the present, has the ability to unite the whole and thus to unite Europe into a powerful community of life.

In addition to overcoming the current threat to Europe from Asia, this political will gives the continent security for the common good of all, the strength to defend everything that makes life worth living and in which everyone finds the conditions for his proper development.

From this it is also clear that we are never so presumptuous as it is always claimed by ignorant people and opponents that we ascribe all culture, also that of earlier times, only to the Nordic race. Peoples with a different racial composition have also created cultures. Only, other feelings are awakened in us when we try to feel ourselves into the cultures of ancient China, Babylon or into the ancient Indian cultures of the Aztecs (in today's Mexico) and the Incas (in today's Peru). We do not deny: these were also advanced civilizations. Yet we feel an undeniable strangeness toward them. The reason for this lies in the creators of these cultures themselves, for they are not akin to us but alien to our race; therefore a different spirit speaks from them. It cannot be denied that the cultural unity of Europe, which we find so excellently confirmed in all fields of intellectual and artistic life, in the works of the fine arts, of writing and of music, is essentially due to the penetration of the whole European area with Nordic blood. The Nordic race in Europe must be called the one that has shaped the spiritual face of the continent. The history of Europe, seen from a cultural-political point of view, starts from the moment when the Germanic peoples of the migration conquered the European area from the Atlantic to the Black Sea and from Scandinavia to the coasts of Africa in dramatic struggles. Therefore, it must be stated that from the point of view of European culture, the Nordic race has been the determining one.

Dangers of miscegenation

If two different races mix, the hereditary factors never merge to a new hereditary mass, which is passed on uniformly. We know from the theory of heredity that, apart from the coupling of certain hereditary factors, the dispositions are inherited individually and independently of each other. During the reproduction of such a base breed, these predispositions diverge again and are distributed to the different offspring. Every mixture of breeds changes the harmonious picture of the breed. The more distant the mixing breeds are from each other, the greater will be the disturbance that such a bastardization will cause. In addition, there are all the disadvantages in health and especially in soul, which result from a mixture of breeds. Mixed breeds are physically and mentally disharmonious.

Race-mixing means a slow decline of the high-quality race and with it the certain loss of the völkisch Eigenart. The consequences of harmful miscegenation are clearly taught us by history. From the moment a people loses its racial consciousness, moral, spiritual and cultural decay set in. The opinion, which is still held in many quarters today, that racial mixing has a culture-forming and even culture-creating effect, is wrong. On the other hand, it is true that an economic and cultural contact with foreign peoples has often only triggered the right awareness of one's own nature. This realization, however, compels us all to a strict demarcation from all foreign races.

The German people is not a sum of 85 million people, but a community in which the Nordic heredity predominates. This hereditary property does not only show itself in the physical appearance, but primarily finds its expression in an equal racial soul. Because beside the outer visible characteristics, like hair color, eye color etc., the other numerous characteristics, which determine the breed, are just as important for an evaluation. The attitude is also a real proof for the existence of the corresponding racial characteristics.

It is absolutely wrong to make hasty judgments about the character of a person on the basis of superficial observations of physical features. People who profess their loyalty to us on the basis of their character prove that they possess Nordic qualities, even if they do not fully correspond to the Nordic ideal on the outside. The upright confession of a European volunteer to the empire is therefore not only a political factor, but also an expression of a biological assignment.

In Europe the corrosive influence of racial mixture with the Jews proved to be particularly pernicious. These parasites of mankind have managed to avoid a complete mixture with their host peoples up to the present day. Characteristic for this is the claim of the English Jew Disraeli: "Every race must perish that carelessly gives its blood to mixtures. "If in 1928 there were 53 mixed marriages for every 100 purely Jewish marriages in Germany, this is only proof of how deeply this poison, which is slowly but surely taking effect, had crept into the German people. Furthermore, there was a special danger in the fact that Judaism had begun to systematically undermine the species-conscious thinking and acting of the peoples by means of mental decomposition, in order to use this as a basis for its political and economic ascendancy to the position of master everywhere. In addition to this, this racial corruption had spread mainly among the leading intellectual strata of the European peoples. The Jews made every genuine feeling contemptible, and their entire propaganda work was consciously aimed at an inner undermining and splitting of the people. The after-effects of this pre-1933 disintegrating decades-long infection can still be felt in the peoples even today. It will require strenuous work to eradicate even the last traces of this plague and to return Europe to the natural and only correct course of life. The solution of the Jewish question has therefore become a vital question for the peoples of Europe today, beyond the borders of the Reich.

Elements of life-law thinking

The idea of development

Like all other living beings man is arranged in the great variety of life on earth. As a member of the whole of nature he is subordinated to the generally valid laws of life, but because of the special degree of development of the spiritual-emotional abilities he has a special position which raises him far above plants and animals. In spite of these abilities, which are peculiar only to man and which are so highly developed, it is fundamentally wrong to attempt to separate man from the whole of nature. Thinking according to the laws of life leads to the realization that the human being is a physical-spiritual-mental unity, which only through the harmonious cooperation of all these forces represents the typical human high quality. The non-biological systems divide this unity and either build their world on the purely material (materialism, bolshevism) and fight against the spiritual-mental, or they try to base themselves on the spiritual- mental and are thereby forced to disparage and despise the flesh. The doctrine of development, i.e. the knowledge of the coherence of all living things, places the human being in the overall events of nature and determines our attitude and behaviour towards the living world. Just as the earth, as it is today, did not exist from the beginning, but was formed and developed in the great events of the cosmos, life on earth has appeared in innumerable forms and shapes ever since it has existed. In the course of the history of the earth that variety has developed from the simplest forms, which today presents itself to us in the countless fixed forms and types as life.

The great thought is alive in our minds today. The great thought is alive to us today that every living being goes back again and again in an unbroken chain into the farthest primeval times through reproduction and multiplication of the elders. The scientific proofs for the idea of development are given by the theory of descent, which can be proven by a great number of facts. Already in pre-scientific times man has recognized relational connections in nature and expressed them in his language. Collective names like "fish", "dogs", "cats", "grasses" etc. are evidence for this. In addition to these ideas gained from observation and experience, the comparative blood examination (serum diagnostics) has given the direct proof of relational connections in the animal as well as in the plant kingdom. Thus, the earlier classification and grouping of organisms, which was based on similarities in form, could be confirmed as a kinship. All living beings are made of cells. These cells, their basic substance (protein body), their structure, their fertilization and reproduction processes as well as their life expressions show extensive similarities in humans, animals and plants. Many diseases occur in the same way within related groups and show the same course of events.

A comparative view of the blueprints of the living beings often shows close relational connections, where outwardly due to different developmental trajectories such connections do not seem to exist anymore. This can be seen in a very impressive way e.g. in the skeleton of all vertebrates. The apparently so different limbs show a basic agreement in the arrangement of the single bones (e.g. wings of a bird, forelimbs of a horse, arms of a human being). Besides the same formation of egg and sperm cells the first stages of development of even distantly related animal forms are strikingly similar. These facts again can only be explained by the assumption of descent from a common ancestor group and by the fact that these organisms in their individual development go through the basic features of phylogenetic development once more.

"Memories of earlier stages of development" are furthermore the rudimentary organs, i.e. those that are still able to develop weakly, but are no longer able to perform their original function (e.g. vermiform appendix of the human appendix, wisdom teeth, nictitating fold in the eye as rest of the nictitating skin). The enormous richness of forms in nature is an expression of the ability of living beings to develop. We can prove it on the one hand by the breeding of cultivated plants and domestic animals and on the other hand by the fact of sudden and sudden changes that prove to be hereditary constancy. They are called mutations. The fact of hereditary mutability is a direct evidence for the changeability of organisms. The evidences for the development and descent from the now living world get a valuable completion by findings from the history of life on earth. This history shows certain gaps that are understandable because of the difficulty of the preservation of organic remains through millions of years and because of the coincidence of finding them. In many cases, however, prehistoric findings could be used to establish causal connections between developmental series that do not seem to be directly related to us today.

The fact of development in nature disturbs dogmatic world views that try to construct regularities from the spiritual alone in order to preserve the idea of creation by denying development. They like to point out the still existing gaps in the history of life in order to dissolve the whole of nature into self-sufficient groups and thereby leave open possibilities of intervention.

Reproduction, multiplication and heredity

Reproduction, multiplication and heredity were the basic facts of the development of life on earth so far, and they are the prerequisites for its further preservation. For every life-law thinking it is necessary that these basic processes are known to us all, at least in their main features. Every reproduction is initiated by fertilization. The fertilization process consists of the fusion of two cells (cell nuclei). Through this process, the hereditary carriers of two individuals anchored in the cell nuclei are always united to form a new hereditary community.

The numerous evidences we have used for the explanation of the development in nature showed the fact that parents and offspring have far-reaching similarities in characteristics and qualities. It is an ancient knowledge of mankind that in animal and plant breeding certain characteristics can be promoted or strengthened and other characteristics can be eliminated. Only in the last decades the Nordic spirit of research (Mendel, Correns, Tschermak, de Vries) succeeded in elucidating the laws of these processes, which we call heredity.

In the cell nuclei of all living beings there are in a certain order those protein bodies that determine the formation of hereditary characteristics (eye color, hair color, musicality, predisposition to diseases etc.). These hereditary carriers or chromosomes are constant for each species. Humans have 48 chromosomes in each of their body cells. During the formation of the fertilizable egg cells of the woman and the male sperm - a process called maturation of the sex cells - the hereditary mass is reduced to half. This process happens in such a way that the single hereditary carriers or chromosomes are splitted according to their length. During conception these half hereditary masses of both sexes unite in the egg cell and result in a confluence that is the prerequisite for the beginning of the development of a new individual (child). Thus, one hereditary material comes half from the father and half from the mother.

So for every trait and characteristic you get the disposition in equal parts from your parents. Therefore, in case of racial equality and racial unity of the parents, the children agree in their traits and characteristics with their producers and are also strikingly similar among themselves as siblings. The children of different-raced or mixed-raced parents, on the other hand, show no sibling resemblance. In them the different or mixed dispositions are put together anew. In this case it is important which hereditary disposition has a stronger or weaker effect and thus either appears visibly in the child (dominance) or is present as a hidden hereditary disposition but does not become effective (recessivity).

Heredity therefore consists in the passing on of characteristics and traits from parents to offspring. A crossbreed may be similar in appearance to the purebred as a result of possessing dominant traits. The suppressed traits are not extinguished. They just do not appear. That which appears healthy on the outside, may cause the covered hereditary dispositions to become diseases in themselves. One does not yet notice the individual human being's inherent qualities. On the basis of a purely external individual assessment, therefore, we cannot yet say anything about the hereditary substance of a human being. However, we can get a picture of the hereditary structure of a human being if we compare his parents, siblings, cousins and bases (family and genealogy).

Europa Terra Nostra

Hereditary factors and environment

The child created by the confluence of the parental hereditary masses has to assert itself in its environment. This environment is changeable and manifold. It includes father, mother, family, clan, home, people, space and climate, nutrition, illness, education, profession and so on. The individual human being is formed in a constant struggle with all these factors.

The existing manifold hereditary material experiences different forms in this struggle. Certain external circumstances will on the one hand promote hereditary dispositions, on the other hand inhibit them. Thus, even if the hereditary material is largely the same (breed unit), there will be a great dispersion in the formation of the characteristics. Therefore, appearance and heredity must be strictly distinguished. The comparative study of identical twins clearly shows the effect of heredity and environment. Identical twins are completely hereditary. Coming out of one egg, they are so to say the double formation of an individual. The similarity is so great that even the susceptibility to diseases (tuberculosis, tooth decay etc.), the same sensibility and the parallelism of the mental behavior show the same processes. Nevertheless, in the course of development a different imprinting of the hereditary mass arises through pure environmental influence, which leads to individuality. The importance of the environment for the effect of the hereditary material within a whole nation can be seen by comparing the behavior of the German people in 1918 and today. At that time the environment (state leadership) promoted and addressed other heritages than today. The face of our people was therefore also different than now, although from a hereditary-biological point of view the same substance was present. Despite the importance of the environment for the development of the individual and his position in the community, it has no influence on the genetic material. This remains unchangeable beyond the individual (germ line). Properties acquired during life are not inherited.

By physical training the musculature of the individual can be strengthened considerably: but the son of the athlete does not get stronger muscles than any average child without exercise. Likewise, intellectual possession is not inherited in any way. The child of the scholar has to start from the beginning with the ABC just as any other. If this child learns better than others, it is merely due to the hereditary quality by virtue of which his father was already able to become a scholar. It is not the possession that is inherited, but the disposition to acquire it. Marxists and democrats, in a one-sided overestimation of the effect of the environment, believed to be able to shape the face of whole peoples by changing this environment. For them all people are equal. In their opinion, only the environment is to blame for the fact that whites, blacks and yellows have not yet reached the same achievements in all fields.

The great task of a nation in general is to protect the hereditary stock of a people from unfavorable racial mixture, to prevent the increase of hereditary defects, and to shape the environment in such a way that the best hereditary carriers will achieve the strongest propagation. Space, seen as climate and landscape, has had a breeding influence on the people who inhabit it through the centuries. Breeds find their most favourable living conditions only in their natural environment. Climatic boundaries are essentially also racial boundaries. Where such borders are sharp, like through mountains and seas, the racial borders are also clear. In those parts of the living areas of the earth, where there are wide climatic transition zones, there are more fluid racial borders. In such zones we have in the course of historical developments racial mixtures as a result of infiltration by other races. Even if the same environment has an effect, people of different races and species can never completely assimilate in even the longest periods of time. At the most, they can intermingle and thus give up themselves and their species. For the life-law thinking the problem of hereditary factors and environment leads to the following statements: Every human being is formed by the interaction of hereditary factors and environment. The environment and its influence remain without effect on the offspring. Acquired characteristics are not inherited.

Reproduction and fertility

In nature, wherever we look, there is an enormous fertility. All living beings bring forth more offspring than are necessary for the mere preservation of their existence. Eggs and seeds are formed in an inexhaustible abundance. But only a part of them reaches development through fertilization. In the course of growth again a large number perishes. Even if only a few offspring pass the way of development up to maturity, the condition for the preservation of the species is given. The fertility is the condition for the preservation of a sufficient number of living beings to bring the species to extinction. To what extent the existing fertility can have an effect as reproduction of a species depends on the habitat. Suddenly appearing favourable living conditions mostly cause a sudden multiplication. Thus, the knowledge of epidemics and their successful control was a precondition for the enormous increase of mankind in the last centuries. From a biological point of view, e.g. in the German people there was an enormous expansion of the hereditary mass, which was accompanied by a diversity of the hereditary disposition, which found its expression in numerous geniuses in all fields. Genius is a happy combination of chosen heredity.

A general increase of race and people does not only cause an increase and strengthening of the good hereditary substance, but all too often also an increase of the inferior (hereditary diseases, imbecility etc.). A densely populated centre of Europe, carried by the sense of responsibility of the Nordic race and conditioned by the narrowness of the living space, was the first to grasp these problems on a broad basis and to raise the knowledge of the laws of life to the foundations of a state structure.While the world, in which one denies the different value of the hereditary substance, sees in the restriction of birth the solution of a no longer possible general increase, the demand of different reproduction applies to us out of the recognition of the law of life. From this point of view we consciously intervene in the natural course of development and in the following we will look at the conditions and the necessary measures of different reproduction.

Conditions of differential reproduction

Although fertility is very great everywhere in nature, there are nevertheless enormous differences in the numbers of the individual species. Highly developed creatures generally have a smaller number of offspring than simpler ones. An eagle produces at most 3 offspring per year, a rat, on the other hand, can often raise 12 young per month. Even within the human races the natural fertility is different. Thus the Eastern race has the advantage of greater natural fertility over the Nordic. In addition to the natural fertility the environment plays a bigger role the more developed the species is. The same is true for the human races. The Nordic race for example has the longest development time until full maturity compared to the other Europides.All these processes cause a different fertility. If in the struggle for existence the less fertile races nevertheless prevail and preserve their kind in terms of quantity, this is based on the higher capacity of these races. They have developed in the constant struggle for life through especially hard selection conditions (ice age). The basic law of the eternal fight, to which all weak and inferior things have to succumb, thus finds its high value. In the free nature the conditions for the preservation of the species are coordinated and create a balance. Today it is not possible anymore for the majority of humans, especially the high quality races, to live only in a natural environment as it is represented by the farming community. But the artificial environment in which man is placed shows other selection conditions than the world that made him become the highly developed form in the course of history. Thus, through urbanization, the conditions of the "struggle for existence" were shifted. Thus, also in the center of Europe suddenly living conditions arose that offered the special characteristics of the Jews possibilities for advancement and development. The Jew, according to his nature, was able to fit into a healthy urban development and to propagate in his own way a completely unnatural way of life, which we are only now becoming aware of after the elimination of this parasite. The high quality breeds have to go through a longer development. They are much more sensitive to the environment than the more primary ones. All changes of the environment cause different selection conditions, a fact that is important for the different reproduction. The knowledge of these biological conditions led the National Socialist state to pay special attention to the measures that serve the different reproduction.

Measures for differential reproduction

It is an untenable condition when in a state the relationship between the working and the sick takes on unhealthy forms. The active, industrious part of the population, those capable of community work, must expend the nation's forces and resources. By eliminating those carriers of rotten genetic material, sums can be saved and made usable for other purposes. The measures of responsible state leadership must therefore serve the systematic cultivation of good blood. Each nature people merits in correct realization that. In both so-called "cultural peoples" a false charity, carried en-masse by ecclesiastical circles into the broad masses, has virtually promoted a counter-selection. From the dogmatic side, every reasonable intervention is branded as a violation of the divine world order.

Experience teaches us that most hereditary diseases and also the communally incapable have no sense of responsibility towards their offspring. In the year 1877, 40375 persons were boarded in the German insane asylums. In the year 1926 there were 252793! In the USA the percentage of the insane has increased from 1904- 1929 more than doubled.

The leader's position on this problem is clear and unambiguous:

"The demand that defective human beings be prevented from procreating other equally defective human beings is a demand of the clearest reason and, if carried out according to plan, means the most humane deed of mankind. It will spare millions of unfortunates undeserved suffering, but in consequence will lead to an increasing recovery. "

The "Law for the Prevention of Hereditary Diseased Offspring" of 14 July 1933 stipulates:

A person with a hereditary disease may be rendered infertile (sterilized) by surgical intervention if, according to the experience of medical science, it is highly probable that his or her offspring will suffer from severe physical or mental hereditary defects. The law lists the hereditary diseases recognized today, including a number of mental diseases and severe hereditary defects, such as hereditary blindness, hereditary deafness, etc. In addition, those suffering from severe alcoholism may be rendered infertile. The court of hereditary health decides on infertility. With this legislation the beginning has been made for the necessary purification process of our national body. The effect of this law will already be felt in the next generations. A second law takes into account the fact that habitual criminals have a hereditary heavily burdened offspring. On November 24, 1933, the "Law against Dangerous Habitual Criminals and on Measures of Security and Correction" was created. This law not only eliminates certain anti-community elements from the national body, but also keeps them from reproducing.

On September 15, 1933, the "Law for the Protection of German Blood and German Honor" was promulgated. Among other things, this law forbids marriages between Jews and citizens of German or related blood. It prohibits extramarital intercourse between Jews and citizens of German or kindred blood. Marriages between Jews and quarter Jews are forbidden, as well as between quarter Jews. Marriages between half-Jews and Germans or quarter-Jews require the approval of the Reich Minister of the Interior. The law also provides for the prevention of marriages of German-borns with descendants of the Negroes from the time of the occupation of the Rhine and with Gypsies.

The significance of this legislation was outlined by the Reichsmarschall:

> *"It is a confession of the powers and blessings of Germanic -Nordic spirit. We know that the blood sin is the original sin of the people. We ourselves, the German people, have had to suffer greatly from this original sin. We know that the ultimate root of all Germany's decay came from this original sin. Therefore, we must try to reconnect with the lineages of ancient times. It has truly been salvation in the last hour, and if God and Providence had not given us the Führer, Germany would never again have risen from original sin, from ruin. "*

Another measure is the "Law for the Protection of the Hereditary Health of the German People" (Marriage Health Law) of October 18, 1935, which prohibits marriages between sick people and thus prevents the transmission of defective genetic material to offspring. On 17 May 1942, the Maternity Protection Act was enacted, which legally stipulated the economic position of the expectant mother and the undisturbed care of the infant.

In addition to the general state laws for the promotion of good heredity, members of the SS have had a special marriage license since December 31, 1931. This, too, has the goal of promoting the high-quality heredity of the Nordic character, as the supporting performance race of the European community, through a well-considered choice of husband borne by a high level of racial consciousness.

The family is the last biological unit within the community of a people. In accordance with this significance, it is given the strongest support in all areas of our national life. Thus the preservation of the racially valuable for all the future has as its prerequisite the inclusion of the family and clan. The life of the individual links him with ancestors and descendants. The national community grows beyond the family and clan. The individual dies, subject to the laws of nature. Through the passing on of his hereditary property he becomes a living member of his national community. Through clan and family we are immortal.

> *"The family is the smallest but most valuable unit in the structure of the whole state."(Adolf Hitler.)*

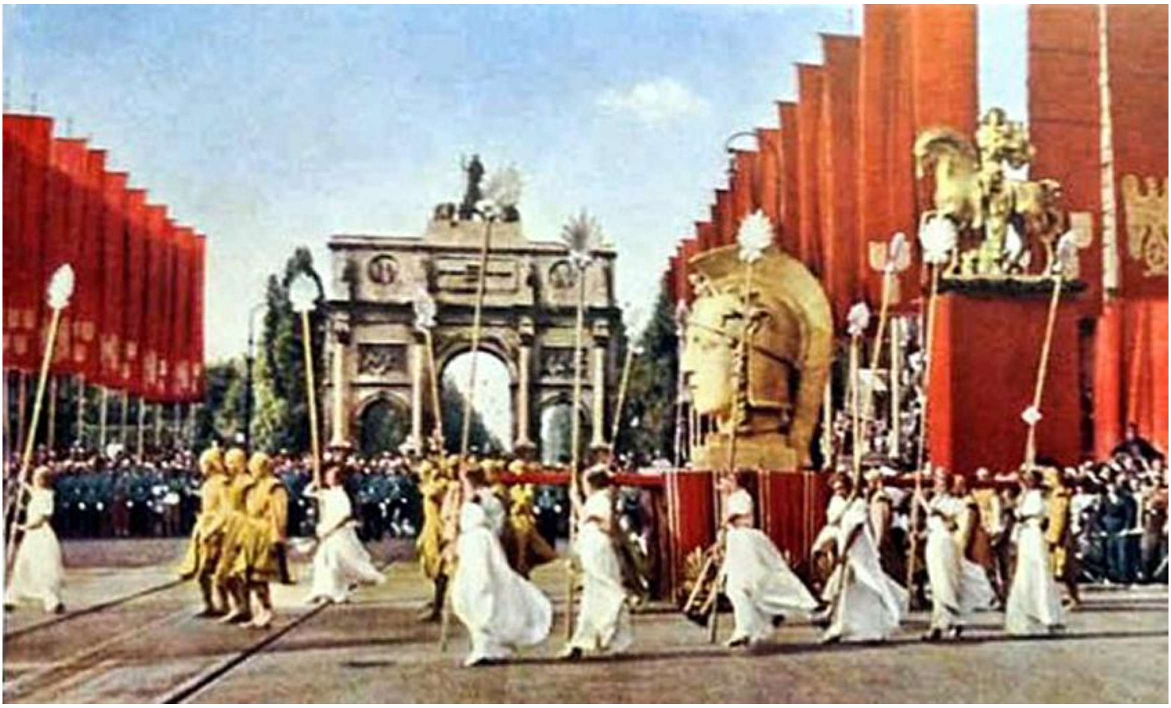
Every nationality can only be renewed from within the family. Out of the Germanic-German feeling we emphasize our clan thought. In close connection with the laws of life, we have to take account of regeneration on the way via the German family. Every marriage of a family member means the inclusion of a new hereditary property in the clan. Therefore, the choice of a husband is not only of decisive importance for those directly involved, but also for the preservation of the relationship between the family members. The choice of the wife gives the man the only opportunity in life to improve or spoil the heredity of the coming sex. Health or sickness, talent or incapacity of the offspring are decided by the choice of husband. In this decisive step, it is not position and wealth, but only mental and physical ability that must be decisive. It is clear that the one who is sure to be the bearer of unhealthy hereditary traits must renounce. The choice of the genus is the most important step in the course of life and for the passing on of life. That is why it is necessary that all findings of the laws of life are strictly observed when making this decision.

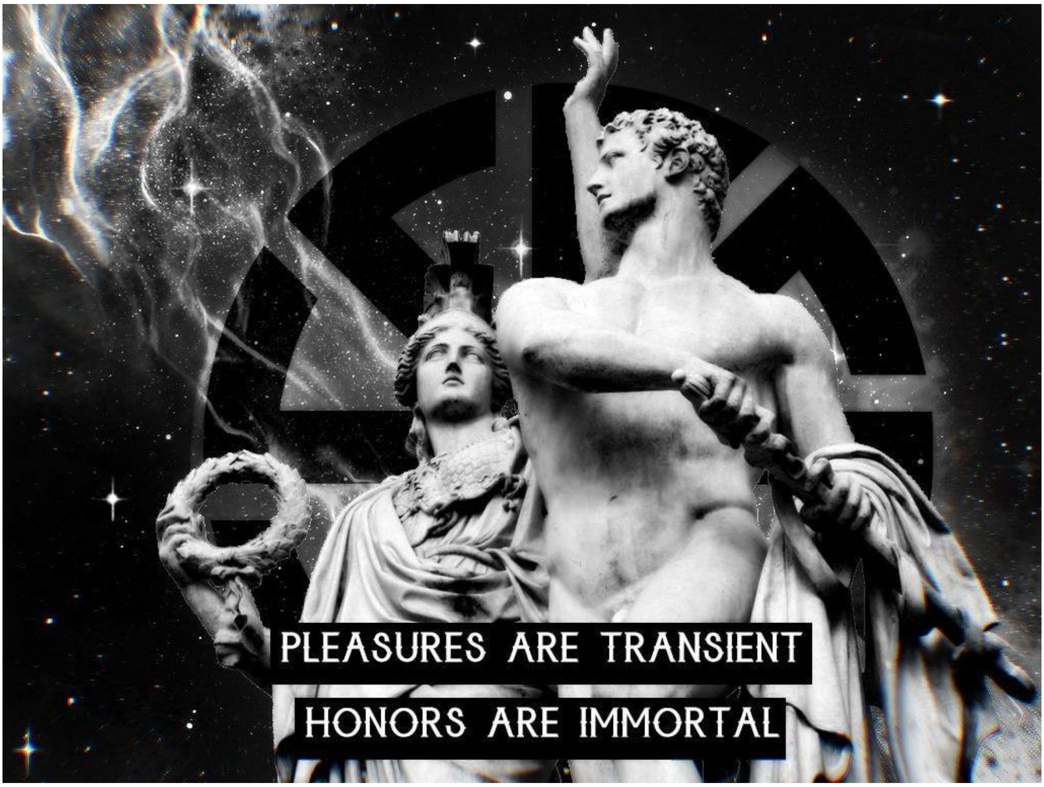
Marry early, for only then will you fully enjoy the family happiness. Do not marry a non-tribal woman. You are responsible to your people and your descendants for keeping the blood pure.
Don't marry a woman with a hereditary disease. You will be responsible for the suffering of your own children and grandchildren. Choose only a perfectly healthy woman. The true picture of the health and qualities of your future wife will be shown to you by her clan. I want

your wife to be at least as valuable racially as you are. Try to make your and your children's environment as natural as possible. Avoid a relative marriage, because unfavorable hereditary dispositions almost always remain hidden from you and then come to develop twice in your children. Only the greatest possible number of children will guarantee the full development of your genetic makeup. To the professional fulfillment of duty must come the biological one. Only both together result in the life achievement. Remember that nature demands a struggle for what is valuable. Not what falls easily to hand fulfills the conditions of selection. Only what you win in hard struggle will be your whole satisfaction.

Life Law Thinking and Europe

The diversity of the European peoples is today growing together into a common larger order. By shifting the emphasis from national-state thinking to the laws of life, biological processes are gaining decisive importance. Life in its manifestations, its variability and its possibilities of development triggers the different forces whose interaction has to be directed by a new order. The new, bio-political thinking is based on self-preservation and the responsibility for the prosperity of the whole. Just the recognition of the laws of life gives us the possibility to participate in the shaping of our life. In the course of history, biological strength and state form shifted among the European peoples. The causes lay partly in an inner development of forces, partly in the effect of foreign influences. The greater the tension between state and biological reality, the more unfortunate was the age. The better the biological equilibrium was, the happier and more efficient was our continent. The pacification of the European area and the creation of a greater unity can only be accomplished by thinking in terms of the laws of life. It is part of the leadership task of the Reich that this way of thinking is offered to all fellow inhabitants of our continent.





The Celebrations In The Life Of The SS Family

This publication explains the meaning of the different celebrations and gives guidance to the families of how to celebrate these occasions in the right spirit. Through reading this booklet, every SS Man and SS Woman should come to a deeper understanding of these celebrations.

This section should provide a constant companion especially for the women, as most of the preparations will fall to them.

The knowledge of the customs of our forefathers gives us inner peace; keeping to these customs gives us direction and strength.

F. Weitzel SS Lieutenant General.

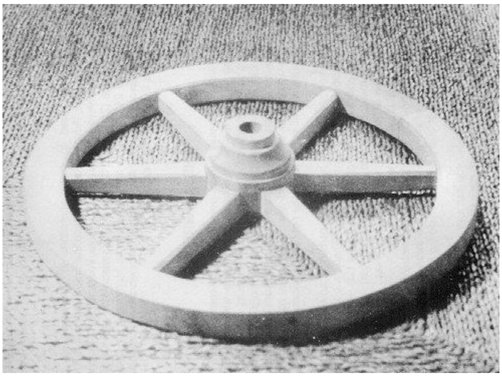
1. Annual Feasts Of The SS Family -- The Yearly Cycle

Since time immemorial our forefathers worshiped the Sun as giver of life and warmth. Like a golden disk it shone above them, like a wheel it rolled across the sky.

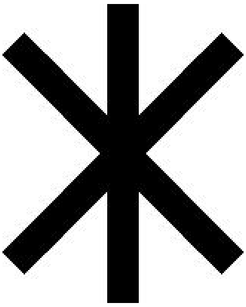
The Sun determines the passing of every day, and its path is itself a circle. It draws longer and shorter lines around the Earth. At 6 a.m. we can see it in the East, at 12 noon in the South, at 6 p.m. in the West, and at midnight, during the summer, in the far North, where it ends its daily cycle.

Furthermore our ancestors saw the passing of the whole year as points on a wheel. That was the old wheel calendar, which could be seen on the horizon. During the Winter Solstice the Sun appears in the Arctic North for a short time on the southern point; during Midsummer Day it is on the northern point. The connection of these points gives the North-South line of the horizon.

In our latitudes the Sun rises on the Midsummer and Midwinter Days in the Northeast and the Southeast, and then sets in the Northwest and Southwest. The connecting lines of these points form an X: divide the already divided circle into 6 parts (the Malkreuz -- marked cross), and from there follows the age old sign of the wheel:



then remove the outer Circle and you have the Hagall Rune:



From the far North our ancestors brought with them a foundational experience which became very important for their future and especially for us as we rediscover our heritage. It was as follows:

"In the high North, Summer and Winter fought each other as the forces of light and darkness. The dark Winter with its harshness and cold seemed to win over the short, barren Summer. And yet Summer arrived year after year despite the might of the Winter. If its arrival every year hadn't been a certainty, it would have meant the death of the Nordic Folk. Sad and

depressed the Nordic Folk watched the circle of the Sun get smaller and smaller at the end of the Summer. The Sun became weak, old, pale. Its path got shorter, and during Jul time there would only be a few hours of daylight and then it would sink into the cold North Sea and was gobbled up, as if eaten by a monster on Midwinter Day. It was dead and lay in its grave. The question whether the Sun would stay buried was of equal importance to the question whether mankind would live or die."

On Midwinter Day the miracle happened: The Sun rose from its watery grave. It was born like a child, gathered strength, and appeared in front of the celebrating and joyous Folk, who felt that life was given back to them. This happened every year. And every year they celebrated this as their most important festival, their sacred and holy night festival. They greeted the Sun with lit torches to help free it from the ties of the death of Winter. And they celebrated as often as possible the ever increasing circles of the Sun. Fires would burn high on the day of spring on which day and night were of same length, as surely the Sun must have finally won the battle now. And again on Midsummer Night, when the Sun had won its greatest victory and night lasted for only a few hours. This celebration eventually became the most important one of all.

The strong Sun made harvest possible, reason for another feast, after which its strength waned fast and it headed once more towards death, which in turn became new life.

As far back as during the Nordic and Germanic times of the German Folk, people told the tale of the death and resurrection of the Sun in many different tales. We are fortunate to know more about this early culture of our Folk than of some periods much later on in our history. This Sun experience is the subject of nearly all of our pre-christian fairy-tales, which the brothers Grimm have collected, written down more than a hundred years ago and thereby preserved for all time. The Sun like princess, killed by a bad, wintry force, resurrected by a young hero: that is the essence of all these stories, which were wonderfully extended and varied.

Man also saw the same laws of Die and become new all around him in Nature. The yearly cycle of the Sun also determines the rhythm of all living things, animals as well as plants. Their whole life revolved around youth and ageing, dying and rebirth. And man's own life followed this rhythm. The Nordic man knew that his own life came from the loins of a man destined to die. In the knowledge of his own death he handed on life. That was the essence of his beliefs. What he learned from the Sun he saw in his own forests. That's why he considered trees to be sacred. He imagined that the whole universe was supported by a gigantic tree. This is the old ash tree which is described in the old saga Edda. In its eternity the law of die and become provides constant renewal, eternal rhythm.

Therefore the Nordic man had at his celebrations the fires, the Sun Wheel, and the tree as symbols. In stories we read about the Tree Of Life, which grows on the grave of the mother and protects the young life through its blessings.

2. Die And Become (Stirb Und Werde)

"Everything goes, everything returns, Eternally rolls the wheel of life, Everything dies, everything blooms again. Eternally rolls the wheel of life. Everything breaks, everything is mended, Eternally builds the house of life. Everyone parts, everyone meets again, Eternally the cycle of life stays true."

- F. Nietzsche

3. The Celebration Of Yuletide

When Neblung (November), the month of the dead, has passed, the time of Yuletide is starting, with its knowledge of the rising of the sun from its sleep, of the renewal after the wintry death, of the birth of light from the darkness of the long nights. Although we Germans no longer live in the far North, and although we can alleviate the depressing feelings through light and heating, the old experiences of our ancestors are very strong and vivid in us. We still feel that Yuletide is the greatest celebration of our year. Therefore we make every effort to celebrate it in style with our family.

4. The Timetable

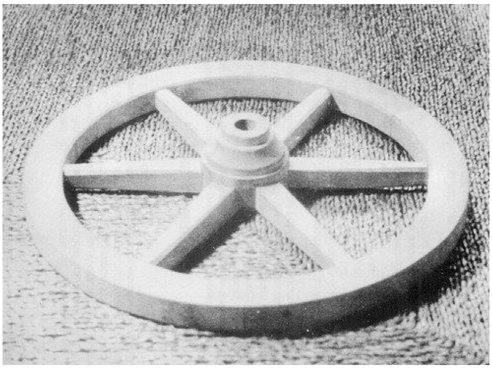
Firstly you have to look at the whole of this festive time. It used to last from the 6th day of Jul (December), which was Wotan's Day and is now St. Nikolaus's Day, to the 6th day of Hornung (January), which was the old Frigga Day and is now Epiphany, with the main celebration at Midwinter Night, the night of 21st of Jul, when all the mountain tops would have been alight with fires.

We have become accustomed to some alterations to this timetable. The preparation time, Advent, now lasts from the first Sunday in Jul to the 24th of Jul. Advent contains 4 Jul Sundays, Wotan's Day (6th), and the Winter Solstice (21st). The Twelve Sacred Days of the season start with Yuletide Night on Jul 24th and end on Frigga Day on Hornung 6th. These 12 days are filled with special celebrations, especially on New Year's Eve and New Year's Day.

5. The Jul Wreath

On the first Jul Sunday the Jul Wreath is hung up in the living room. Its fir branches fill the house with pre Yuletide smells, its red ribbons awaken the joy for the coming celebrations, and its red candles brighten up the dark winter evenings. The Yuletide Wreath is equivalent to the old Sun Wheel, and as it is made from living greenery it reminds us of the old Tree Of Life. Once we have made these connections we will surely make the right preparations for the festival.

The SS Man should go to his friendly cartwright and ask for a wooden wheel of about 50 to 80 cm diameter. There is bound to be a spare one lying about. He cuts off one side of the hub so the wheel can lie flat. It is then stained dark brown or bright red and so becomes the Jul Wheel of the family, which should be kept on a low table or the family chest in a corner of the living room.



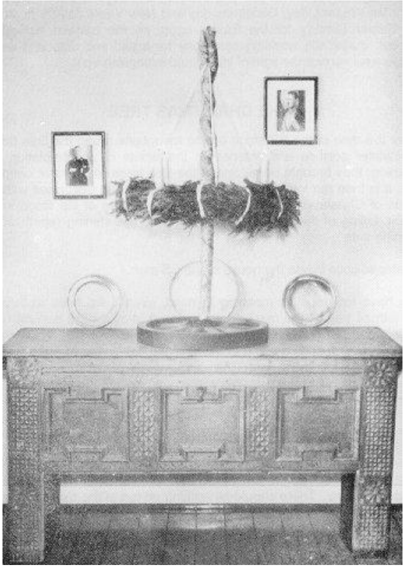
The Jul Wheel

The Jul Wheel or Sun Wheel with its deep rooted Germanic religious meaning is utilised as the base for the SS tree

A small, young, forked tree trunk without branches is stuck into the centre of the hub, so we can recreate the Tree Of Life growing from the Sun Wheel which will be used by the SS-family at every celebration during the year.

Instead of the cart wheel you can use a wooden wheel with the dividers inset and decorated with Runic letters. The tree should still be fixed in the centre. The green tree may be replaced every year by the trunk of the Yuletide tree at the end of the season. It is important that the wooden wheel has replaced the meaningless cast iron Christmas tree stand, which has no place in an SS home. The same goes for electric tree lights and the horrible glass decorations for the tree.

We now place red ribbon both ways across the fork of the tree, the ends of which are tied to the Jul Wreath, which now hangs freely about half way up the tree.



The typical SS Yuletide Tree sits in the center of the family chest; directly behind is a Wedding Plate and on either side is a Jul Plate

The Jul Wreath is made by binding bundles of small pine twigs around a wooden hoop (a child's toy hoop is ideal), and fastening 4 red candles on it.

When the SS Woman prepares the table for afternoon coffee on the first Jul Sunday, she decorates it with further twigs of pine and lights the first candle on the Jul Wreath. Every following Sunday an additional candle on the Jul Wreath is lit, thereby the lights grow slowly until there is an explosion of lights on the Yuletide Tree by the time of Winter Solstice, portraying the Winter Solstice fires. It is also customary to light 4 candles on the first Sunday, decreasing every week by 1 candle. This should point to the dying old year, which is reborn in the many candles on the Yuletide Tree even as its last candle dies away.

6. The Baking

Traditionally the German housewife will bake cakes for Yuletide in three different shapes:

1.Large Cake,

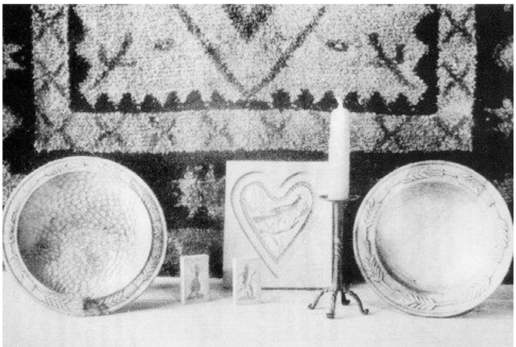
2.Gingerbread and Almond Biscuits,

4. Shaped Biscuits.

The housewife should always be aware that the Yuletide baking has a special meaning. It should not only taste good, but it should be part of the meaningful celebrations. The cakes and biscuits should therefore be an expression of the great changes at the Winter Solstice, like the Yuletide Tree, the Jul Wreath and the candles. Therefore a good SS housewife should pride herself on keeping to the old recipes and shapes and rejecting all cheap and American factory produced goods.

The large cake, which is still served today with a candle in the middle, and the large flat cake are still to be found in every house today.

Gingerbread cakes and biscuits, which taste so nice made with honey and syrup and which fill the whole house with their delicious aroma, should be cut out in heart shapes, star shapes, or wheel shapes.



The Jul Plates

Two wooden Jul Plates are shown carved with wheat motifs; many different carvings including Runic can be found, although wheat motifs are amongst the most common; also shown are three wooden moulds -- one large and two small -- used to shape biscuits

Eventually every SS household should possess all the wooden cutters for the almond biscuits. The preferable shapes are:

1.The cockerel -- the announcer of day time

2.The boar -- boarmeat used to be eaten at Yuletide

3.The rider -- Wotan on his horse

4.The hunter -- Wotan

5.The spinner -- Lady Holle in fairytales; Frigga

6.The Tree Of Life

7.The human couple.

In addition hand formed biscuits should be made and formed in the shape of the Runic Letters. This is not at all difficult if the dough is rolled into a long thick spaghetti. Runic Letters like the Swastika, the 4 spoke, 6 spoke, or 8 spoke Sun Wheel, the Odal Rune in all different shapes, the pretzel, the Sun Spiral, and the horse shoe can then be formed easily. These cut out and hand formed almond biscuits should be used to decorate the Jul Wreath, they should hang on the Yuletide Tree, and they should be found on the Yuletide table of every SS family.

7. Yuletide Songs And Stories

Jul time is especially a time for children. Parents can't do enough to brighten up these dull days and long nights. Just think about it: Where do our deep rooted feelings for Yuletide come from?

Mostly they are memories from our childhood days. First impressions last longer and leave the deepest sense for these celebrations in our young folk. All later festivities are only meaningful if this initial understanding is awakened.

Because in Germany every generation has passed on the old traditions to their children, we now have the German Yuletide, which is envied by all other Nations.

We also have to ensure that these old traditions get handed on in a true and unchanged way, so that they will awaken in our children a strong feeling for their Homeland and their Folk, which will provide them with a sense of security in this modern and stressful world.

At Yuletide children should sing our old Yuletide songs. This requires the mothers to learn our old songs and teach them with all their hearts and souls. A joint evening at your local school will help all those parents who were not taught properly in their own childhood to get it right for their children.

Our best Yuletide songs are:

1.High Up In The Winds

2.O Yuletide Tree, How Green Are Your Branches

5. Sacred Night Filled With Stars.

The Yuletide season is like no other a time for telling stories. The nucleus of our fairytales is thousands of years old. If you are able to read between the lines the deeper meaning of the happenings at the Winter Solstice, you will not only make the children happy with these stories, but increase your knowledge of the deeper meaning of Yuletide and your racial inheritance.

It is customary now to tell one story every Jul Sunday which tells of the Solstice and the coming year.

1st Jul Sunday: Little Red Riding Hood -- The child with the red cap (Sun) goes into the dark wood to visit old mother (Earth Mother) and is swallowed up by a monster; the young hunter brings her freedom and with it the rebirth of the year.

2nd Jul Sunday: Snow White -- The princely child goes into the deep wood, reaches the kingdom of the Gnomes (Mother Earth) but is killed by the bad one (step mother); she sleeps on a mountain in a glass coffin (the ice winter) and is freed and brought home by a young hero.

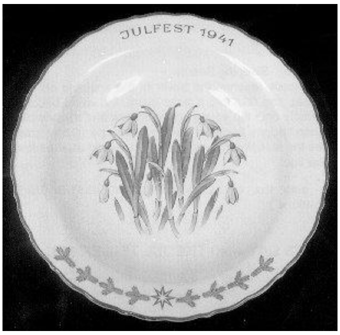
3rd Jul Sunday: Maiden Marleen -- The princess with the golden hair (Sun) is incarcerated in a tower (death of the Sun); the world becomes barren and empty; the prince tries to free her but is thwarted by the bad bride (the bad one), until the time is right and he recognises the right bride and brings her home.

4th Jul Sunday: Sleeping Beauty -- The princess reaches the tower of the spinning old woman (the bad one); she falls into a deep sleep; the world becomes barren and empty until the young prince comes and freely walks through the rose hedges because the time is ripe (Winter Solstice); he wakes the sleeping girl with a kiss, the world awakes and radiates in new light.
See also the old Saga of Sigurd and Brünnhilde in the Waberlohe -- Magic Fire story.

8. Wotan's Day And The Jul Plate

The old feast of Wotan is on Jul 16th. In olden days the God of our ancestors drove through the air, visited his people, was friendly to them, and left them little presents. He wanted to announce the start of the Winter Solstice season and the coming of the New Year.

The christian church couldn't suppress these yearly visits of this white bearded, one eyed leader of the good Spirits. So they put one of its assumed saints, St. Nikolaus, in his place. But in many areas of Germany the Schimmelreiter -- Rider On A White Horse, also known as Hruodprecht -- Ruprecht -- The One Shining With Glory = Wotan, or simply Father Yuletide remained. SS Families should gather together and make the visit of Father Yuletide a memorable event for the children. They will thank them for it in years to come. But where a visit cannot be arranged, all members of the family should put their Jul Plates on the window sill. They will find them in the morning filled with apples, nuts, and hand formed biscuits, the first messengers of the coming feast.



Every member of a family should have his or her own Jul Plate. When a child is born, it should be presented with this Plate at the Ceremony Of Name Giving. It should be an old pewter plate, wooden plate, or a ceramic plate decorated with the Tree Of Life and lettering. As this Plate is used throughout the whole life, it should be beautiful, but not too large. It is used on birthdays to put the candles on it, on Wotan's Day, Yuletide Day, and New Year's Day for presents, on Easter Sunday for the Easter Eggs, on the Harvest Festival for apples, during the Wedding Ceremony for bread and salt, and during the Funeral Service the Light Of Life should extinguish whilst on it.

Produced by the SS porcelain firm of Porzellan-Allach GmbH for Yuletide, 1941, and available for public purchase; the Plate has a green border with symbolic Tree Of Life motifs on the lower rim; the centre of the Plate is decorated with snowdrops

9. The Yuletide Tree

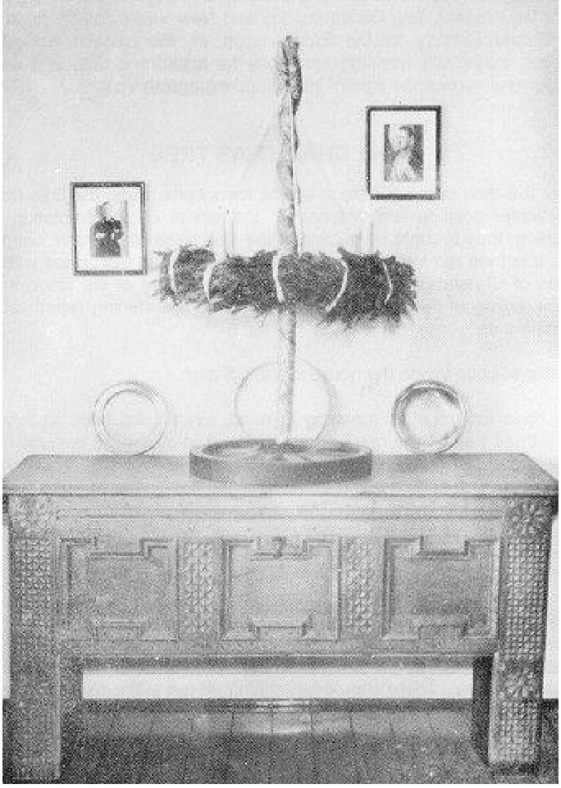
After the men of the SS have stood on the mountains around the fires during the Winter Solstice and listened to the words of contemplation and warning, they bring home one of the little trees which have seen the fire. It is put into the hub of the Jul Wheel and decorated with the Lights of Yuletide. Therefore the evergreen Tree Of Life stood in the living room, telling of the dark winter's death and the shining rebirth of the coming time.

10. Winter Solstice Inside The House Of The SS Man

We have to keep the meaning of the Yuletide Tree in mind, even if we have to buy it at the market in a town. It should be a beautiful slim tree, the wide branches of which should spread solemnity and festivity in the room. It should stand in the Jul and SS corner of the house. It should be decorated with the greatest care. Do not start the preparations at the last possible minute and rush out to buy the rubbish the nearest shop has to offer.

What meaning is there in angel hair, glass decorations, tinsel and other such nonsense on the Yuletide Tree of the SS family?

The Jul Wheel, which supported the Jul Wreath, now holds the Yuletide Tree. There should be nothing on top of the Tree, and the top crown of branches stays free. The best decorations are the lit candles. In addition lots of red apples should be hung on the tree with thin wires. The apple is a symbol of the forthcoming life, red is the colour of the Sun. Other symbols with the same meaning are golden and silver painted nuts. And of course the home baked shaped biscuits and almond biscuits with their different meanings must be hung on the tree, together with a marzipan pig, symbolizing the Jul Boar. During the long Jul evenings the father should cut out the wooden shapes of the Jul Wheel and the Swastika in all their different forms. They complete the decorations of the Tree. The main impression should always come from the Tree itself and not from the decorations.



The SS Tree

The typical SS Yuletide Tree sits in the centre of the family chest; directly behind is a Wedding Plate and on either side is a Jul Plate

11. The Yuletide Celebration

We celebrate Yuletide in the evening, not in the morning. Yuletide is the feast of the newborn light and the renewing life. Therefore it is the feast of the commemoration of the birth of the child, of thanks to the mother, of good wishes for the growth of the whole Folk. The reason for our giving presents at Yuletide is to show respect to other members of our Folk for the part they play in its continued existence.

In Germany Yuletide is therefore a feast for the closer and wider family, which tends to exclude outsiders but for which a long lost son or one living far away is always welcome to return.

The presents, which are only valuable if the giver has himself worked on them, are secretly put under the Tree by the father. When everything is ready the family gathers in the adjoining room for the evening meal. The table should be festive and laid with care. This is the start of the Yuletide celebration.

The meal is substantial and the main course should consist of carp, goose, boar, or hare. These animals have traditionally been eaten at the Yuletide meal and should never be replaced by other food.

The meal should begin with a short speech by the father and end with a reference to the coming delights.

Not only the presents but the whole celebration should be full of surprises for all the members of the family. The father lights the candle in the Jul Earthenware Candlestick, from which the tree candles get their light. On the Tree should be 13 (12 months plus the 13th renewing) or 27 (3 lunar weeks each with 9 days) candles. He leaves three candles, which are close together, unlit. He now calls the wife, the children, and any other family members into the room using a little bell. As they admire the Tree the father lights the last three candles and says:

This light should burn for our ancestors who are with us tonight. This light should burn for my dead comrades from the War, and this light should burn for our millions of German brothers all over the world, who all celebrate Yuletide with us tonight.

After this all should sing the song O Yuletide Tree, How Green Are Your Branches, without which the Yuletide Celebration is unthinkable, and open their presents. The evening should be quiet and sincere. At the appointed time the whole family will listen to the Yuletide address of the Deputy of our Leader and will feel through it a bond reaching out from the close family to encompass the whole Folk of German brothers. During the evening the family photographs should be shown, old family stories told, and thoughts about the success of research into the family history exchanged.

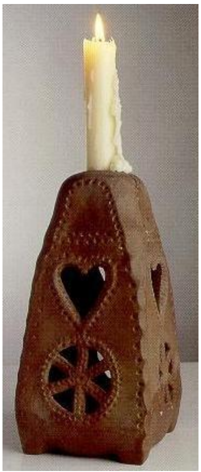
12. New Year's Eve And The Earthenware Candlestick

Yuletide Eve is followed by the Twelve Sacred Days. Those days were important feast days for our ancestors and nobody worked during this time. Wotan and his Army Of The Dead were said to ride through the air, and Frigga, or Lady Holle, leads the Army Of The Unborn above the heads of the Folk.

We should light the candles on the Tree as often as possible during these days. During the night of New Years Eve the celebrations reach another pinnacle. The happenings of Yuletide are repeated, and again we say goodbye to the old and look hopefully to the future.

The last evening of the year is a very jolly time. The children have bought small fireworks and have their own fun. Mother fetches the spoon for the casting of the lead. This spoon should only ever be used for this purpose. The lead is melted on the spoon and cast into a bowl of cold water. The resulting figures and shapes foretell the future. Greeting cards are sent to distant relatives, the punch fills the house with its aroma, and the evening meal should be as grand as the one at Yuletide.

At midnight, when the candles on the Yuletide Tree are burnt down, the SS Man will put the Jul Earthenware Candlestick on the table. This Candlestick with its year candle has been lit at every family celebration during the last year. Therefore its candle has burned down. It should therefore receive a new light tonight. Just as our ancestors never let the sacred hearth



cooking fire extinguish, so our SS Jul Earthenware Candlestick must always have a light. So the candlestick becomes a symbol of the never dying sunlight. Everyone becomes very thoughtful when finally the old year candle burns down and the new one is put in its place.

The Julleuchter -- Jul Earthenware Candlestick

Presented by Reich Leader Of The SS Himmler, the Jul Earthenware Candlestick is the essential symbol used by the SS family throughout the year to mark celebrations and commemorations

World famous Jul Earthenware Candlesticks being produced at the Allach factory

SS personnel receiving the Jul Earthenware Candlestick and Citation This is the wish of the Reich Leader Of The SS to his SS Men:

Jul Earthenware Candlestick Citation

This is the wish of the Reich Leader Of The SS to his SS Men:

The Reich Leader Of The SS Berlin, Julfest, 1943

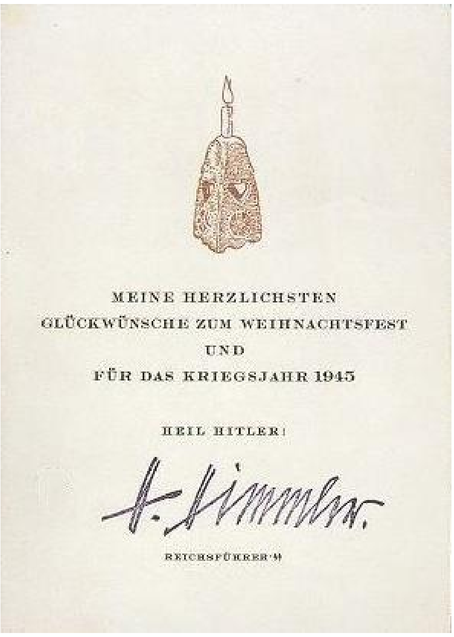
“I give you this Jul Earthenware Candlestick. It is fashioned in the traditional style of our Folk.

Its light shall burn during the New Year's Night, which for us falls on the night of the 31st of December to the 1st of January.

The small candle shall burn as a symbol of the ending

year during its last hours. The large candle shall light

up at the first moment of the New Year.



MEINE HERZLICHSTEN
GLÜCKWÜNSCHE ZUM WEIHNACHTSFEST
UND
FÜR DAS KRIEGSJAHR 1945

HEIL HITLER!

H. Himmler

REICHSFÜHRER-ᛋᛋ

A Yuletide Card printed for Yuletide, 1945, on behalf on Reich Leader Of The SS Himmler; note the Jul Earthenware Candlestick used to decorate this simple card, which reads: MY HEARTFELT BEST WISHES FOR YULETIDE AND FOR THE WAR YEAR 1945, HEIL HITLER!

13. The Easter Celebration

The name Ostern -- Easter is of Germanic origin. It indicates that the Sun rises exactly in the Ost -- East. With the arrival of the Easter time the fight between Winter and Summer is decided in favour of the coming Summer, because when Easter arrives, the Equinox is already past.

Easter is a moveable feast, as it is not only determined by the Sun but also by the Moon. Easter Sunday is the first Sunday after the full Moon which follows the Spring Equinox.

The christian church has chosen this ancient Germanic feast of reawakening and resurrection for their celebration of the resurrection of christ. Easter is the feast of the victorious spring during which the law of eternal life of Nature is visible in the thousands of buds and growing seeds around us. These days of Easter are celebrated by the Germanic man through the gathering around the Easter Fire, the Tree Of Life in the house, willow catkins, Easter Eggs, and the festive meal. Because he sees God's revelation in the laws of Nature, all these symbols are signs of his closeness to God.

Easter is a festive time, which lasts for many days. Today we normally start the festivities on Green Sunday (Palm Sunday) with Easter Sunday being the greatest feast day. If this celebration is to have meaning for us we have to spend as much time as possible with the family and start the preparations early enough.

14. The Easter Tree

On Green Sunday (Palm Sunday) the children go into the woods and cut flexible brushwood from weeping willow trees, birch trees, and hazel trees, which will be bound into a Wreath.

This Wreath should be hung on the branch in the Jul Wheel positioned in the SS corner. On Maundy Thursday the Wreath is decorated with willow and hazel catkins, and on Easter Sunday the Easter Eggs are added.

15. The Easter Eggs

Everyone knows that the Easter Bunny lays the Easter Eggs. To honour this the Bunny appears on the table in the shape of almond biscuits, and in the Easter Nest shaped in chocolate. The Easter Nest of every member of the family is his or her Jul Plate which is padded with moss or cotton wool and hidden in the house or garden the night before Easter Sunday. The main content of the nest are the Easter Eggs. They should not be replaced by sweets but should be real, living eggs. The egg encloses most clearly the force of the new awakening life. That is why everyone eats eggs on this, the feast of resurrection.

To show that these eggs have a special meaning, they are coloured and painted. There are many ways to achieve this colouring. Often the eggs are coloured brown by boiling onion skins and letting the eggs soak in this brew. If you buy coloured food dyes you can make red, yellow, blue, or green shells.

With a solution of 10 % hydrochloric acid the coloured eggs can now be inscribed with mottos, Runic Letters, borders, and drawings. The verses on the eggs should be directed towards the finder of the egg, and should make them laugh, the louder the better. The children can help with the painting of the eggs, but should not do the engraving because of the obvious danger of drops of acid stinging their eyes.

Besides the eggs which will be hidden, the ones which have been used for the Easter baking should be decorated. These shells will be hollow and the finished eggs can be hung singly or in chains on the Easter Wreath.

The coloured egg shell halves of the eaten eggs will be stuck upside down on the ends of the catkins on the wreath. The chocolate bunnies will decorate the base of the Jul Wheel until they are eaten.

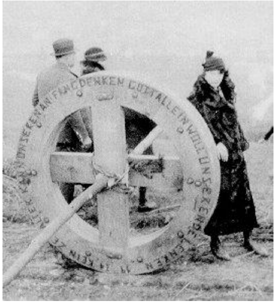
16. The Easter Walk

It has become a good custom that the whole family will go for a walk on the first day of Easter. Even bad weather can't stop the morning walk on Easter Sunday. The father must not forget that he will take on the role of the Easter Bunny so that the children can find the woods full of Easter Eggs and (imaginary) Bunnies. In this way every year the children are awakened from the effects of winter hibernation through this special experience. Father should make sure of the laughter and the happiness of the children by telling them the old fairytales of the blind, the lame, and the naked who saw a hare, how far the hare runs into the woods, how the Sun jumps three times at Easter when he hears laughter, and whatever he knows about Münchhausen, Eulenspiegel, and the daring Bomberg, all of whom have made people laugh with their nonsense. A sip of water from the little stream in the wood should taste especially good on Easter Sunday. And on returning home lunch should consist of soup made from sorrel, fresh vegetables, and scrambled eggs.

17. The Easter Fires

The Easter Fires which are being lit in all our Folk Community are fires of joy about the victorious rising of spring. Therefore they already point towards the fires during Midsummer Night. If the SS Man cannot take part in one of the celebrations around the fires of his Homeland, he should light the Jul Earthenware Candlestick underneath the Easter Tree in the SS corner of his house and contemplate the meaning of these fires for his ancestors and the meaning of Easter for him and his family.

”Spring is coming to greet us, the south wind blows mild, All the meadows bloom with red and blue flowers. Outside, the brown heathland weaves a lovely dress for herself And invites everyone to the May dance. Forest birds sing the songs you wish for, So come to the happy dance, the journey is worth it. Under the green lime trees the white dresses shine, All the sorrows of winter are over for us children.” -- Old German Folksong.

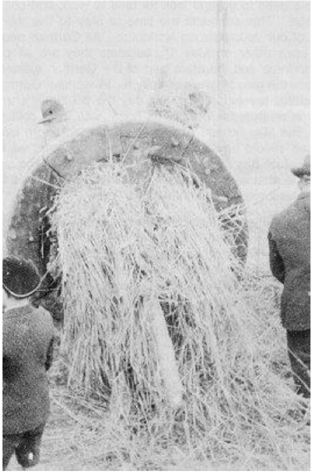


DENKEN GOTT ALLEIN WOLL UNSER ENDE LENKEN

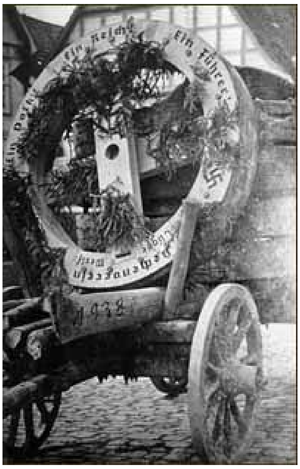
An Osterfeuerräder -- Easter Fire Wheel made by the village of Lügde outside Bad Pyrmont, carved with a proverb: KEIN ZEIT ALTER, KANN UNSEREN ANFANG DENKEN GOTT ALLEIN WOLL UNSER ENDE LENKEN 1934 -- Nobody can predict from where we will start; God alone will guide us to our destiny, 1934

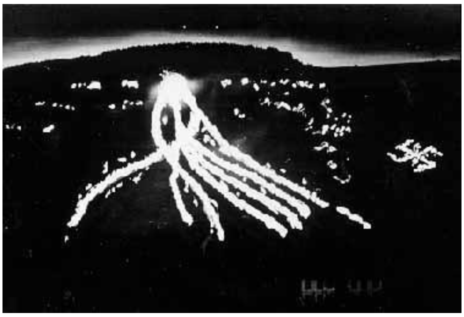
The tradition of the Easter Fire Wheel has lived on through the centuries. A large wooden wheel is brought to the top of a mountain or cliff, it is stuffed with straw which is set alight, and it is then rolled down the mountain or cliff emphasising the joy about the rising of spring. Everyone from the village takes part in this celebration.

The Easter Fire Wheel is taken through the village and then on to the top of the cliff or mountain; an element of sacred ceremony prevails throughout the whole proceedings



The Easter Fire Wheel is stuffed with straw, afterwards the straw is set alight and the wheel is rolled down the cliff or mountain





Ein Volk, ein Reich, ein Führer -- One Folk, one Reich, one Leader, 1938

In 1934 torchbearers were organised to form a huge blazing Swastika on the slopes of the Osterberg while the wheels ran down the hill

18. The Time Of May

In olden times May was the preferred month for wedding feasts. The young people used to go and look for land to work and cultivate after their marriage. This connects the time of May to this day, with the celebration of our young strong workforce. All German people feel a bond with each other on May 1st, because they are all part of the German workforce and therefore part of the German existence. May 1st was made the great festival of unity for all working Germans by the National Socialist Revolution. On this day the SS family should spend as much time as possible outside its home with work colleagues and comrades. But May flowers and greenery should adorn every house, and everyone should be aware that May 1st is connected to another feast in May which has the Greek name of Pentecost. The significance of Pentecost is that, whereas May 1st is celebrated outside the house, Pentecost is celebrated within the family.

The hub of the Jul Wheel supports a small green birch tree, decorated with colourful ribbons: the Tree Of Life in May. Every girl should be dressed in white as if she herself was the Queen Of May, who is the central figure of the May Dance. In the evening a cool drink refreshes all the people who have wholeheartedly taken part in the largest celebration of the German Folk Community during this, the old marriage month.

19. The Summer Solstice

The Sun has reached its longest curve over the sky. On this day his light is stronger and longer lasting than on any other day. In the far North it stays light for 24 hours. After its birth at Yuletide the light has reached its height of growth. The middle of the year is for us symbolic for the middle of our life, symbol for our strong virile actions, the unity in the home, and the existence of our Folk.

Together with those organization which take an active part in the building of the German Reich, the SS marches to the nightly fires on the hills and mountains. The play of the Sun is a sign of the eternal cycle of life, the fire is the sacred gloom of the never extinguishing strength of the Sun, and the speeches will give direction and appeal for the fights to come.

Inside the SS home the children have collected pine brushwood or the red blooms of the sorrel. They are bound into a wreath and fastened upright onto the Jul Tree. When the fires have died down, the father will come home, light the Jul Earthenware Candlestick, the candles on the Wreath, wake the children, and tell them of the celebrations and the speeches. This awakens in the children the desire to be part of the celebrations of the secrets of the Summer Solstice.

20. The Harvest Festival

During autumn the days become shorter and the nights longer, and the year nears its end. The Earth lets the plants grow, the Sun has ripened the fruits, and now the barns and cellars are filled with the gifts of the Earth. The harsh winter time may come now. The Folk look thankfully to their God who lets everything grow, and honour him through the Harvest Festival.

Many Germans come to the Bückeburg, where The Leader holds his address of thanks. Inside the home of the SS Man everything will be prepared for the celebration. Especially in the towns the connection to the harvest on the farms should be stressed. The children will go across the fields and collect straw for the harvest crown. This straw should really be collected, not bought, to deepen the understanding of the harvest work. At home this straw will be bound into a Harvest Wreath or Crown and hung from the Tree Of Life in the middle of the Jul Wheel. It will be decorated with red apples and other fruits, and underneath will be placed the Jul Plate holding bread and salt. This provides a good setting in which to listen to The Leader's words.

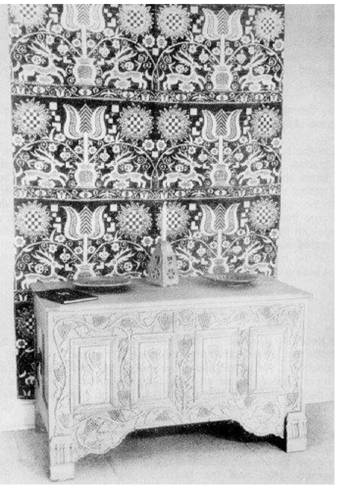
21. The Death Rites

Nebelung (November) is the Month Of The Dead. The year is dying, with the last leaves falling from the trees. This time is very sad and melancholic. We understand anew, that as the resurrection at Easter is part of the yearly cycle, so is the dying in autumn. Life contains birth and death. Because life is sacred for us, so birth and death are untouchable.

Historically the days of remembrance fall into this month of Neblung. The 11th of November, 1914, was the day of Langemarck, the 11th of November, 1918, was the death bringing day of the armistice, and on the 9th of November, 1923, was the march to the Feldherrnhalle. Every November The Leader, and with him the whole Nation, returns to the Feldherrnhalle to commemorate our dead martyrs.

Everyone should visit the graves of his dearly departed during this month and take wreaths of flowers and lights of life. The SS Man, who feels especially close to the departed, will light his Jul Earthenware Candlestick in honour of his fallen comrades and the dead of his family on these long dusky evenings. If more members of the family are gathered a toast should be drunk in honour of the dead. The Wreath which is destined for the graveyard should first hang on the Jul Wheel for a day or so to deepen the meaning and to let it carry all the special greetings of the family to the family's ancestors. During this time the pictures of the ancestors should be displayed in the SS corner, and the general talk should be about their good lives and brave deaths.

22.The Jul And SS Corner



The typical SS Corner showing the family chest which is filled with cherished family and SS mementos; upon the chest in the centre is the Jul Earthenware Candlestick with two Jul Plates, and to one end the Family Book; behind the chest is a wall drape with beautiful traditional motifs; the chest is made to the requests of the family, and can be encountered with carved Runic Symbols

The home of an SS Man should be recognizable through its SS corner which is set aside for special celebrations of his family. In this corner all those things should be kept which remind us of our higher duties. From this Jul corner and SS corner a happy and strong glow should envelope the whole house and all the people living in it. In this corner all those things should be kept which strengthen the voice of our blood and the duties to land and Folk, everything that demonstrates our beliefs.

The corner should be dominated by the family chest, holding any family heirlooms and the different decorations which are used during the year. A small table may be used at first, but gradually every family should have its own chest.

The Jul Earthenware Candlestick stands on the chest all year round, surrounded by the Jul Plates, one for each member of the family, which are being used for all the yearly celebrations as well as for birthdays, weddings, and the day of death. At times the Jul Plates are replaced by the Jul Wheel, which is used for holding the Tree Of Life, Advent Wreath, Easter Wreath, May Wreath, Solstice Wreath, and Harvest Wreath. The wall behind the chest should be hung with the picture of The Leader and the Reich Leader Of The SS, family pictures and ancestor's names, memorabilia of war times. The large SS Runes the handsome Swastika must be there, too.

The Jul corner and SS corner is the yardstick of how much the SS Man and his wife take part in the customs of the SS.

23.The Family Book

Every SS Man has to be strictly reminded here of his duty, of which his sons and daughters will remind him in the future. He has to ask his still living parents and grandparents to write down all their childhood memories immediately and all other relevant memories which should be handed on to future generations. The names and dates on the ancestry plaque will be meaningless to future generations if they are not accompanied by as many stories as possible about the life, the difficulties, the celebrations, and the environment in which they lived. This knowledge of their blood line will protect our future generations against the advances of the newly rich and the social climbers.

The grandparents, who often have a very good memory for childhood events, are obliged to record their knowledge and experiences for their great grandchildren. The SS Man should simply walk up to them, put a notebook in front of them, and say: Now write down how it used to be. Their reluctance normally fades fast and the old people will generally enjoy writing.

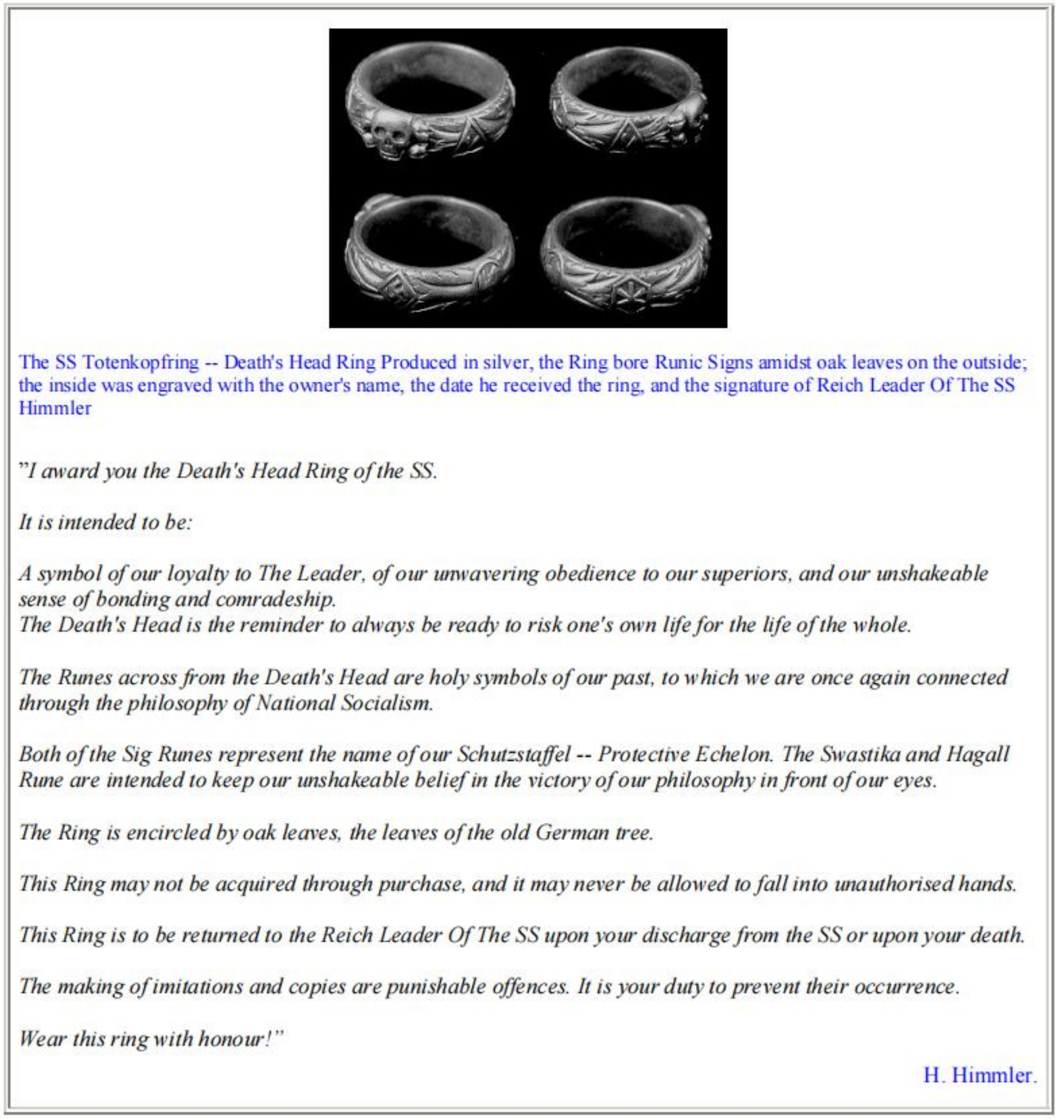
When the grandparents have finished, it is the turn of the parents of the SS Man. He himself should also start to write down everything, but especially his experiences of the War, and the comradeship and the heroism of his fellow SS Men.

These stories should be read to the family on Yuletide Eve. In this way the essential family spirit is being preserved and strengthened.

24.Our Runic Letters

For 5,000 years the Nordic Folk have been using Runic Letters to symbolically express a wish or a sacred thought. One of the oldest symbols is the Swastika, which is the sign of the sacred cycle of the Sun and which therefore may be looked upon as the symbol for the ideology of the Nordic Race. Today it is the symbol of our Third Reich.

The SS Officer Corps wear the Sig Rune, Gibor Rune, Tyr Rune, Fa Rune, and Hagall Rune on their Totenkopf - Death's Head Rings. The Man Rune and Yr Rune are used as signs for birth and death on announcements, obituaries, and on headstones. The Ing Rune and Odal Rune are signs for the blood (weddings) and the ground (sign on family estates and farms).



The SS Totenkopfring -- Death's Head Ring Produced in silver, the Ring bore Runic Signs amidst oak leaves on the outside; the inside was engraved with the owner's name, the date he received the ring, and the signature of Reich Leader Of The SS Himmler

"I award you the Death's Head Ring of the SS.

It is intended to be:

A symbol of our loyalty to The Leader, of our unwavering obedience to our superiors, and our unshakeable sense of bonding and comradeship.
The Death's Head is the reminder to always be ready to risk one's own life for the life of the whole.

The Runes across from the Death's Head are holy symbols of our past, to which we are once again connected through the philosophy of National Socialism.

Both of the Sig Runes represent the name of our Schutzstaffel -- Protective Echelon. The Swastika and Hagall Rune are intended to keep our unshakeable belief in the victory of our philosophy in front of our eyes.

The Ring is encircled by oak leaves, the leaves of the old German tree.

This Ring may not be acquired through purchase, and it may never be allowed to fall into unauthorised hands.

This Ring is to be returned to the Reich Leader Of The SS upon your discharge from the SS or upon your death.

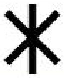
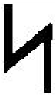
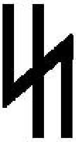
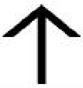
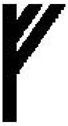
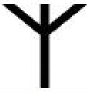
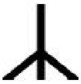
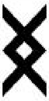
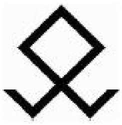
The making of imitations and copies are punishable offences. It is your duty to prevent their occurrence.

Wear this ring with honour!"

H. Himmler.

This is the Death's Head Ring Citation. The Ring is a symbol of the new SS religion. Upon the death of the wearer the ring is kept at Himmler's Wewelsburg Castle.

All these Runic Letters should be liberally used for the Yuletide baking and for the decoration of Easter Eggs and presents:

	Hagall Rune: means The All Surrounding. Hagal (Germanic) literally means I destroy. Through the destruction of the enemy overall peace is achieved.
	Sig Rune: means victorious Sun and promises the winning strength. The two Sig Runes on the flag of the SS express the old saying of Sig und Sal, which is the redemption which lies in the victory of the Sun.
	Gibor Rune: is made up from the Sig Rune and the Is (ice) Rune, and is therefore a combined Rune. The Is Rune is the North-South line of the year and symbolises the life, or, in human terms, the personality. The Gibor Rune therefore stands for the winning strength of the personality.
	Tyr Rune: symbolises the Germanic God Of War, Tyr (= Ziu = Zeus), and its meaning is self sacrifice for the sake of one's honour.
	Fa Rune or Fe Rune: Fe is to be found in the Germanic word Feod = farm animals. It symbolises all movable farming goods, livestock, riches. The Fa Rune and Tyr Rune together mean self sacrifice until death, despite material, worldly goods.
	Man Rune: Its lifted arms show the birth of a living creature.
	Yr Rune: Its arms pointing downwards indicate the death of a creature. The Man Rune and Yr Rune are taken from the spokes of the Year Wheel.
	Ing Rune: Ing means to be born, to stem from, and has its use in today's German language as a suffix to hundreds of words. The Rune shows two life carriers linked up and is therefore used at weddings.
	Odal Rune: Odal or Alod is the Germanic word for inheritance and kinship. This is also its meaning. It stands for everything that we connect with the Homeland, the family estate, the family farm, the soil, and so on.

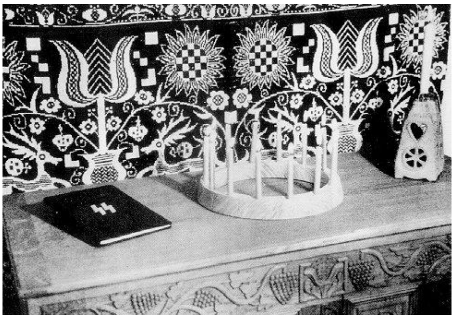
25. The Birthday Celebration

Although it does not rate amongst the great feast days of the year, it deserves a mention here as it is a yearly celebration for every member of the family.

This feast day should be thoughtfully organized by all members of the family.

The Jul Plate of the birthday child, decorated with candles, should stand on the family chest, surrounded by small presents, the cake and flowers of the season. If a child's birthday is being celebrated, there should be a small amount of earth in the Jul Plate, and the Jul Earthenware Candlestick should be surrounded by as many small candles as the age of the child demands. The candles could also be arranged on the outer ring of the Jul Wreath.

Alternatively you could buy a beautiful wooden ring, decorated with Runic Letters.



The Birthday Ring

The Birthday Ring -- Geburtstagsring -- completed with 14 candles; notice the carved Runic Symbols on the wooden circle; a ceramic candle ring is also available from the Porzellan-Allach GmbH; on either side of the Birthday Ring are the Jul Earthenware Candlestick and the Family Book.

The Birthday Ring can accommodate 14 candles. Every year one additional candle is lit, until the child at the age of 14 years joins the Hitler Youth or the League Of German Girls and shape their own life.

A general rule about the giving of presents is that the value of the present is not linked to its commercial value, but to the care and attention with which it was chosen, and the bond it therefore creates between the giver and the receiver.

When giving presents to children, guard against spoiling them.

26. The Structuring Of Family Celebrations

These are celebrations which are held within the framework of the family. They are:

1.The Naming Of The Child Ceremony

2.The enrolment of the child into the Young Folk or the Young Maidens

3.The entering of the child into the Hitler Youth or the League Of German Girls

4.The Wedding Ceremony and the Acceptance Of The woman Into The SS Kinship Ceremony The Funeral Of Family Members Ceremony.

Even to this day it seems impossible for many people to imagine these celebrations without the church and its servants. Especially the woman folk were held captive by the trappings of wedding veil and incense, organ music and dark churches, and thought they could not do without such rituals.

The Party and its organizations are trying to advocate the thought of celebrating these festive occasions in accordance with our ideologies. But repeatedly it was observed that the ceremonies of the church were copied, with Officials doing the important actions, and that the celebrations were used for propaganda purposes outside the family.

It has to be repeated: our celebrations have to reflect our ideology: they must be simple, clear, and to the point. Only then can we fully understand and appreciate them, and only then will they give us inner strength. The Nordic man very definitely rejects any mystical atmosphere which is created by light effects, nice smells, and rousing speeches. We know that our feelings are deeply moved when we have a clear and true understanding of the greater connections of our fate. We are happiest when we receive new vigour and willpower from such an hour of celebration.

Our celebrations should be carried along by the comradeship, the participation, and the sense of belonging of all concerned. In this it already differs from the business like church celebration. The speaker should change at every occasion. He should not always be the unit Leader or Senior Leader. A close friend or comrade is often much better equipped to do the honors.

Invitations should only go to the actual participants. Any theatrical widening of this circle is being strongly condemned.

The following guidelines show an approved way of celebrating as true SS Men and women should. But every family should find the form which finally is best suited to its circumstances within these guidelines.

27. The Naming Of A Child

The giving of the name is a family celebration, with only the closest family members present. Besides the parents there are only the closest relatives and some SS members which are close to the father.

The father will give the name and an SS member will accept the child into the SS community.

The giving of the name should happen in the family's home. The rooms should be decorated with greenery and flowers. The family will sit in a semicircle, the parents in the middle, the mother holding the child.

The one who gives the name speaks first. The father can ask another member of the family to do this for him. The speech should be short and simple, thanking the mother and connecting the name to the child. Therefore the right choice of the name is of the greatest importance.

Please do read the book of names by B. V. Selchow, which is a collection of good old German names, gives their meaning, and has a section on foreign names and their country of origin, to forewarn against their use.

The SS member will now receive the child into the SS community. He too will speak simply as a friend of the father. Thoughts he might speak on are:

1.The rising Germany in which this child will grow up

2.The love of The Leader for all children

3.The reverence The Leader feels for the mothers

4.The deed of the woman for the increase of the Folk

5.The duties of SS members within the wider SS family.

He than gives a small gift to the mother. This could be an Ancestry Book or a piece of jewellery such as a brooch. In some areas of Germany (Schleswig-Holstein, Köln) every SS Company owns some cradles, which are brought to the house of the newly born. Very needy families get a free layette, and every baby's name is engraved on the cradle.

The celebration is brought to a happy end with either a festive meal or a nice chat around the coffee table. Some light music may be played.

The birth of the child and the giving of the name is remembered on every birthday. The child should be given its own Jul Plate during the day of the name giving, which is used on every birthday and for every great celebration throughout the years.

28. The Enrolling Into The Young Folk Or Young Maidens, And The Entering Into The Hitler Youth Or League Of German Girls

The Life Turning Point

Youth celebrating their turning 14 years of age and their consequent induction into the youth organizations of Germany.

At the age of 10 years, and again at the age of 14 years, the young German takes important steps for their future. They make their first promise at 10, and swear their first oath of obedience to The Leader at 14. They also become members of the appropriate political organizations. There they will be educated within the circle of their comrades, which will enable them to swear their final oath to The Leader. These two important days in the life of the young boys and girls will become annual celebrations for their National Socialist families.

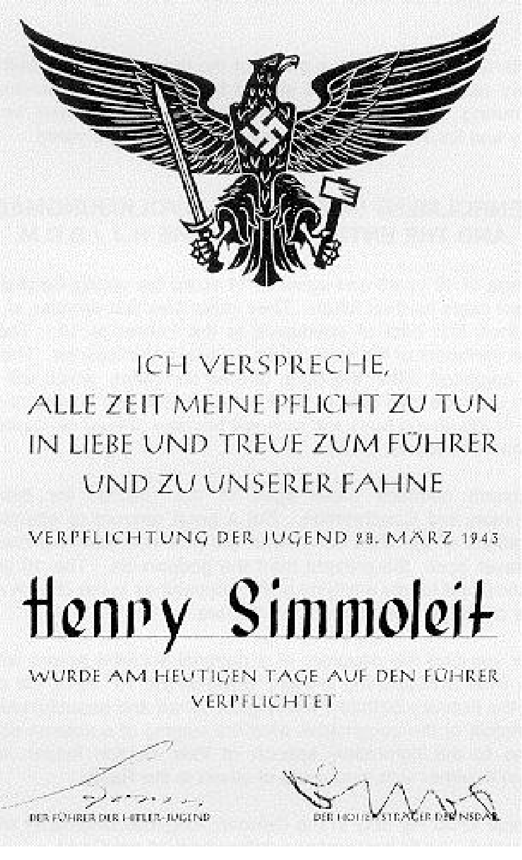
The church chooses these ages of the children for their first communion and confirmation. But a great amount of attention and expectations of the child centers on the new suit, the new dress, the new prayer book, the present from the godparents. The 10 year old will understand hardly anything of the happenings in the church, and the 14 year old will understand not much more.

But the son and the daughter of a National Socialist parent will know exactly what is happening to them, when on the 19th of April, the evening before The Leader's birthday, wearing the smart and beautiful uniform of the Young Folk or the Young Maidens, after the singing of a solemn song and listening to the comradely speech of their Section Leader, they all proclaim together with thousands of others in the Reich:

”I promise to do my duty in the German Young Folk / Young Maidens with love and loyalty to The Leader and to our flag, so help me God."

When the boy proclaims this, he sees a new world light up to which he now belongs, a world of Army drums, trumpets, marching comrades, flags, and Leaders.

The Oath Of Allegiance To The Leader



ICH VERSPRECHE,
ALLE ZEIT MEINE PFLICHT ZU TUN
IN LIEBE UND TREUE ZUM FÜHRER
UND ZU UNSERER FAHNE

VERPFLICHTUNG DER JUGEND 28. MÄRZ 1943

Henry Simmoleit

WURDE AM HEUTIGEN TAGE AUF DEN FÜHRER
VERPFLICHTET

DER FÜHRER DER HITLER-JUGEND

DER HOHEITSTRÄGER DER NSDAP

This Oath was taken by Henry Simmoleit when he joined the Hitler Youth at 14 years of age. The Citation is dated 28th March, 1943. Many Oaths were taken at the time of Adolf Hitler's birthday, 19/20th of April

The parents stand by and are happy that they were able to give to The Leader the best birthday present they could possibly give him, and so thank him for all he has done.

At home the child will be the centre of the family. It will receive a small present, perhaps a picture of The Leader, a book, or the neatly written promise it just took. The father should say a few words to remind the child of the importance of this day. The child will surely remember these words throughout their life, and so they will provide a sense of direction for the future.

The family meal should be festive, with flowers brightening up the table and with the child's favourite foods.

At the age of 14 the boys step up from the Young Folk into the Hitler Youth, and the girls from the Young Maidens into the League Of German Girls.

The solemn ceremony takes place on April 20th. The words of the Oath taken are:

”I vow to serve The Leader Adolf Hitler true and selflessly in the Hitler Youth / League Of German Girls. I vow to always work for the unity and comradeship of the German youth.
I vow obedience to the Reich Youth Leader and all the Leaders of the Hitler Youth / League Of German Girls. I vow to always be worthy of our sacred flag,
so help me God.”

This solemn promise should be echoed in the way that this day is celebrated by the whole family of the 14 year old.

29. The Wedding And The Acceptance Of The Woman Into The SS Community

The wedding will take place in front of the Registrar. Until the start of the Second Reich only the church wedding was valid. Since 1875 the law demands every marriage to be acknowledged by the State. Even so many people see the church ceremony as the more important one. This view was encouraged by Officials, who often performed the civil ceremony in cold, dark, and drab rooms, making it a mere formality.

The Third Reich has a different view of the marriage. It perceives it as the nucleus of the State. In contrast to the former State and the church, persons who want to marry are being advised and tested for suitability to marry and genetic health. The State cares for the family, tries to remove financial obstacles as far as possible, and increasingly stresses the importance of the family.

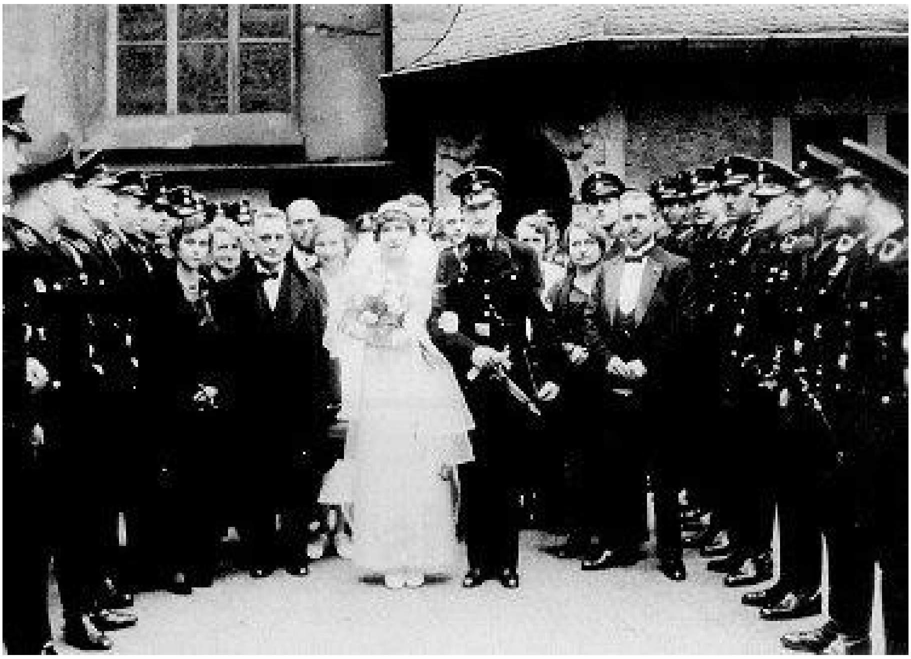
All this should now be noticeable at a wedding in the Registry Office. There are already some local authorities which have a lovely room for the ceremony. In time Officials in smart uniforms will perform the ceremonies according to the edicts of the Reich Leader Of The SS.

Meanwhile the wedding of an SS Man may be officiated by any high ranking SS Official. The exchanging of the Rings should follow the marriage vows.

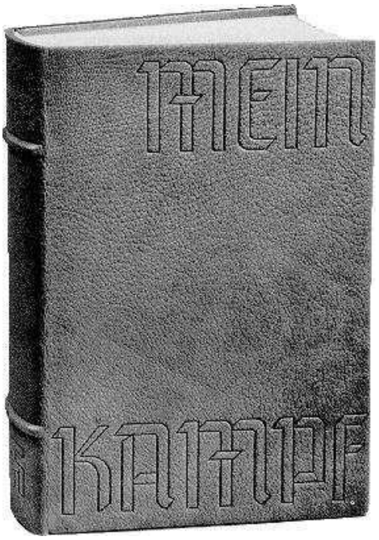
The couple are joined as man and wife during the Registry Ceremony. The so called SS celebration of the blessing of the marriage smacks too much of imitating the meaningless church rituals and has to be avoided.

During the wedding feast the woman should now be accepted into the SS. The meal should be arranged in the home of the newly wed couple if at all possible. The tables should be adorned with greenery and flowers, with special attention being paid to the places of the bride and groom.

A special friend from the ranks of the SS should sit opposite the couple. Just before the meal or during its earlier part he talks to the couple about the value and regard the State and the SS have for the family and the importance of the preservation of the Folk. He should talk about the SS motto My Honour Is Loyalty, which now becomes also the motto for the woman. He should point out that as long as the couple keeps to the SS laws and do their duty, the SS will protect them.



This SS Non-commissioned Officer holds a Marriage Edition of My Struggle given to the young couple during the Wedding Ceremony. The SS Dagger was also carried during the Ceremony



My Struggle, A handsome Marriage Edition

In 1933 50 National Socialist couples were married in a beautiful mass service at the Church Of Lazarus in Berlin

He then accepts the woman into the ranks of the SS and hands the couple a small gift. This could be a book or a picture. He also gives them a wooden plate holding some bread and salt, and two earthenware mugs. These gifts shall remind them to keep to a simple and clean life style. The words of the speaker should end with a Sieg Heil! for The Leader and the newly weds.

The closer the friendship between the speaker and the couple, the more meaningful his speech will be. He witnessed the growing of the relationship, the growing of the love between bride and groom, the occasional disagreements which were resolved quickly in true SS fashion, and he helped the couple to grow closer.
The remaining feast should be happy and if possible should end with dancing.

The bride's dress should be festive, but veil and bridal wreath are oriental traditions and should therefore be avoided.

Different groups of the SS community can help with the cooking of the food, providing of music, decorating of rooms, and so on. The groups range from the Hitler Youth to the SS Band and the Women's Group.

The SS Dagger

The blade bears the SS Motto Meine Ehre heißt Treue -- My Honour Is Loyalty. If an SS Man dies, his Dagger is swapped with the Dagger of a close comrade or relative, symbolising the continuation of the SS through struggle and duty

Meine Ehre heißt Treue

30. The Funeral Rites

This most solemn of our celebrations has to be most carefully planned. It is the duty of the SS Unit Leader to see that everything runs smoothly. He may choose his best SS Men to help in this.

Firstly the Unit Leader will visit the wife or the parents of his SS comrade to see how he can help. He will do his best to alleviate the pain and feelings of helplessness, and will help the family in a manly way.

At the same time he starts the preparations for the funeral. All those difficulties which used to arise from a church burial have been swept aside by the Decree of the Interior Minister in 1939.

The lying in state will happen either in the home of the deceased, his work place, the SS meeting place, or the cemetery. The coffin should stand in the middle of the room, covered with the SS Flag on which lie the dagger and the cap of the deceased. Six SS Men in uniform, wearing steel helmet and white gloves, provide the Guard Of honour.

The room is decorated with flowers and greenery by the SS comrades. The simple green fir wreath, sign of ever renewing life, should show the SS Runes on its ribbon and is placed on the coffin as a greeting from the SS Unit and the Reich Leader Of The SS.

The family should be given private time to say goodbye before the public ceremony, which is followed by the walk to the graveyard. The coffin should be transported on an open, flat cart, so that the SS Flag can be seen from afar. Horses should not be dressed in black, but the cart should be decorated with greenery. The 6 pall bearers walk beside the cart.

The SS Musicians and the SS Unit walk in front of the coffin, the family members and close friend behind it. Other people may follow, and all wreaths are transported on a separate cart.

At the side of the grave the coffin is put in full view of everyone. Only one piece of music should be played, after which the Unit Commander says a few heartfelt words about the life of the deceased, his sense of duty, his commitment to the SS, to his family, and to his work. The mourners are reminded that the deceased has returned to his ancestors, and that he will live on in his children and in the Order Of The SS.

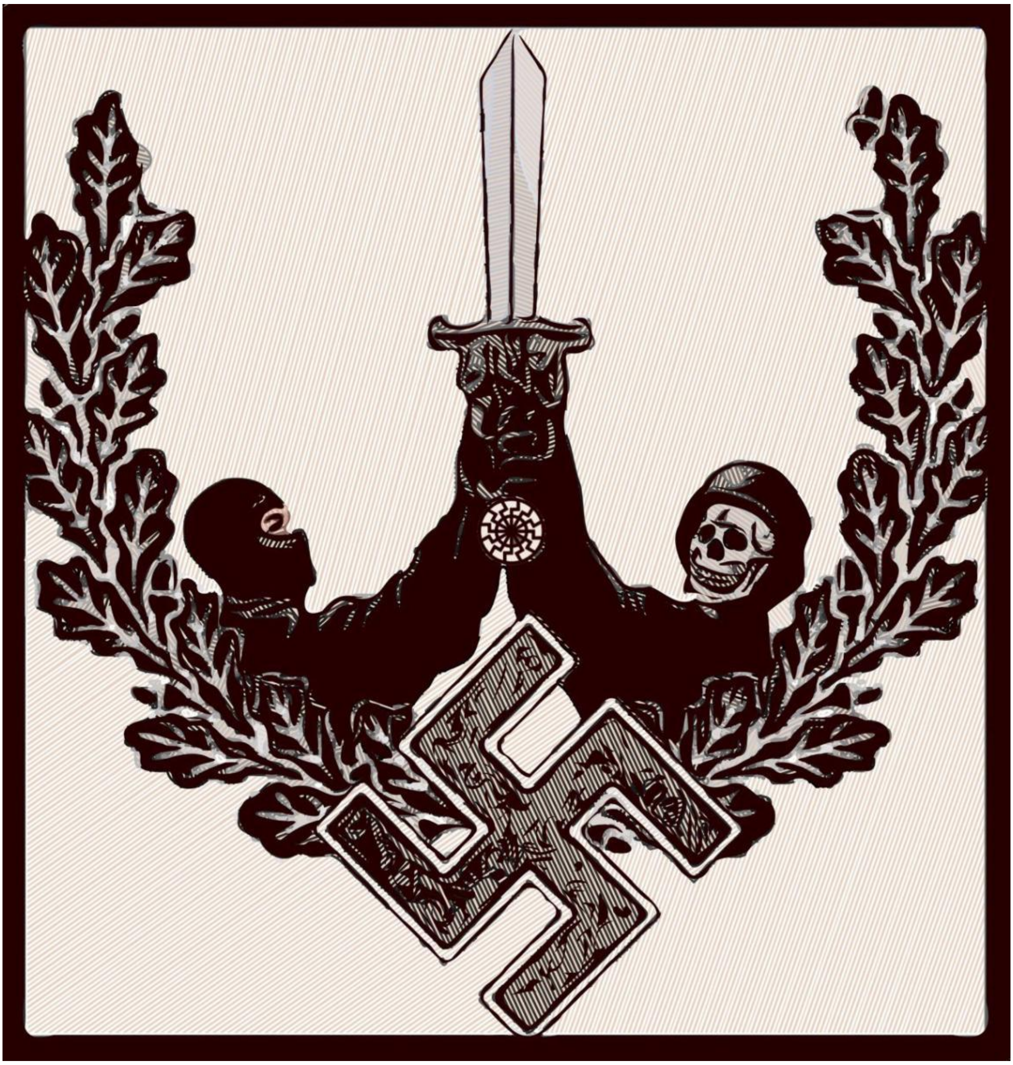
After this the Unit Commander takes the Dagger from the coffin and exchanges it with the Dagger of a relative or close SS comrade as a sign of the continuing struggle and sense of duty of the SS.

The SS pall bearers will now lower the coffin slowly into the grave, a drum roll is played during this, and the Honour Guard fire a volley. The Honour Guard should not stand too near the grave, as wives and mothers are upset by the loud noise of gunfire.

After the coffin has been lowered, the relatives and close friends may step forward to throw flowers into the grave. Then the SS comrades will start to fill up the grave in solemn silence. When this is done the SS Men form a ring around the grave and sing the SS Song Of Loyalty. It is especially important that this last part of the ceremony has to be faultless.

The funeral of the wives of SS Men is essentially the same, of course without the exchanging of the Daggers. It is the duty of the Unit Commander to support any of his men in any way possible with the funeral of a wife or a child.

On all these sad and solemn occasions the strength, unity, and comradeship of the SS will be the greatest comfort to the grieving SS man, and will in time help him to overcome his grief and sorrow.



The Voice of Our Anceſtorſ

The Pagan Snow White and the Evil Queen Chriſtianity

There they hang on the wall, one hundred ninety-six little plaques in oval, gilded frames. And there are still far fewer than there ought to have been. All the frames in the upper rows show only a name with a couple of dates on white paper. But in the lower rows they become alive. The portraits begin about the time of the Thirty Years War. They are fine miniatures, carefully painted with a pointed brush on ivory, which has long since yellowed.

One cannot but think of the difficulty the artist must have had in capturing those stern, proud features with his soft, marten-hair brush. All of the white ruffled collars, the lace, the puffed sleeves and on the "gentlemen," the jabots have a frivolous effect on these portraits dating from the beginning of the eighteenth century. "Ladies"? "Gentlemen"? No, indeed! In spite of the velvet and silk there is not a "lady" nor a "gentleman" among them. They are all women and men—and that says far more than the "gentleman" of today.

For they. there on the wall, living again in their portraits—were free! This is what we have come to, that we must banish our ancestors to pictures or vital statistics on the wall in order to give them a faint presence in our dim memories. Ancestors? People today do not even know the birth dates and death dates of their own parents. Of course, they are written down somewhere. It is a wonder if one knows even a little about his grandfather, not to mention his great-grandfather.

As for great-great-grandfather, one does not think about him at all, as if he had never existed. Earlier—much earlier—things were different. That was before words had become but mere merchandise, used to concoct lies, when a man still lived by his word; then it was not necessary to write down and record one's ancestors. That was a time when the living flow of blood from son to father, from father to grandfather and great-grandfather and great-great-grandfather still had not been choked off. It had not yet sunk, as it has today, so deep beneath all of the alien values within mind and soul, that most of us can no longer hear its rustle, even in the stillest hour. Once the whole past dwelt in the hearts of the living. And from this past the present and the future grew upward like the strong limbs of a healthy tree. And today? They laugh at the fables of our Folk, They do not even understand them. Nevertheless, that which remains with us from the "Once upon a time" of our fables, serves as a reminder, a finger showing us the way back into the millennia of our great past. You believe that we have no use for what is past and gone? Nonsense! The man in whose breast the "Once upon a time" of his race is no longer awake—has no future which truly belongs to him. How timely would be the appearance of a man who would teach us again the meaning of our fables, and show us that our struggle for the freedom of the earth which has borne us was, also, the struggle of our ancestors a hundred and a thousand years ago!

Did you know that when you read about Snow White and the Wicked Queen who came over the mountains, that those mountains she had to cross each time she came to kill Snow White were the Alps, and that the Queen came from Rome, the deadly enemy of everything Nordic? Think about the Queen's Daily query: "Mirror, mirror on the wall, Who is the fairest of them all?" When you think of this saying think about Rome, which could not rest until everything Nordic, bright and joyful was exterminated, and only darkness remained—dark like the Wicked queen in the fairy tale, so that she could be the fairest in all the land, after everything white was dead.

That which came over the southern mountains to us tolerated no peers. Everything had to kneel before it and kiss its feet. When the queen came over the Alps the first time, dressed as a peddler from a distant land, she offered Snow White a bewitched corset—bewitched because it was alien. Then she pulled the laces so tight that Snow White fainted and fell. The emissaries of Rome bound the Nordic spirit in the suffocating bonds of alien concepts and deceitful words. But the queen's ruinous plan did not succeed. The dwarves—the good spirits of the Folk— came and freed Snow White. The Frisians crushed the Roman emissaries who tried to break the strength of our people with their doctrines of misery and servitude. For nearly a thousand years the Nordic tribes struggled against the poison from Sinai, which gradually fouled their blood. And when the vain queen again asked her mirror, the answer was: "... but Snow White, over the seven mountains with the seven dwarves is a thousand times fairer than you." Driven by her restless jealousy, the queen came over the snowy wall of the Alps with a new deception. She offered Snow White a magnificent glittering Comb, the most exotic thing she had ever seen. The "Holy Roman Empire" diverted the Nordic will-of-action away from its natural course; one after another, Nordic leaders have gone off to Rome and the consequence has been turmoil and Roman law in our land, which has enchained our Nordic pride.

It began with Karl, the eternally cursed Frank, murderer of Saxons. From Aller to Verdun, the blood of the most noble or our people is on his hands. In recognition for his deeds, the Roman priests bestowed upon Karl the title of "The Great." Silent forever are the lips of our Folk who named this wretched Frank, "Karl the Saxon slayer"! Despite this, the Nordic spirit remained unbroken; the Wicked queen still was not the fairest in the land. And so, for a third visit she came and presented Snow White with a rosy- cheeked, but poisoned apple. The first bite stuck in Snow White's throat and caused her to faint as if dead. This apple symbolized the rejection of our own nature, the abandonment of tribal ways. "As if dead," the fairy tale says, acknowledges the enormous strength which slumbers in our people, recognizing that one day will come the great hour, when that strength will mightily throw off the chains of Sinai. Has it yet come, this long awaited hour?

"Snow White" is but one of the hundreds and hundreds of age-old Nordic tales which remind us, with as many different images, of the difficulties, the oppression and the deep wisdom of our ancestors. And as Rome cracked its whip over our land, mercilessly annihilating every genuine manifestation of our own nature, our wise forebears wove into these tales, using colorful symbols and allegory, a legacy of our heritage. But Rome's influence extended over our tales and sagas, falsifying them, giving them new meaning and made advantageous to Roman domination. Thus, it was that our people no longer could understand the voice of our ancestors, that we went astray these many centuries, becoming more and more alienated from our own ways and enslaved to Rome, and thus to Judah. Only he who bears his own soul, living and burning in his breast, is an individual—a master.

And he who abandons his own kind is a slave. The key to freedom lies within us! Now we must hearken again to the voice of our ancestors and protect our essence from alien influences, protect that which wants to grow out of our own souls. Stronger than any army is the man who wields the power which resides within him!

Reflectively, I look over the long rows of my ancestors. The last members reach so far back that hardly more than a name and a date on a sheet of paper remain. Yet their voices come alive in my blood, because their blood is my blood.

I think of how the French-speaking monks came from Switzerland to convert our forefathers, the Goths and the Vandals. Even their deadly enemies, the Romans said: “Where the Goths are, there virtue rules. And where the Vandals are, there even the Romans become chaste.”And to such men the commandments from Sinai were offered as guiding lights for their lives! Can one understand why these men laughed when they heard those commandments, which demanded that they not commit acts they never would have dreamed of committing?

Can one understand that they raised their swords in wrath when the monks told them that they were “born in sin”—these best of the Goths, whose very name means “The Good Ones”? Cannot one understand the unspeakable contempt with which these noble men regarded those who promised them a reward in heaven for abstaining from doing things which, according to their own nature, were beneath the dignity even of animals? To such men the commandments were brought; men infinitely superior in human dignity and morality than the monks who brought them. For countless generations they had lived far above the moral plateau on which the commandments from Sinai then operated. Thousands of years before the time of the “Christ” the monks claimed to represent, our ancestors had sown the seeds of culture and civilization throughout the world on their fruitful voyages and wanderings.

When I contemplate the small portraits and see in their firmly composed faces the expressions of my ancestors, which compel no more notice of these times, it seems as if we have descended from a high, high ladder—a ladder which we must yet again climb. Nowadays, it is seldom that we can even appear to be like they were. They were on intimate terms with Allfather and did not need to call on halo-wearing intermediaries when they wished to speak to him. And even then, they did not know how to beg; they were too strong, too proud and too healthy for supplication. Blessings prayed for are not true blessings! They wanted nothing of gifts; either they already had everything they wanted or, if they lacked something, they got it for themselves. Their creed was a saying as brief as a wink and as clear and deep as a mountain stream: “DO RIGHT AND FEAR NO ONE!” As for their religion, there was no necessity to put it into words, which suited a people who were naturally frugal with their words anyway. They carried their spiritual consciousness deep within their souls; it served them like a compass needle which always steers a ship on its proper course.

Was that not a better religion than one which must be written down in a thick book, lest it be forgotten—and which one cannot properly understand until a priest comes and interprets what is written there? And even then, an act of faith is required to believe that this intricate interpretation is correct. In their day, faith grew from the blood and it was knowledge. Today it must be learned, for it is an alien faith, unable to strike roots in our blood. It is dogma and doctrine which none can know and which most of us silently renounce, because it is contrary to nature and reason. Tell me—have we become better since taking on this new religion? A great wordless sorrow resides in the breast of most of us, a boundless sense of homelessness, because the way of our ancestors lives on eternally in our Nordic blood like a dream.

We want, once again, to be free of sin—like our ancestors were. We are tired of being humble and small and weak and all the other things demanded of us by a god who despises his own creations and looks on the world as a den of corruption. We want to be proud again, and great and strong, and to do things for ourselves!

How different are those faces there on the wall from the faces of today! Only if one looks very closely does one still find a trace of that clarity of the features in the present generation. What lived so dominantly in our ancestors that it showed in their faces has disappeared back into our blood to dream. That is why faces so often deceive us today. Many a person whose hair color and eye color come from the south, still have the greatest part of their blood from Nordic fathers. And many who appear forgotten by the last two thousand years bear their bright hair and grey or blue eyes only as a deceptive mask, for their blood bears no trace of their fathers from the Northland. The one has only the appearance of the alien and retains his Nordic blood. The other has taken the blood of the alien and retains his Nordic face as an illusory mask. Which is better?

Today, one must look into a person's eyes and see whether or not they are still firm, shining and keen. The soul is illuminated through the eyes and it does not deceive. There were many a rebel among those there on the wall, and men who left home; many had refused to bend to those with power. They could not go crooked, these fellows. They preferred poverty abroad over submission at home. But they did not stay poor for long. Those who went abroad followed the restless stream of their blood, which gave them no rest until they had found themselves; rejecting that which was foreign to them and flowing into the bloodstream of their fathers, and so became conscious links in the chain of ancestors, closing the great kindred circle.

When one of these came home again—and they all came home—he had become a calm, complete man. It is hard to describe this quality of completeness. If others are babbling in confusion, and such a man utters softly only a couple of words, then all the others will understand and become quiet and attentive. And such a man does not ask questions; others ask him! Look at their eyes; just as they mastered life, so they stood on intimate terms with death. To them death was life's trusted companion. Those same eyes show up among them even in the most recent generations. There is one of them; Erik was his name and he fell at Kemmel. The steel helmet on his head seems to be a part of him. His mouth is a hard, straight line. But in his twenty-year-old eyes twinkles a silent laugh. And with this laugh, foreign to his mouth, and a wink, saluting with his fist against his breast, beckoning as he steps past, Erik greeted death. I cannot imagine this Erik, with bent knee and plaintive voice, begging some god up in the clouds for mercy and help. This is the way I picture him: leaping up from a crouch and with a fierce shout, plunging his great sword into a charging enemy—then, still in the same leap, being struck by an arrow and collapsing back to the ground with his final thought, "I gave my best for Germany!" Erik seized the bitter cup with a proud laugh and drank it down in a single draught without a grimace. And he likely rapped the cup with a fingernail, so that all could hear it was empty. He did not pray, "Father, let this cup pass from me." He reached out and seized it for it himself, for he knew... everything necessary is good! Beneath Erik's portrait is his motto, written in his own firm, clear hand: "Let a man be noble, benevolent, loyal and good." Does that not say far more than those commandments Moses had issued to the depraved rabble in the desert, in order to make that horde grasp the rudiments of humanity? The Commandments were appropriate for that Hebraic bunch. Even the Egyptians had driven them out of their lands. Even as slaves the Hebrews were too wicked and infected Egyptian life. The Hebrews—the chosen people of god! It is ludicrous that anyone take it seriously.

A commandment presupposes a transgression. One can recognize from the mere necessity for such commandments (which demand nothing more than the barest behavior required to claim the designation "human beings") to what kind of creatures they had been given, creatures truly entitled to claim no more than a resemblance to human beings. To the men of the North these commandments were a slander, an unforgivable insult to their sacred blood. So, there rose out of the burning indignation of the Nordic blood a Wittekind*, who returned again and again to lead his people into battle against the doctrines from Sinai. For these teachings are a deadly poison to our blood. You ask—when will Wittekind return no more? Hearken: Wittekind will die only with the last Northman! So long as a single Aryan lives, Wittekind is alive and the world is not safe from him!

[* Wittekind was Saxon Chief who lead resistance against Charlemagne, King of the Holy Roman Empire, who forced Christianity on the German people. Wittekind was symbolic of Northern Paganism and all out resistance against domination.]

Seventy million Aryans on this glorious earth are more than enough for anything that comes from Sinai. The last remnant who are still pure will still be poised when swords resound on shields and the bugles sound for the last, great battle of this wretched millennium. He who slumbers still, whose blood is dull and sour, no glory for him! He will be thoughtlessly trampled underfoot by the valiant who rush into battle down every street of Aryan homelands. An ancient custom among our kind has remained alive even to the present day in most parts of our Northland. There was a time when it seemed that this practice, handed down to us from our forefathers, would die out. But it has been revived—and the time is at hand when all our great and beautiful people will again recognize the significance of this custom and be made sound by it.

Our ancestors gave to each child a powerful name, full of joy and vital energy. Actually, they only lent him this name. And it became a shining hope for the child, far ahead of him on his life's course.

The child bore this name in his soul like his most precious treasure, for it was to him both a goal and a sacred responsibility. This name strengthened the child's soul as he developed into a conscious, mature individual. When the child had become a youth, the elders of the kindred gathered for a celebration, at which they decided whether or not the developed character of the young man suited the name which had been given to him. If the man and the name were found to be in harmony, then his name was given to him for life. Otherwise, the young man chose a suitable name for himself one which characterized his nature. So it came to be that our ancestors were like their names and their names like them. And so their name carried weight like a rune-carved sword, like their word and a handshake, like yea and nay.

In Christian times our ancestors were compelled by the new law from abroad to adopt still another name; it was written down in the church register, primarily for the benefit of the census taker. The authorities were obliged to write the living heathen name of a man beside his characterless Christian name in his register, lest it become nothing but a list of phantoms. In those times the most upright men and the proudest women sprung forth from our race. I step closer to the rows of pictures and read the names. The oldest are: Helge, Fromund, Meinrad, Markward, Ran, Waltari, Eigel, Asmus, Bjoern. Peculiar names, are they not? They are names born from the great language of our people. There is nothing foreign in them, no spurious sound. They ring true to the ear. These names taste of the salty sea, of the heavy, fruitful earth, of air and sunshine—and of the homeland. Do you notice that? A few will notice—but all too few. Their own language has become foreign to them and has nothing more to say to them. After these first rows our ancestors began to name their sons Gottlieb, Christian, Farchgott, Leberecht, Christoph (which mean: God-lover, Christ- worshipper, God-fearer, Righteous-liver, Christ-carrier)... Still later came the names Paulus, Johannes, Petrus, Christophorus, Korbinianus, Stephanus, Karolus. By those times our forefathers had no other names. Do you feel how something has been broken in these men, how they have become alienated from their own nature? Do you feel how steeply the ladder descends?

A destiny is locked up in the transformation of these names. It is not the destiny of an individual or of a clan, but of a whole people—our Folk. But then something strange happened. Those who had been named Karolus and Paulus by their fathers suddenly regarded these names as annoying, alien, unsuitable, ridiculous. And now comes the generation that went into the Great War. The names with little iron crosses behind the dates on which they fell—a mere 20 or even fewer years from their birth dates, read: Jochen, Dieter, Asmus, Erwin, Walter. Roland, Georg... These are the names we still have today.

And what are the names of our youngest, those who carry their names into the third millennium after the time of Nordic self-forgiveness? Gerhardt, Hartmut, Deitrich, Ingo, Dagwin, Guenther, Hellmut, Gernot, Dagmar, Ingeborg, Helga... Has the Great War done this? The names tell the story. A few men wear priestly garments. But the painter has given us a clue. And whoever is able to find this clue can see how little or how much the strong heart of the man is darkened by the shadow of the black robes he wears.

The paintings are all bust portraits, nevertheless in one of them the artist shows a hand. It is a strong, sinewy hand, of the sort which could steer a ship through a storm. The black book in his hand looks like a frivolous toy. Such a hand does not bless an enemy; it crushes him. His name is Frith. That is a strange name for a priest. “Frith” means “peace robber.” Another portrait shows a man with grey, windswept hair. He has a hawkish nose and in his eyes one perceives unlimited vision. Did Ran really bow his head in remorse, repentance and humility? Did he really despise the world and place his confidence in a power other than his own? I know why fate ordained that these men must wear the black robes; had it not been for them, there would be far fewer heathens in the North today; without them there would be many more who would have exchanged their own image of God for an alien one and would have grown weary of their own strength and the world; and many more would have been seduced by the alien doctrine into becoming its slaves and forgetting their own blood. They are true saints, for they have preserved their healthy inner selves. despite the priests cassocks. They fought the enemy with his own weapon. People called them “HEATHENS”. A few were so proud of this title that they incorporated it into their names, as one might don a precious jewel. For the heathen is one who remains true to himself and his kind, whose blood flows pure in his veins. And this pure blood regards the world with neither the hateful sneer of Sinai or the weak knees of Nazareth. It bears divinity, pure, clear and beautiful in its red stream, so long as the race endures. None of these men has ever sought God. One does not seek that which dwells in one’s own soul. None of these men has ever been torn with doubt about the divine. Only he who betrays the divinity in himself and offers his soul to an alien god knows such doubt. Doubt is eternal where there is the eternal alien, and thereby the eternal unknown. The Christian is an eternal doubter.

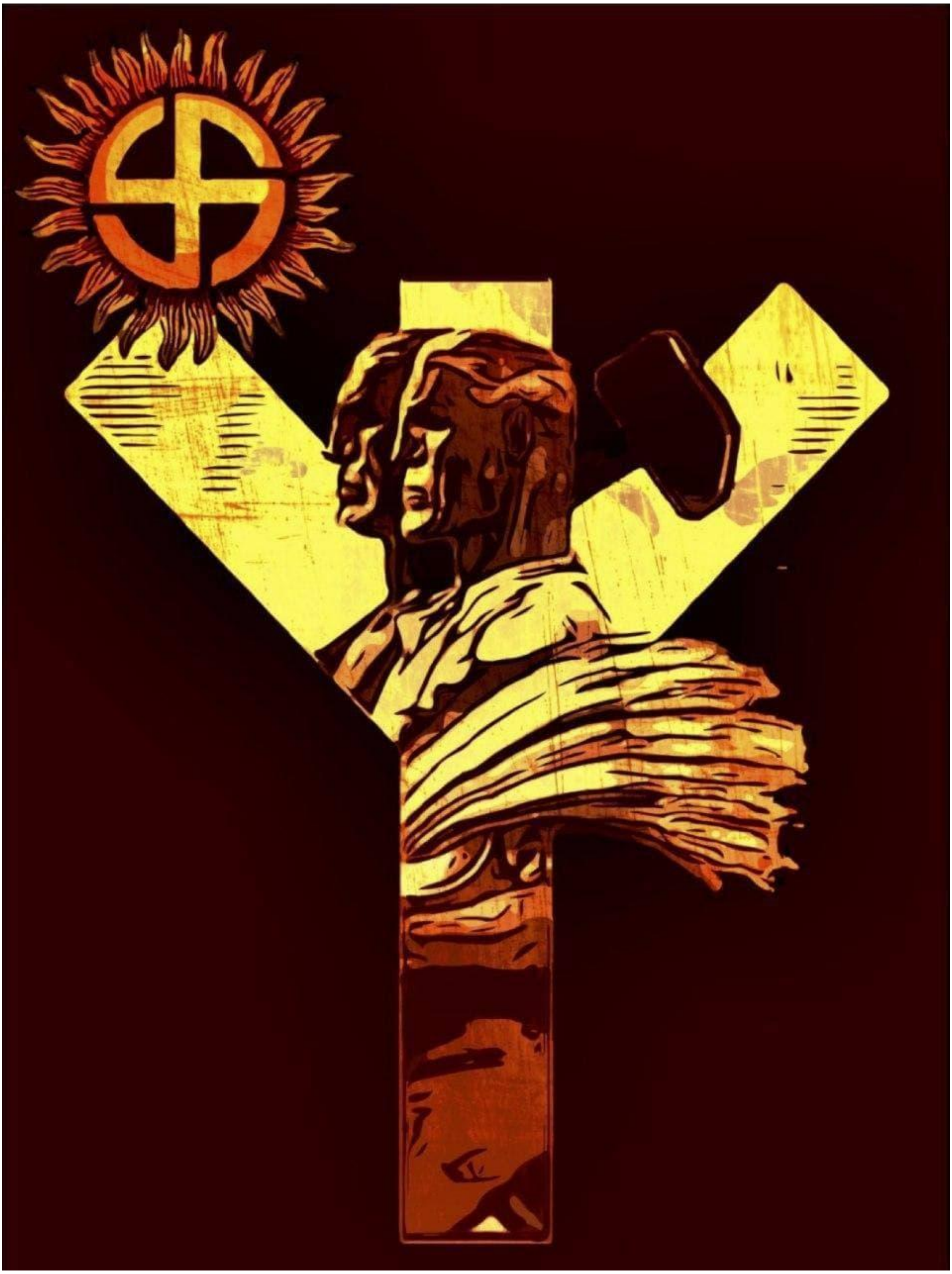
Can any man be loyal, who is disloyal to himself? Can any man be great, who is consumed with a longing to return to dust? Can any man be strong, who loves weakness? Can any man be proud, who wanders along in humility? Can any man be pure, who regards himself born in sin? Can any man be happy in this world, who despises the world? And can any man bear the Creator in his soul, who despises divine Creation? What a strange god you Christians have, who created you upright, but who commands you to crawl to him on your knees!

We heathens do not beg to our Creator; it would be an insult to the divinity in our souls. Nor do we heathens come to the Creator to complain. We do not proclaim our failures to the world and least of all not to the Creator. We seek to overcome our faults and to grow. Our way is not complaining, but anger—and first of all anger against ourselves. Nor do we repent, we heathens, because we cannot be cowardly; we have the courage to stand by our deeds.

Why have you Christians made the name “Heathen” an insult? You should not peddle your pettiness in the streets, for it permits people to see that the love you are commanded to display is bound up with hate, and that the forgiveness your religion requires of you is burdened with your desire for vengeance. Only the envious stoop to insults. We see your envy and are ashamed for you, since many of you are still brothers of our blood. There was a time when it was a disgrace to be a Christian. But then you began to conquer the masses and so you were able to turn the tables and make virtue a disgrace. Then you labeled us the "strange" ones and called us heathens. We have remained "strange", despite your insults. We will never be a mass or a herd. Do you know that there are, also, many among you who are "strange" as we are? Why do you not throw away the beggar's rags which cover the noble garments of your manhood? Are you ashamed to be "strange"? Afraid to be called heathens? When you Christians have finished burying your god in the sky—come to us; we heathens will again show you the Creator. And do not think we have settled accounts with you Christians. We weigh silently— but we do not weigh with false weights. We do not deceive the God in us, since we do not deceive ourselves. And as we have weighed justly, so have we calculated, so we would be reckoned with justly by God for our souls. You see, we do not repent, since we have nothing to repent. Our value lacks nothing. We retained and preserved our whole worth. And now you weigh! And when you have weighed. calculated and evaluated, ask your envious spirit how much you have lost. He who has lost nothing of his worth is without envy—and without hatred for us heathens. The petty man hates whatever is superior to him, while the great man admires it. The petty man pities whatever is beneath him, while the great man scorns it, if it merits his scorn, or he helps it up. There in his cradle lies my son, reaching, reaching gleefully toward his ancestors' portraits on the wall.

This tiny, laughing bundle of life is the next step of the future of my race. I was the last step. He is the next. And behind me I see the path of my race passing back through the distant millennia until it is dimmed by the mist of time—for the generations which came before the earliest on the wall are, also, real. My race's entire path through time I do not know—but, I do know that I live and that I am only a link in the chain in which no link must fail, so long as my people live. Otherwise, I never would have been. For generations a parchment-bound book has been passed down through our family. I open it and inscribe a yellowed page for my son: "Your life is not of this day and not of tomorrow. It is of the thousand years which came before you and the thousand years to come after you. During the thousand years before you, your blood was purely preserved, so that you would be who you are. Now you must preserve your blood, so that all of the generations of the next thousand years will honor you and thank you." That is the meaning of life, that divinity awakens in the blood. But only in pure blood does it live! Of whom have I spoken? Of my ancestors? They are only a symbol of the Folk of which I am a living part. To whom have I spoken? To my son? My son is only a part of my Folk. The wisdom of a thousand generations slumbers in you. Waken it and you have found the key which will open the doors of your truest aspirations. Only he who esteems himself is worthy of being a man. Only he is a man who bears the living past and future in himself, for only he is able to stand above the present hour. And only he who is master of the present is successful; he alone is fulfilled. As only in fulfillment is divinity.

Thus sayeth the Voice of our Ancestors…



National Socialiſt Racial Policy: A Speech to German Women

by Dr. Walter Groß

Background: This is the text of a speech delivered by Dr. Walter Groß, the head of the Nazi Party's Office of Racial Policy. He was speaking to a women's meeting at the Gau party rally in Cologne on 13 October 1934. The text was widely distributed. This is an interesting example of Nazi racial propaganda early on in Hitler's regime. It does not mention the Jews directly, but lays the foundation for anti-Semitism. Groß (1904-1945) in a later speech said: "As far as the historical appearance of the Jew in Europe is concerned, we believe that the hour of his death has irrevocably arrived."

My Dear German Women and Girls! When Germans come together today to discuss the things that concern us both as individuals and as a nation, it is a solemn occasion, whether we wish it to be or not. During the political struggles of the past, we could speak of party programs or of civilization without any involvement of our soul. Now we have forgotten how to approach an issue merely with our understanding, merely with our mouth, merely with our heart. We have become whole people once again. When we speak with others, we do so with our full being.That is what made the movement strong, and great, and powerful from its first days. It is also that which the enemy, on this side of the border and the other, cannot understand, and which it hates with deadly strength. As this great and beautiful people's movement began, so also began a hard and bitter struggle between enemy and German forces, between an old world that is really long dead and buried, and the new world that is struggling to reach the light through us. This struggle has been going on in people's hearts and souls for years, and is nowhere near its end. The world finds it difficult to understand that which is at the center of our endeavors:
the value of blood and race.

Our enemies first laughed in pity, then in hatred as we spoke of it. Let us speak of what we National Socialists mean by that so that it will become clear why the German woman may be even more concerned about these matters than the man, his state, and his fighting organization can be. There was a time in the past when we were untrue, untrue in the deepest sense. We were untrue not to other people, or parties, or states, or kings, but untrue to something far greater, untrue to the laws of life. As long as the world exists, as long as life grows, flourishes and perishes, so long will this life have the urge to live on into the future and win new territory. Whether plant or animal or man — as we, or I, or you: wherever there is life, it has the longing to bring forth new life. It should be unnecessary to speak of such things. We speak of them only because for a few decades a crazy era ignored, blasphemed, and mocked these greatest, most beautiful and purest dreams of life. This was an age that made the idol of money supreme and said: "The world should be governed not by what serves life, but rather by what some fool of an accountant decides is best." We know the results. The great laws of life were evaluated according to money sacks and checkbooks. When we think back on our parents, grandparents, and great grandparents, there were many children in the house. It may have been crowded and hard financially, but we were happy, perhaps because there were so many of us in so large a family. But the time came when people said: “As man or woman, as parents or teachers of leaders, you have the duty to show the people the way to a better future.” That better future, people thought, could only be a richer future, a future in which the individual had more money. And when they were asked where this money would come from, a false teaching arose in the last century: “The fewer people there are, the more an individual child can inherit from his parents.” He who loves his children and wishes a prosperous future for his nation should therefore see to it that Germany’s population is small, and that only a few children continue the family after he is gone.

That was the terrible teaching of birth control, which Marxism preached and the bourgeois followed. No one dared stand against it. That was the doctrine that made us what we are today: a dying people, in which fewer children are born each year, in which today more people die each year than are born. This all was supposed to lead to a happy future. It understood happiness only in terms of possessions. It was therefore inherently false. But even in its own terms it was false, for it forgot something:When a people begins to die, when a people no longer obeys the laws of life, when a people values money more than its existence and posterity, this people is on the path to disaster, both historically and politically. Within a few decades it will be dead, oppressed by other peoples who are stronger, closer to life, and who follow life’s laws better than we.If present trends continue, by the end of the century Germany will be a nation with only 40-50 million inhabitants, and we know that on our borders other peoples are growing quickly and strongly. Sooner or later, these other peoples will come in conflict with a shrinking and dying German people, and the result of the supposed doctrine of happiness will be a hard and bitter national death for our children.

Those who believed that they can give their children a happy and peaceful future by reducing the number of children err deeply. They give the children only the promise of a hard and bitter struggle for Germany’s existence as a state and as an idea. Today when we work to show people that the ideas of yesterday are false, that the state and nation cannot do without the family, that the family cannot exist without children, and when we not only provide economic support to make it easier to begin families and have children, but also tell people again and again of the sanctity of life and the necessity of continuing our people into the future, our enemies on both sides of the border suddenly have insults and hateful things to say about us. They wish to disturb our work. Suddenly there are voices saying: “National Socialism’s doctrines are inhumane and barbaric. National Socialism’s views on children turn people into breeding animals. When it says that it is the duty of men and women to continue the eternal chain of life, a chain that begins in the distant past and continues into the future, a chain of which we are only a link leading into the distant future, our enemies on both sides of the border claim: “You reject the dignity and value of humanity. National Socialism holds that men and women have no value other than that of breeding cattle.” It is a shame that we have to respond to such words, but it is necessary because our enemies have always tried to persuade women to oppose us, even though what we say is rooted in the souls of the men and women we speak to. This is our response: “You are mistaken in accusing us of thinking that the only purpose of humanity is to continue the species by passing on our blood to future generations. We know the other values. We support them and find wherever we can those values that the individual shows in his work and selfless service. We know well enough that each person lives a double life. The first is the one he lives between birth and death. We are to do as much as we can to make this life rich, to accomplish that which is good and beautiful, to use our strengths and gifts for others. That is the duty of the individual. But as a person you are something more.

You are a member of the chain of life, a drop in the great bloodstream of your people. There, too, you have duties and obligations before the eternity of the nation. You have the

duty to pass on what you received from your parents and ancestors. I do not believe that such behavior, which obeys both the laws of reason and of life, is barbaric, hateful, or inhumane. I believe instead that the barbarism is to be found in the years we have left behind us, when any dirty lout could besmirch the most valuable, holy life of a man or women in their families, or drag children through the filth, without anyone defending their culture against such an attack.I believe that when we tell people once more of the great value of blood, and remind them that they have duties not only for the 60-year span in which they work and serve, but also to the millennia of the past from which we come and to the millennia of the future to which we are heading, then we are giving them higher values than those of yesterday. Let me say also, however, that it is wrong if someone thinks that only those who found families and bear children are valuable to our state. We know
that is not so. We know there are reasons why some people leave their people's flow of blood. We know that some are denied what the nation places great value on. We do not ignore them or think ourselves their betters. We only say this: "My friend, you and I must do our duty to our people, and when we cannot fulfill it in one way, then we must do what we can with even greater energy and devotion.When you do your duty, you are one of us, we extend our hand to you, we honor your humanity and your service for Germany. Let us work together so that in the future, as many people as possible will be able to serve the nation in both ways.

That is a piece of the thinking of blood and race that National Socialism has taught us. And there is another aspect. When we see people today, we can recognize that we are not all alike. There are differences in value;each person does not have the same value as anyone else. In the past, people believed that these differences were superficial, the result of the environment in which one grew up. People believed that what became of a person depended primarily on the house he grew up in or in his social environment, or the class he came from. They believed that a person born in a slum, surrounded by shadows, troubles and poverty, a child lacking in love and affection, could only become a second-class human being, a physically and psychologically ill member of the society, someone failed by the society and the state. One thought that a child growing up in such slum inevitably became sick, or even criminal. It was because he grew up in such a poor environment. The Marxists claimed that if every child in Germany grew up in an environment that gave him all he needed, he would inevitably become a useful, decent, upright, proud and honest adult. After a few years or decades, the entire German people would consist of such decent and useful people. In the past people believed the environment was responsible even when a person failed miserably. We recall the days of delirium, when millions of unemployed had been thrown on the street by a sick political and economic system, made superfluous. A single person pried the tracks apart and derailed a train in the middle of the night. Within a minute he murdered 30 innocent people who had never done anything to him, and stole their money. And what did the world of yesterday say? "He can't help himself. He is a victim of circumstances. He has Beethoven's hands and an artistic temperament. We need not put him on the gallows or in prison to protect us and our children. No, this poor Schlesinger is only sick because of his environment. Put him in a modern sanitarium, give him what he needs: radio, a library, a smoking salon, a language teacher, a pastor, a newspaper room, give him everything he needs to put him in touch with better things. In a few years, this mass murderer of 30 people will leave as an ideal human being, so pure and innocent that one can put him in charge of a kindergarten." That's what people thought in the past.Today that seems a bad joke to us, a crazy fantasy, but a few years ago it was government policy in Germany. Those who did well under such policies and have joined to fight us think that they can accuse our doctrines of blood and race as barbaric.

Why do we see things differently? Because we have learned something: In the end you are not as important and significant as you thought yesterday;your strength and abilities are not as great as you believed during the liberal era. Oh yes, it was a lovely dream to say: "I will do with my life what I want, and if I happen to be a teacher, I will teach what I want, and do what I enjoy, and what I think right." Well, that was your idea. We are a bit more modest,

a bit more humble before the laws of fate. We have learned that what I can do for myself or what you can do for yourself, or what we can all do to each other, is not as important, or as deep, as that which a greater power has already done to us. It is that power that even before our birth gave us a part of our nature, and laid out our path for us in the world. Here are joined two things: the knowledge of modern science and the sensitivity and understanding of a humble person. Suddenly we see that:What you are, what I am and what I can be in my life is in part
predetermined by that which I have inherited.

If my inheritance is good and strong, and if I am true to it and develop what is within me, my life will be successful, and perhaps of benefit and joy to others. If such an inheritance is denied me, or if for some inexplicable reason fate has given me other, perhaps weak, perhaps even bad traits, I can struggle against them for my entire life, and will still not be able to rid myself of that which slumbers in me because of the actions of a higher power.We see then that a good part of a people's history is determined by what it has inherited. If we ask what sorts of physical or intellectual traits these may be, or what groups there are, we will see that each people has three groups. The first is a large group of people with average gifts, the most of us who are able to deal with the normal problems life presents us with. Next there is a very small group. This group has received a better inheritance than most of us, not because of any particular virtue on its part, but simply because of fate. The leaders of humanity, those who build states, lead people, or touch the soul, come from this group. And there is a third small group with particular traits, also not their fault: those who are sick or genetically defective. They are not up to the challenges of life and need outside help to survive.As humanity or a nation go through the centuries, the decisive fact is which of these three groups is the strongest. One might say:

"That is not a question at all. The strongest will win, the group from which the leaders come. This superior group has to be the strongest in the end, it must gradually have its way."

Well, that is how things would be without people, if people with their little brains did not believe that they could change the laws of life given to the world by heaven.Man has interfered in these matters. He has tried to change the laws of struggle and existence and selection. Those were ancient laws of life, to which men too were subject: That which cannot meet the challenges dies.
That is hard, perhaps, but it is also the way that nature makes life stronger and better. Man has tried more and more to abolish these laws. He has kept life going by using artificial means in cases where, left to itself, it would have ended. He used all his understanding, love and sympathy to keep a person alive, even when it is no joy, but only a burden and misery. We now keep thousands, even tens of thousands of unhappy creatures alive through artificial means, those to whom life itself has denied the right to life. But keeping them alive was not itself the problem. What is worse is that they were given the opportunity to pass on their unfortunate physical and mental characteristics. That was the worst that happened: we took the physically weak, the mentally ill, the genetically defective criminals and not only kept them alive and cared for them — that is our duty as human beings, which we certainly do not want to ignore in the future either — and gave them the ability to have children with the same deficiencies, thus doubling or multiplying their misery. The German people do not know the extent of this misery, it does not know the depressing spirit of the homes where thousands of cripples live their lives only by being fed and cared for, poor creatures who are worse than any animal. The animal, at least, is as it should be. These poor creatures are distortions of life, no joy either to themselves or others. They are a burden throughout their miserable existences, but thanks to the selfless care and devotion of those who care for them may live 60, 70, or 80 years. The German people do not realize the enormous sums that have been spent for decades, money that is taken from those who are healthy, who could do something useful, but cannot

because the money is lacking.There was a winter in which children in Bavaria did not even have wooden shoes to wear as they walked through the snow on their way to school. They had to walk for hours bare-footed. At the same time, the government made sure that those unfortunate souls in a large institution had fresh bananas twice a week so that they got the necessary vitamins. But these vitamins could not give them joy or strength or health. But they were thus denied to those somewhere in the Bavarian forest, or in the Ruhr, or in a poor fishing village on the Frisian coast, where they could have reduced the poverty and need in some worker's house. At the same time there was a case where a single mentally ill Negro of English citizenship lived for 16 years in an institution in Berlin, costing 26,000 Marks. 26,000 Marks were thrown away on a life that had no meaning. 26,000 Marks that could have been used to prepare a dozen strong, healthy, and gifted children for life and a job. But I am not speaking of this as a kind of theft. Money is not an end in itself. Rather, we have here committed a theft of spirit and soul, because we tried to persuade the nation and humanity that our own greatness could come from sacrificing for the worst and most helpless. In the end, we went so far as to put the sick and the dying before the young, strong, healthy, and promising. That is against nature and life. A nation going this way is heading for the abyss. We went so far as to preach year after year to healthy families that they should have no children, or at most one, else they sinned against the nation and the spirit of this enlightened age. But if some imbecile of a whore and a genetically ill criminal had children, they were not only a financial burden for their entire lives, but also took the labor of people whom our society gave nothing better to do than to change these poor creatures three times a day and feed them. That is a perversion of everything great and healthy, and is a sin against life and the spirit of creation. With full knowledge of our duties as human beings and the requirements of pity, we made the decision not to allow such miserable creatures to pass on their misery to the next generation, multiplied perhaps two or three or more times. That is a major accomplishment, for which our children and their children will one day thank us.

I know that there are those who will say:

"You are meddling in matters that are not your concern. You are interfering in an area outside human control. Life and death are not in the hands of man, but in those of a higher power. If God wants sick and genetically ill people to be born, you may not interfere through laws, operations, or any other measures with God's will. And if you do so — and you have with your Law to Prevent Inherited Illness — then you are acting against the will of God, and you are heretics."

This is our answer:

"My friend, you are wrong. It is true that we are subject to a higher power. We humans may never interfere with the great laws of the Creator. But you are wrong. See the laws the Creator has established for his world and your life. The great law is that life must be able to preserve itself, and that if it cannot, it will collapse. It is the hard, brutal law of the struggle for existence and of selection and extinction. It was the law we saw day by day, hour by hour, under all the clouds of heaven and all the stars of the sky, in which life seemed to find a senseless death, whether plant or animal or person, whether in distant Africa or near us. That which cannot meet the challenges of life dies, no matter how much pain it causes, and even if your small understanding or mind cannot comprehend it, these are the great laws of life and of the world that God himself gave us. These are laws, my German friend, that in our crazy fantasies we broke in the past."

With overweening human pride and false pity, we broke the great law and kept those alive who under the laws of God would long since have perished.Today we are once more following these old laws, using humane methods, for they follow a more hard and brutal course in nature according to God's will. We are doing nothing more than reestablishing the laws of creation, and bowing to the heavenly order.

We are thus showing piety and true humility — you are the heretics. This applies as well to the third and last principle of our racial thinking. This third and last principle is that the people on this world, in America, Africa or China, are different both in body and soul. They are not equal, as yesterday's lie had it. People are different. They not only speak different languages and look different: no, they are different in the depths of their hearts and natures, and in their abilities for good and evil. In the past people believed that these differences were accidental, the result of climate or civilization, and that one could overcome these differences and create a unified man in a unified state in which all would be equally happy. We have learned that such ideas are false. We have learned that the differences between the major blood groups of the world, between the major races, are not the result of human action, but of the laws of Creation. We have learned that the lines between blood and blood, race and race, are also the lines between soul and soul and spirit and spirit. We have learned that the opposite of the old phrase "What God has brought together, let no man put asunder" is also true. We have learned: What God has separated, man should not bring together. Heaven thought it good not to have only one type of people on the earth, but different kinds, various racially-bound peoples. That is a part of Creation. We bow before this truth and respect the borders. That means that the foundation of our separation of the races is not a matter of politics or economics, but rather it rests on a higher level, to which we in the end are responsible. In our Reich, we are separating that which belongs to us, because it is blood of our blood, from that which does not belong to us, because it is foreign. We are doing that which is right not only for the moment, but for eternity. Believe me, my dear German fellow citizens, it is not true, as some say, that this doctrine is a sign of arrogance or superiority or boasting. We do not think ourselves better than the other races on the earth. No, we do not think ourselves better, nor do we believe that others are worse than we are. We insist only on one thing — a law established by the Creator himself:

Man differs from man and race from race in this world. The others may not be better or worse, but they are different than we are, and because they are different than we are, there is a kind of wall between us that is part of the laws of life. That is the core of National Socialism's racial thinking. Our goal is not to insult others, to say: "What a great guy I am!" Rather, we hold to the humble recognition that each healthy piece of life has its corner of the world, and its special tasks. This is just as true of humans as it is of plants and animals in all their multiplicity. We know that one type is no more valuable than another. But we also know that each variety of life has a right to existence only as long as it keeps itself pure and strong. Only when a tree bears the proper fruit does it have a right to live. Otherwise it will be cut down and destroyed. We do not know why things are the way they are, and it would be foolish to ask the reason. That is how things are. Our task is to humbly accept the laws that govern our human existence, and to accept the fact that we are born Germans in Germany, not as Chinese or Eskimos. That is not because of our virtues, nor it is our fault, nor was it our will. It was fate that came from above. We have no choice but to accept this fate and to develop the abilities that fate has given us according to necessity and law.Others may develop in their own way, in their own land. We must listen to the depths of our own people, to draw from blood and inheritance the strength we need to build our homeland. A higher power will take care of the life beyond.I believe, my dear German fellow citizens, that everyone who is of our spirit will grant the correctness of our thinking about blood and race, and will say: "I see now that you are not only on the right path, but are honest and in the deepest sense true to demands that are greater than the laws of man." Let us then together follow the path to a new worldview. Let us go the path of blood and race, which does not ignore faith and knowledge and a sense of higher powers. Let us go this path, not a path of matter, superstition, and heresy, but rather a path of deep humility and piety before the laws of God. Let us go along this path together and listen to the deepest depths where blood and soul rule. Let us draw from there the strength to build the state, and even more important the Reich. It will be a Reich not only of politics, a Reich of organization, or the economy, but a Reich of a people. Germany today has the fortune to find a new way, led by a great Führer. German women today have the good fortune to see a strong and loyal woman at their head. Let us together go forward, hand in hand, as befits comrades building the future, and let us join the strength of men and women, rooted deep in their blood, to build what the world has never before seen:

The holy Reich of the German soul.

Heil!

AVATAR

Clan and Folk

Walther Groß, 1943

A political revolution proves its spiritual and ideological character by its ability to transform traditional ideas and concepts of folkish life and to fill them with new content almost unnoticed. National Socialism has been able to do this in many areas over the last two decades. But one of the most striking examples of the transforming and formative power of its new spirit is the change that the content of the word “folk” has undergone in the feelings and consciousness of Germans in our days.

Not too long ago, a fragmented and atomized Liberal epoch was so alienated from the idea of a folkish community that it did not even have a valid word for it. For up to the threshold of the world war of 1914, the word “folk!” was misused as a designation for a splinter of the whole, for a single social stratum in its struggle against the other. Terms like “freedom of the folk”, “rights of the folk”, the founding of folk’s papers and folk’s homes are an eloquent expression of the shocking fact that neither the proletarian nor the bourgeois side had any understanding of the true nature of the folk at that time. And when Bismarck, forger of the Reich, in the midst of the petty parliamentary bickering of the parties, hurled in bright indignation at his opponents the historic words: “Folk! We all belong to the folk, I belong to the folk too!”, even the great chancellor’s political entourage took this remark as half a joke and responded with the benevolent mockery of witty caricatures−proof of how far ahead the great chancellor was of the political sentiments of his time. For it was only in the steel storms of the World War, only on the battlefields of the years 1914-1918, that the German soldier experienced the greatness and unconditionality of the community, for which the word “folk”, which had been misused for so long, was now regained with elementary self-evidence. And what had then been the experience and possession of one part of the nation, the soldier at the front, and initially only for the exceptional historical period of the greatest of the wars to date, was lifted into the consciousness of all Germans after the collapse of National Socialism and made it an imperishable possession also for times of peace and historical everyday life. Since then, “folk” has been the word for the highest and ultimate community, which connects our own small fate with that of the millions beside us and gives it historical greatness in fortune or misfortune, in victory or defeat.

At the same time, however, the spirit of the new age carried out another transformation of the time-honoured word. It broke through the traditional boundaries that purely state thinking had set for its validity. It extended it beyond the decomposed space of the systemic realm and included the millions and millions who live in foreign states and foreign countries, although they are of our blood and therefore members of the German folk.In the midst of the deep decline of our history, National Socialism presents before our eyes, in the proud word “folk”, the enormous image of a hundred million Germans on this side and on the other side of the borders, who are an indissoluble unity through common blood and common language and common destiny. And even this is not enough. Once again, the spiritual revolution of our time expands the boundaries of the concept of the folk and now boldly and irresistibly reaches beyond our own time. Before the hundred million Germans of today, their parents lived, their grandparents, their ancestors, decade after decade, century after century back into the most distant, unknown past. And after us will live our children, our grandchildren, generation after generation through the centuries into a distant, unknown future. They all belong together, they all together make up the great river of blood in which every generation, including ours, is only like a wave that rises and reflects the light of day for a moment to sink and make way for the next. But the stream itself flows undisturbed towards its distant goal. And before this mighty image of the highest community, the age finds in quiet shuddering the profound phrase of the "eternal folk of the Germans".

So enormous has been the transformation and so profound the enrichment of the meaning of the word "folk" in our days. But it is necessary that we also give an account of the consequences that this spiritual development has for our ideas of the structure and the basic elements of the folk. As long as the folk was understood to be at best the community of those living side by side in one time, it could well be thought of as the sum of the individuals, as a summary of the individuals. But the eternal folk cannot be won in this way. For the individual human being is transient. He may have an effect on the future through his work, but as a living being, he is denied duration and participation in future times. His physical existence is exhausted between birth and grave. Only in the circle of the family and the clan does man gain a share in the eternity of his folk: as the child of his parents and ancestors, as the father or mother of future generations. And so, according to its structure, the folk today stands transformed before our inner gaze. Whereas the liberal era preferred to draw superficial comparisons between folks and organisms composed of cells, as the folk are supposedly composed of single individuals, today the family appears to us as the smallest unit, as the germ cell and ultimate building block of the folk. In it are resolved the forces of procreation and birth, of rearing, of growth and again of new birth, which only give the folk the character of the lasting and thus, insofar as this exists on earth, of the eternal. Family and clan, as the last and smallest unit of the greatest and highest concept of our world view, thus acquire a new, consecrated meaning that has nothing to do with the narrow, petty-bourgeois ideas of a sunken, plush sofa epoch, but arises from the great vision of the immediate, living connection between the most distant epochs of our history. In the family we see the end point of all lineages that reach from the past to the present and convey to us the tremendous heritage of historical experience, in it at the same time the countless sources from which the ever-renewed life flows towards future historical greatness.

So it is no wonder that the time of the imperfect concept of the folk brought with it the decay of the nations and also the decay of the families. Since the community was seen to be composed of individuals, the evil word of the family as a private matter was coined in dangerous arrogance. The terrible consequences of this misconception are well known. There was no room for family and kin in those days. Child poverty and childlessness became widespread. The decline in the birth rate also ate away at the existence of our folk. Misjudged in its historical significance, promoted by corrosive propaganda, virtually untouched by feeble resistance from bourgeois circles, fertility-death made its entry into town and country, and the life curve of the nation finally plunged inexorably into dizzying depths in the age of the system. Only National Socialism brought change here. From the moment it came to power, the situation improved from year to year. With full awareness of the historical significance of the problem, the Party and the state used their means to restore and increase the will to family and child and to secure the preconditions for their life, which had been sacrilegiously destroyed yesterday. Not some unworldly so-called morality of yesterday, but only the mighty force of the German Revolution has brought about the miracle of the increase in the birth rate since 1933, and it alone can do it because it alone has the spiritual and ideological prerequisites which are indispensable for this. One of the greatest proofs of the inner strength of this new age is that the newly awakened sense of family and the folk's joy in having children have at first been only imperceptibly disturbed by the severe test of this war. The first two years of the tremendous struggle of the present time have, quite in contrast to the last war and quite contrary to the effects among our enemies, brought only a slight decline in births in Germany–a proud testimony to the strength and confidence of the renewed nation.

Nevertheless, the war also confronts German population policy with new tasks and difficulties. With longer duration, a stronger decline in births is of course inevitable. At the same time, however, the demand for folk of one's own blood and best performance is growing. The gaps which even the victorious war tears in the ranks of the folk must be filled; the newly won territories need enormous numbers of people in order to fulfil their future task for the Reich; the world power Germany, which will stand at the end of the victorious struggle, needs a thousand more heads and hands in all spheres of life than the country which is pressed into narrow limits. than the narrowly confined state of the past: the demands which the generations of today and in the future will make on the human power and the racial value of our folk. If we measure the successes of our population policy against this mandate of history rather than against some mathematical figure, then, with all justifiable pride in what has been achieved, the magnitude of what still remains to be done becomes clear, and it becomes understandable that our population policy is really only at the beginning, is really only in its infancy. If we are really serious about the idea that a nation does not consist of individuals, but of families and clans, which only fulfil their final task in a large group of healthy children of the best blood, then this idea also means a radical revolution in countless areas of the economic and practical order of state and social life, the full extent of which obviously only a few people today see clearly before their eyes. Here, during the war and even more so after the victory, a rethinking will be demanded in countless areas, before which many a mind caught up in the past and tradition may fear, but which the compelling force of our new idea and the inexorable demand of history will demand and enforce.Alongside the practical, legal and economic reorganization in the sense of population policy, however, there is the spiritual development, which leads to a new ideal and type formation, which is also not yet complete, because for too long foreign and anti-life ideas have dominated our folk and determined their tradition. All too often in the past, there has been tension between the bourgeois idea of the family and the shining examples of powerful professions and outstanding personalities. All too easily, the world of the family has smacked of the narrow and dull, of the private in the worst sense of the word, lacking the broad view of active life and even more so the far-reaching spirit of political boldness. The cosy self-sufficiency of a Biedermeier ideal, to which the world is exhausted within the confines of four walls, seemed to belong inevitably to the idea of the family, from which therefore the man of action and the great work, the man and finally also the woman, fled with the longing for the breadth of the spirit and the share in the great life of history. This is how it came about that bachelorhood and child poverty were most widespread in precisely those places where, for the sake of above-average achievement and the most valuable assets, we had to feel the strongest desire for abundance of children. After all, the above average procreation of the best of the folk is the only way to the regeneration and the real development of a nation. For in this field, too, a change of knowledge and attitude has taken place. The age-old dream of humanity of a better and higher life in future times was to be realized for centuries, even millennia, through the higher education and development of the individual, the individual who again has been the sole focus of attention. Education and upbringing, sometimes of the mind, sometimes of the body, in the most favourable case both together, have appeared to countless generations of striving and thoughtful people as a means of achieving that high goal of increased folkdom and humanity. But it is only in our days that we have become fully aware that education and training are irrevocably linked to the dispositions that can be educated and trained, that not school systems but only the selection of the best, that not education but only breeding and breeding across the generations can improve the dispositions of a folk. There is no other way to this goal. And whoever seriously strives towards this goal will see the decisive task in the formation and shaping of families and clans.

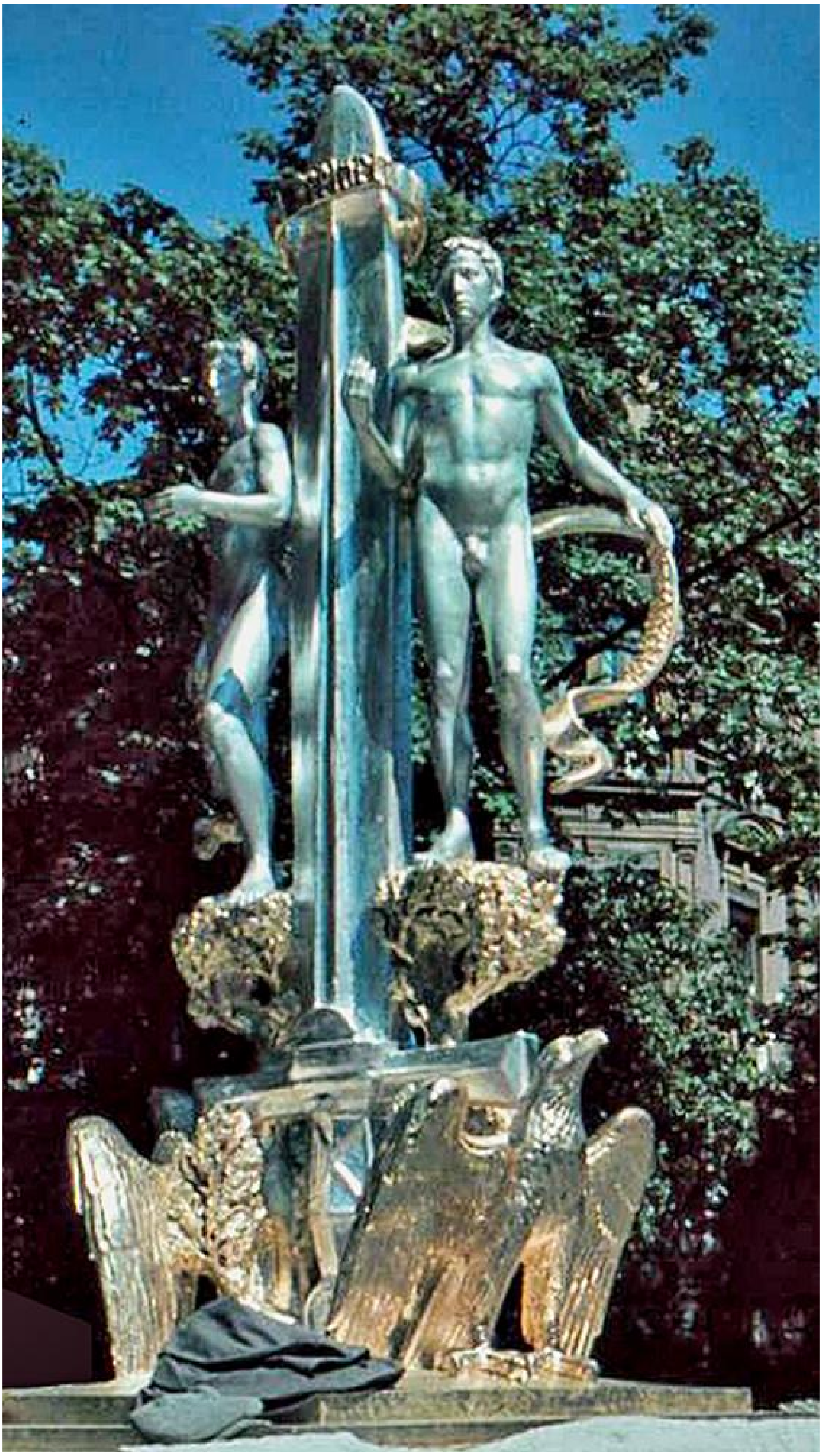
That is why the contrast between the formation of types and the formation of ideals, of which we have just spoken, was so infinitely disastrous, and that is why the change that is taking place here today is of such profound significance. For it is true that ours is more strongly marked than earlier times by the model of the strong, the bold, the heroic man who sees the wide world as his field, which he cultivates, in war and peace, with plough, sword or thought. But with this ideal of the far-reaching human being, living in the distance of time and the vastness of space, we immediately associate the demand for family and children, not as a contradictory image, but as the completion and fulfillment of a truly fully lived life. Only both, the individual achievement and deed and the supra-personal one of family formation and child rearing, together make up the full commitment of man to his folk, which we demand of everyone and which only fulfills existence. Only the two together do justice to the nature of the human being, to be at the same time an independent individual and a link in the chain of generations, which must not break. For what we possess in powers and abilities we owe to the loyalty of those who gave us the fiefdom; a span of time is their inheritance and entrusted to us to work and act; like our parents and forefathers, however, we must pass it on to our children and grandchildren so that it outlasts us as it once did before us.

Today we educate our folk to such a view and attitude, and before the greatness of this task the contrasts of yesterday sink. To the figure of the fighter, the hero, the victor, the servant in the great work belongs the domestic image of his family and clan; and these no longer exclude for us the great thoughts and feelings that move the world and shape history. Just as the folk cannot be without their families, so today the small unit of the German family lives consciously in the whole community of the folk, and what was often contradictory yesterday finally rings together in one full chord.But here, as we speak of the ideal of education and attitude of our time, a word must not be omitted about the limits of its realization. The great models which the new age sets up should awaken the longing, spur the forces, designate the goal towards which the nation must strive. But they must not, abused by small and narrow folks, become the oppressive norm, the unjust measure of each individual destiny. The nature and disposition of the folk of a nation are infinitely varied, as are their earthly course and their fate. Not everyone has the same opportunities in fiefdom, not everyone the same strength, and the lots of fortune and misfortune, of fulfillment and renunciation are allotted to them differently. There is always an unfilled space between the ideal and reality, and what we make out to be the rule must also have its exceptions. Our generation in particular has experienced this hard in this area, when the world war took 2 million men from us and thus in countless cases the possibility of marriage for our girls. And even outside the exceptional times of war, there will always be a small number of people for whom inner or outer reasons prevent them from fulfilling what we demand as the norm, and what is often the deepest longing of their hearts, even for those who renounce it. A strong and healthy folk can tolerate these exceptions. Only the zealot will, short-sightedly and blindly against all reason, make his principle the final judge of life, which at times takes special paths for people and folks. National Socialism is spiritually great enough to understand and appreciate the exception, its goal and ideal too strong and too compelling not to allow the exceptional time its own law, the special human being his other form of life.It is not a question of each individual member of the nation realizing at all costs and without exception what the idea of family and kinship demands of the whole, but that it should determine the spirit and the attitude of the folk as a whole and practically ensure their eternal life. The idea and the ideal are exclusive and unconditional and tolerate no compromise. Their application to individual destiny may then, in our case, be confidently full of generosity.No one will see in this a feeble retreat when he considers that in a short time we have so thoroughly displaced an ideal that was hostile to life in long past epochs:

The ideal which, in asceticism and celibacy, taught a supposedly higher form of life and thus drained infinite strength from the family and the folk. Here the replacement has been radical, and the effect of this conversion from the preaching of death to the high image of perfect life will secure our folkish future.But now that we have gone over a number of ideas concerning the nature and significance of family, clan and folk, it seems necessary to me to add a warning against overestimating thoughts themselves. For it is too easy for man, in the joy of invention and discovery of the new age, to believe that with the knowledge of biology and statistics, with the demands and forms of his intellect, he has touched the ultimate essence

of those mighty forces which, in procreation, birth and selection, lead from the family to the folk, from the past into the future. And occasionally voices are raised that see hereditary laws and sober ideas of purpose as the legitimate successors to the romantic feeling of love that is supposedly so outmoded today.But from the deepest depths of life itself springs that incomprehensible force which brings the sexes together. Imperceptibly, almost unconsciously, it directs drives and feelings towards each other, delicately and gently and yet with irresistible force. It does not think and does not want, the superstructure is far away from it, and yet it mysteriously achieves its ends. It fills the person and lets him be completely himself, and at the same time it lets him forget himself and become completely absorbed in the other. It encloses the lovers in the magic circle of their own world, but precisely through this it works out of him into the distance and expanse. Where the fleeting moment of the deepest happiness stretches into eternity for the feeling, the spark of life really leaps out of the other. Where the fleeting moment of deepest happiness stretches to eternity for the feeling, the spark of life leaps in truth from the present into the undreamed-of future. Mysterious and sublime at the same time is this realm of love to which humanity owes its existence. Today we have enough freedom and sobriety of spirit to see the natural in its beauty and violence and to call it unbiased. But we also do not want to forget the spiritual wealth that this world contains. It is one of the highest goods of life, one of the strongest driving forces in all its fields, one of the most delicious things that the individual can encounter on his life's journey. In a thousand tongues the poets sing the miracle of true love, in the tones of the masters it resounds, it guides a thousand times the chisel of the artist through the shining marble, it moves the thinkers and strengthens the great of history in their heavy work, and only the small and weak would like to deny it and flee from it into the deified world of mere understanding.
But it kills everything original, for its deepest springs bubble up in the mysterious, and only the exuberance of the heart and the shuddering awe find their way to them.

Let us not forget this, if today we know and think more of what ultimately wants to be felt and lived. We want to educate a new generation, bright and brave in the awareness of its spirit, strong and beautiful in body, rich and proud in its genuine feeling, which sustains the folk by making the individual happy, and elevates us to gods when it fills man.



Blood iſ Holy

Walther Groß

Dear German Boys and Girls! As we talk about blood and race this evening, we are discussing a theme that is in the center of today's intellectual and worldview battles. You all know that those who oppose our movement for political or worldview reasons have been forced more and more over time to grant the political and economic achievements of National Socialism. They can no longer be denied even by the most hostile critic. As soon as the discussion turns to National Socialism's intellectual foundations, however, as soon as the idea itself is debated upon which everything we do is based, there are objections. And as in the past, National Socialism's racial thinking is called into question or openly opposed. We see that if we survey the world press, as well as in discussions with groups within the country who still believe that they can reject individual aspects of the National Socialist worldview. I have previously spoken about what we mean by racial thinking in the broad sense. I said then that the doctrine of blood and race for us is not primarily an important and interesting part of biological thinking, but rather above all a political and worldview attitude that determines our fundamental approach to many aspects of life. The two most important facts underlying this approach are the knowledge of the power of inheritance and the knowledge of the deep and spiritual significance of racial differences within humanity. Since we realize our dependence on inherited characteristics, we do not fall prey to the old error of overestimating outward influences of education, training, and welfare policies. We realize the responsibility for passing on our own genetic material, since from it alone will flow the strength of the future. We are therefore humble about our own accomplishments, for they have their roots in what we received from our ancestors without any effort on our 1/4Walter Gross on Race (1935) own part, yet we are also proud that our own brief lives are links in the chain of generations. We are a bridge from the greatness of the past to the most distance future. Since we have learned to recognize and respect the physical and intellectual characteristics of the earth's various races, we are free of the sick desire that sees no differences, or seeks to make everything the same in the political, cultural, and religious realms. We are conscious once again of our characteristics and want to care for and protect them because they are the natural way for us to live as a people and a nation. At the same time, we respect the characteristics of the earth's other races, since we no longer want to want to subordinate them or force them to accept our ways of thinking and feeling as we once did, but are instead convinced that they, too, should live and act according to the laws of their blood. That is in brief the content of the racial thinking that we teach and learn. We might ask why this simple, yet powerful idea causes so much conflict. If we examine the matter, we will find that the reasons for its rejection have often varied over time. The opponents of our racial doctrines have been consistent in rejecting new thinking, but they regularly changed the battlefield on which they tried to fight us, and have thereby forced us to deal with and defend this question from various perspectives. When one first dared to speak of race many years ago during the rotten era of liberal bourgeois thinking and Marxist corruption, people responded to the dangerous new thinking on so-called scientific grounds. They rejected our genetic knowledge and ridiculed racial science and its proponents, announcing from pulpits, editorial offices, and meeting halls that they were dealing only with the fantasies of a handful of ignorant fools. It is good to remember those days, to recall the nasty tactics of the opponents of our worldview. There were then serious and learned scientists who were working out a new way of looking at the world, and others over many years used every means to attack their honor and trample them down, despite all the cries about the freedom of science — because that is what the rulers of the day wanted. Happily, that is behind us. Those in every camp and in every country around the world have realized that the scientific basis of our racial thinking is no longer in doubt. Serious scientific discussion in this area concerns only the extension of our thinking in particular areas, no longer the scientific validity of the fundamental principles. Science has become quieter about the matter, which means that the opponents of our worldview must find new ways to defend their old values against a new age. Soon they found a new slogan for the battle: one took to the field against us in the name of humanity, ethics, and morality. The scientific foundations could no longer be disputed, but they had great and unacceptable effects in the life of the nation. You know the kinds of things thrown at us in recent months: the idea of inheritance, for example, was suddenly dangerous since it removed individual responsibility for one's actions and gave everyone an excuse to be lazy, bad, or depraved, since those things were the results of one's inheritance. Worried aunties of both sexes wrung their hands and saw an approaching era without discipline or conscience, and thought that they could blame the false teachings of National Socialist racial doctrine. We took on that battle, and can probably say that we have already won it. Such charges against our views are simply untrue, nothing but a nasty trick. In any event, we are not the masters of our own fate, since we are always dependent on what we have inherited, on what Heaven has given or denied to us. That does not mean that we or others have nothing to do, or that education is unneeded. The opposite: What we do, whether for good or will, with our inherited characteristics is our own responsibility. We can squander and waste our abilities, or we can develop and use them. We can be lazy and allow what is weak or bad in us to grow, or we can bravely fight our whole life against them. That is the decision that each of us must make, and we demand that each individual realizes the great and difficult doctrine of responsibility alongside the knowledge of the inherited nature of our character. That is a clear, understandable attitude, and before it all the objections of our opponents have gradually given way. Against their will, they must today grant the moral justice of our position, just as they had to do with its scientific correctness earlier. Recently, they have had to surrender their second line of defense as they continue to retreat. But now the old battle continues in a new, and to be honest, more important arena. Recently, arguments have been increasing that although National Socialism's racial doctrines are correct, and that they may be defended on pedagogic and moral grounds, they still have to be rejected in the name of faith, religion, and piety. After all, some people mutter, one is replacing God with the idol of blood, putting a human theory or material things in the place of the eternal strength of the spirit. If we look into the reasons why people from religious standpoints are still trying to oppose the united worldview of the German people, we find a thousand variations of this point, which is used as the last defense against the movement's victorious idea. Dear boys and girls! In this third area of conflict, we want to continue the great battle of our day with the old fighting spirit we used against the dark forces of the past. We have a right to do so, for no objection could be more dishonest or foolish than this one. No one in the name of racial doctrine supports barren materialism. No one wants turn the facts about race into an idol and use it to destroy genuine piety. We do, however, believe that we have a right to have more respect for our racial worldview than was allowed by the impious and arrogant philosophies of the past. If we bow once more before the facts of creation instead of preferring empty liberal or scholastic chatter, how is that impious? If we are once more conscious of our own nature, of the inheritance given to us from Heaven, is that human arrogance or idolatry? If we once again humbly understand that our lives as humans are bound by our race, and that we can no nothing other than follow and act according to the laws of blood that God himself has placed us under, how can that be heresy or impiety? It is not in fact greater piety, and in the most genuine and truest form? Yes, we see in the facts and laws of race as something holy and divine, not because we want to promote ourselves, but rather because we also see there the power of the creator. We are more honest than our enemies, who found in them something uncomfortable for the previous system of political power. If we seek to respect the differences and particular virtues of the races that Heaven itself created, we thereby serve the Creator and his laws. We do a more pious work than the squabbling scribes whose gray dogma is more important to them than real blood-filled life. The best in every people and throughout all time have drawn their deepest and truest faith from observing the world's order. With both pride and humility, we affirm that we see the laws of blood and race with their wonderful relationships and heavy burdens, as a holy part of that great order behind which we sense the Creator. Today we once again raise anew the flag of life against the doctrine of death, and serve the future with the faithful affirmation: The blood given to us by God is holy.

Sonnenritter

The Breeding Goal of the SS

by SS-Hauptamt

The Meaning of Life

To preserve and increase oneself is the deepest meaning of life. Through its racial policy, the National Socialist leadership places itself at the service of life and strives to fulfil its meaning for the German folk. The preservation and increase of life, however, includes the urge for improvement, higher development and perfection, which is inherent in all living things. Every living being strives for the full development of its inherent powers. The supra-individual life of genera and species is completed in their growing adaptation to the environment. The all-embracing life on our earth causes species to come into being and pass away, it forms ever new forms out of itself with the aim of the growing perfection of individuals and species, their higher development, the increase of functions. It is not blind chance that directs the coming into being and passing away in the millions of years in which life has taken place on earth, no matter how much it may push itself into the foreground in individual cases and cloud our view, above it stands the divine will of the all-embracing life, which is in itself fulfillment and perfection.

Folks and races are the highest expressions of life. Their task, too, is preservation and increase; their meaning, too, lies in the striving for development, increase and perfection of their being and essence. They remain if they obey this law of life, they perish and others take their place if they refuse to obey it.

The preservation and multiplication, the development and increase of life takes place in the struggle for existence to which every plant, every animal, every species and every genus is subjected. In this struggle they are weighed, selected or exterminated. Human beings and human races are also subjected to this struggle; it determines their value and their right to exist. The cultured folks, however, through their artificially created environment, their cultural world, have largely removed the individual from this struggle; the folk community as a whole stands up for it, it must always stand up for its existence and its position in the world, for its living space and its culture. The folk as a whole can and must therefore demand from each of its members unconditional commitment to the whole in war and peace. The individual is driven to this commitment by the law of duty in his breast, which compels him to develop his strength in the service of the highest values of his folk and to make sacrifices for family, clan and folk.

The Goal of Folkish Evolution

It is given to cultured folks, as the highest forms of life, to consciously recognize and shape that which lives unconsciously in all living things. Out of their innermost being they create the ideal to which they are called to aspire. In the works of their best painters, sculptors, poets and sages, this physical and spiritual ideal takes tangible form. Legend and history hold in the memory of the folk those men and women in whom the racial and folkish essence has been most purely and perfectly expressed and who point the way to the future for the living generation. The best and most far-sighted leaders of the folk have always striven to promote them in the fulfillment of their innate law and have sought forms which would lend permanence to their work and serve the higher racial development.

The conscious development and improvement of a kind or race is called breeding. Mankind has known for thousands of years the breeding of animal and plant races, whereby, building on the law of evolution of life, a high increase of characteristics was achieved according to certain goals set by the breeder himself (often, however, contrary to nature). The confusing abundance of hereditary factors in humans makes the process of inheritance infinitely more complicated than in animals and plants, and this is compounded by the slow succession of the sexes and the resulting difficulties in maintaining a direction of selection. A "conscious" breeding up of an entire folk according to the example of animal and plant breeding is therefore beyond the possibility of human ability and will.

The higher development of a cultured folk must be borne by a consciousness of a completely different kind than conscious animal breeding. It presupposes an inner vision of the racial essence in its perfection, which is at the same time felt as a divine commandment and in this respect is the core of every kind's own religion. It presupposes the will to devotion and sacrifice, which subordinates one's own self to the divine commandment that works itself out in the community of blood and destiny of the folk. What the animal accomplishes by virtue of its instincts, the human being must, in addition, fulfil according to his conscience and the law of ought in his breast. History gives us enough examples of the higher development of cultured folks as well as of their decline and fall. The precondition for the continued existence of the folks is the preservation of the purity of the race; the precondition for higher development, however, is the existence of a sufficiently numerous selection of men and women who are prepared to take on more duties, to make greater sacrifices and to embody the ideal of the race more purely than the other members of the folk. For the higher development of a race and a folk, as in all of nature, can only ever come from individuals who maintain themselves as the best and most capable and in the course of generations multiply proportionately and again and again make a selection of the best from among themselves.

The way in which this higher development of cultured folks takes place, i.e. how this selection is formed and shaped in each case, what goals it sets for itself, what bond binds the individual members together, is predetermined by racial characteristics and by the particular conditions of life; it changes and varies in the course of history with the changing destinies of the folk and their increasing culture. The goal of development, however, is always the same and is more or less clearly and unambiguously expressed in all forms of selection: it is the perfection, it is the increase of the physical of the physical, mental and spiritual powers of a folk. This goal, however, is only achieved if it flows from the deepest essence of the dominant race of a folk and fully corresponds to its dispositions. Often this selective stratum was not built up in accordance with the racial substance of the folk or it was no longer in accordance with the changed living conditions of the folk, often it set itself goals which were alien to the race and the folk, then its existence was not lasting and its decline sometimes dragged the whole folk with it to ruin. The cultured folk of the present day, whose selective class has remained most unchanged through the centuries and which is most clearly aware of its task of taking on more duties than the others, is the Japanese folk; Japan owes its steady upward development and the long duration of its Reich to the selective class of the samurai.

In the history of the European folks, reference can be made to the Spartans and the Roman Senate, to the French Chevalier and the English gentleman. Among the German folk, the German Order of Knights, the guild of Hanseatic merchants, the Prussian officer corps, the Protestant clergy, all formed a selection along certain lines through certain periods. But in Germany, as in Japan, a selective class has not yet developed that embraced the whole folk community and felt responsible for it. The main obstacle was the non-racial religion, which distorted the ideal of the Nordic race and thus prevented the respective selection strata from creating an ideal that was entirely their own. The strong influence of antiquity also prevented the free, unbroken development of an original German-Nordic culture, although we do not want to overlook the support we owe to antiquity. It has severely impaired the German selective strata of the past in the formation and development of a racial ideology. Today, in National Socialist Germany, we must build on completely new foundations and seek new paths; for the selection examples of our history can only become instructive for us through their mistakes.

Nature and Task of Selection

The breeding goal of the German folk is determined by the Nordic race, for it is the basic race of the German folk; it unites the German folk into a blood community. Adolf Hitler, through his racial policy, has for the first time in the history of our folk created the prerequisite which makes possible the clear elaboration of a uniform breeding goal for the whole German folk. Through the prevention of race-mixing, the fight against counter-selection, the enhancement of the will to have children and the creation of a race-appropriate, kind-specific environment, the German folk was educated to think racially, and the direction of their future development was set for centuries, even millennia. On this basis, an order of men could be formed who are prepared to carry the torch into the future for our folk in hard discipline and to advance on the difficult path of the higher development of the folkish being and the racial forces by taking on increased duties.

That the Nordic race alone can determine the breeding goal of the German folk is clear from the history of the Aryan folks. It created the cultures of these folks; as long as it determined the destinies of these folks, they rose to great heights; their decline brought about the downfall of the folks and their cultures, for disorganization always means cultural decay. Preservation and increase of the Nordic blood share is therefore is therefore the most important component of the breeding goal of the German folk. This does not mean a devaluation of the other European races which have contributed to the building of our folk. We know what we owe to the Flemish perseverance, the Eastern warmth of spirit, the Dinaric originality, the Western mobility; the impact races have contributed to the fullness of life and the incomparable richness of German culture; the high level of achievement of the German folk is also a consequence of their special racial composition. Nevertheless, especially for the German folk, who are forced by their central position, more than other folks in Europe, to constantly fight for their self-assertion and world standing, the preservation and increase of the share of the Nordic peasant and warrior races is the indispensable precondition of their existence.

The Nordic race, like all living things, represents an infinite variety of phenomena within the unity formed by the common basic stock of Nordic hereditary factors. No two members of this race are perfectly alike; there are gradations, differences, degrees of physical, mental, character and spiritual qualities, powers and values. If we add to this the fact that almost every Nordic German also carries in him blood elements of some other race, then we understand what a wealth of manifestations of Nordic humanity there is in our folk. Therefore, the level of achievement of the races can be raised or lowered by different propagation within the races. A higher development of the Nordic race and thus of the German folk therefore requires the formation of a selection within the Nordic race. The bearers of the best heredity must unite to form an order whose most important task is to see to it that the most efficient members of the race reproduce most strongly.

The wide range and the great diversity in heredity and appearance within the Nordic race makes this selection process possible. the selection process which leads to higher development. The values according to which the selection is carried out result from the nature of the of the Nordic race; the desired image of the German man of Nordic blood is the goal to which it strives for.

The selection extends to the whole German folk and its Nordic blood heritage, it does not separate it into a layer of the leaders and one of the led. On the contrary, it forms the unifying bond and the formative core of the folk community. The selective orders of the past could therefore not last and could not fulfil their deepest meaning, because they either detached themselves from the folk or were too one sidedly bound to a specific purpose or profession. The separation from the folk community carries with it the danger that the fullness of the Nordic race will no longer be grasped through limitation and that through inbreeding the inferior will also be nurtured and inherited, while high-quality racial hereditary traits will be lost in the selection layer. The Order, whose task in National Socialist Germany is selection, will accept all those. The Order, whose task in National Socialist Germany is selection, will accept all carriers of high-quality Nordic heredity who are willing and able to place themselves in the service of the higher breeding of our folk by accepting greater obligations. As development progresses, its aims will become ever higher and its demands ever more stringent.

Every valuable human race forms certain types out of the wealth of its appearances, which embody individual sides of its nature in a special way. The German Order of Knights, the Hanseatic patrician class, the Prussian officer corps formed such a selection of typical Nordic humanity. The National Socialist Order of Selection will encompass all the valuable types of the Nordic race; it will form further types from within itself and thus bring the whole wealth of the Nordic soul, the whole fullness of the physical and spiritual hereditary traits to development and enhancement.

The Order of the SS

The order-laws issued by the Reichsführer-SS include everything necessary for the formation of a selection which must be the standard bearer of the future of the National Socialist Reich. The SS is an association of Nordic men selected according to special criteria. The physical ideal of the Nordic race determines selection. Every selection must start from the body, because the living body is the manifestation of the soul, is the carrier of the heredity. There is no Nordic soul, no Nordic spirit and no Nordic character without the Nordic body. The increase of the Nordic blood portion can only take place from the physical. That is why the selection order of the SS must extend to those German men who bear the best Nordic imprint in their physical appearance.

For the members of the SS there is the “marriage permit”, which is “granted or refused solely on the basis of racial and hereditary health considerations”. The wife of the SS man must also be a carrier of good Nordic heredity; for only from the marriage of Nordic people may we expect children of Nordic race. The prerequisite of every higher racial development is the right choice of spouse. The greater the number of hereditarily valuable clans of German, Nordic-determined kind, the greater the guarantee for the upbringing and increased performance of our folk. The SS man, out of responsibility for the future of his folk, takes upon himself a duty which is not imposed on the folk community as a whole, namely that not he alone, but the Order, decides on the choice of his wife. Mockery, scorn and misunderstanding will not deter him, for anyone who wants to see this “regulated choice of spouse” as a “human breeding establishment” only shows that he is a stranger to life itself and is caught up in a spirit that has detached itself from life and the eternal laws of nature. It is that racially alien and instinctless spirit which knows only the erotic instinct as decisive for the choice of marriage, which does not know that in the choice of a marriage partner only the racial instinct as a shaped and formative instinct may show the way.

In reality, by the way, the majority of marriages neither in the present, nor even less in the past, are concluded on the basis of the erotic instinct. The choice of marriage is and was often made according to aspects that have just as pernicious an effect as the rule of the chaotic instinct, namely according to the property, class or denomination of the spouse. Binding the marriage licence for SS men to racial and hereditary health considerations also prevents marriage on the basis of class, material and denominational grounds. In reality, therefore, it re-establishes the natural soil on which alone a healthy marriage grows, in which the spouses are united by genuine love, which is only present where the instinct is pure and fully effective. The racial instinct speaks all the more clearly and powerfully the sooner the man and the woman come to marriage after full maturity.

The Order of the SS places the choice of spouse of its members under the responsibility for the future of the folk. It goes without saying that every SS man also has the obligation to marry and to found a family with many children. The bearers of the best Nordic heredity must multiply the most within the folk community. The increase in the physical and spiritual fitness of a folk is bound up with the increase in the number of children in their physical and spiritual families. “The question of many children is not a private matter for the individual, but a duty to his ancestors and to our folk.” The selection strata of the folks very often did not promote the founding of families and the abundance of children; for the German Order of Knights, for example, celibacy was the order's duty. In this way, the meaning of selection is reversed: instead of increasing the valuable heredity of the folks, its transmission is prevented and the most valuable clans are condemned to extinction. The SS is therefore not an order of men, but the conjured community of the clans of SS men, which renews and expands itself from generation to generation.

In this way, the Order creates the possibility of applying selection to its own offspring. This is the only guarantee that the Nordic selection layer formed by the clan community will remain a selection for all future times.

Out of the deepest obligation to his own Nordic race, the Reichsführer-SS issued the order of October 28, 1939, pointing out the danger to the Nordic heredity of our folk evoked by the war, namely that many of the best young men fall without their heredity living on in their children. “Only he can die quietly who knows that his clan, that all that his ancestors and he himself have wanted and striven for, finds its continuation in the children.” The limits of perhaps otherwise necessary bourgeois laws and customs” cannot apply to our young soldiers who prove themselves as whole men out on the fronts and daily stake their lives for the future of the German folk. This future is then only fully secured when they, who lay down their lives, live on in their children.

Selection of Nordic-destined men, choice of spouses according to racial criteria, marriage obligation and abundance of children are the biological foundations on which the Order of the SS is built and through which it initiates the higher development of our folk and secures it for the future. In order for it to endure as an Order, it must also have an inner, spiritual bond, a community of a special kind must unite the members of the Order, the spirit of common obligation must fill each individual man.

The common goal is the selection of the best Nordic humanity, the increase of the Nordic blood share through abundance of children, in which the SS man and his wife see their highest happiness and the meaning of their lives, is the development of all the powers inherent in the Nordic heredity and the undiminished transmission of the dispositions to the future generations.

The Order of the SS unites in the common National Socialist worldview. The SS is a following of Adolf Hitler ready to the last devotion, it is a conspiratorial order of the National Socialist worldview.

The Order is united by the common faith that flows from the Nordic attitude of the soul. For the Nordic man there is only one faith, which is in harmony with his reason and his thinking. That is why he has always fought the hardest battle against priesthood and priestly deceit, against mystification, superstition and mediocrity, which stands between him and the divine workings of Providence. From the depths of the Nordic soul, he feels directly connected to the divine will to order the all-embracing life that reveals itself in nature, in his folk, in his clan and in his blood. The confession of this inherent faith is the touchstone for membership of the Order, for it is in the struggle for freedom of spirit that the Nordic soul proves itself.

The Reichsführer-SS, through the SS Honour Law, united the Order by a common conception of honour anchored in the essence of the Nordic race. *"The honour of the German, determined by the racial consciousness and the custom of the folk, guarded by the individual, valued by the whole German folk as the most precious jewel and the highest good on earth has been since ancient times the epitome of loyalty, loyalty to oneself, to the kinsmen of the same blood, to one's fellow swordsman, to one's comrade, to the Führer of the folk, to blood and soil."* (Reichsführer-SS H. Himmler.)

The high character values of the Nordic race, to which the Reichsführer-SS commits his men, give the will of the Order members a common direction that binds them all. Besides honour and loyalty, it is the idea of freedom, namely the freedom to do what our best, innermost nature drives us to do, the freedom to serve the Führer and the Reich. Freedom is joined by obedience, the unconditional obedience of the political soldier to his Führer, which is nevertheless a free obedience, since Führer and followers are of one blood and therefore of one mind. Fighting spirit and toughness are the most original characteristics of the Nordic race, toughness as a service to one's own body, a controlled way of life, because only he who remains master of his own life makes himself master of the enemy. *"Whoever wants to live must fight, and whoever does not want to fight in this world of eternal struggle does not deserve to live."* (Adolf Hitler.) Deeply rooted in the Nordic nature is also the respect for the personality of the blood and folk comrades, which grants them the same honour as itself and holds their property sacred.

The prerequisite for admission to the Order of the SS is the Nordic blood heritage. However, selection is followed by probation through performance; for it is only in performance that it becomes apparent whether the selection was fully valid and correct. Performance, military service and parenthood are obligatory values for the SS man.

Part of the essence of an order is the bond of a particularly deep and strong comradeship, which not only embraces the SS men but also includes their clans. In the "Lebensborn", the Order of the SS has created an institution which supports hereditary-biologically valuable, large families, which cares for racially and hereditary-biologically valuable expectant mothers and their children, even if they are illegitimate, which supports the wives of the SS men with advice and deeds, The law of the Reichsführer-SS of 9 November 1937 makes it the sacred task of the SS, as a conjured community of the clans of the SS men, to assist the wives and children of deceased comrades in every way. In this way, every SS man and his relatives feel embedded in a strong community on which they can rely in every situation in life.

The clan community of the Order will also create a special form of education and has already done the preparatory work for this. The education of the younger generation has proved to be one of the best means of binding the Order in various Orders of the German past, because the youth grows up in comradeship and, at the most malleable age, absorbs the spirit of the Order into which it will one day enter. An increased sense of duty and a heightened sense of honour will be the goal of this education. At an early age, the youth must become aware of their responsibility towards their own person, towards their clan, race and folk. A purely German-Nordic spirit will determine the physical, character and spiritual education of the Order's youth.

The deepest meaning of the SS, to be an order of German, Nordic-dominated men, includes in itself the special task of the SS to be guardians and caretakers of German peasantry and soldiery, for the Nordic race will only be able to exist as a peasant and warrior race. That is why the Order leads its members back to the land as far as possible, that is why it takes on the difficult but for our folk so important task of settling the newly won East. The SS Wehrbauer (soldier-peasant) is the forerunner of this eastern settlement, in him peasantry and militancy prove themselves at the same time, here the man can steel himself in constant battle, so that from the soldier-peasantry the best offspring will arise for the Order.

As an order of Nordic-determined men, the SS also has the task of initiating the community of all the Germanic folks. The Reichsführer-SS is instructed by the Führer (order of 12 August 1942) to conduct negotiations with all Germanic folks in Denmark, Norway, Belgium and the Netherlands within the sphere of the NSDAP, its branches and affiliated associations. The SS is the bearer of the Nordic idea in Europe, it calls upon the best of the Germanic folks across state and national borders to join its ranks and take up the fight for the preservation of Nordic blood. The laws of the SS will not only determine the racial structure of the German folk, they will also contribute to that of all the Germanic folks of Europe.

The Order of the SS does not want to be a leadership class, but a select class of Nordic people, it does not strive for a new gentility in the folk community, which would one day have to tear it apart again, it stands under the law “I serve” and wants for itself only higher duties, greater commitment and harder struggle. He who makes the highest demands on himself, who works hard on himself, who despises lavish living, is called to lead a folk. The words of our Führer Adolf Hitler point the way for the SS and its leadership task: “The political leadership of a nation must seek the most essential distinction from the rest of the folk not in higher enjoyment, but in harder self-discipline.”

SS Race Theory
and
Mate Selection Guideline

You and the Question of Blood In this period of struggle for the future of our folk you will become conscious – through the family and clan and beyond – of the bond that unites us all in an inseparable and sworn community of striving. Furthermore you know that your life, your essence, all abilities and characteristics stem from your ancestors, and that you must take over the same role for the generations which come after you. You cannot shake it off; rather, you have the obligation and duty to adjust your life and live it accordingly. Consider for once what a tremendous revolutionary change has taken place in the thought and action of our folk in such a short time. After years of decline new life-courage, lifewill and confidence broke through in the German folk on a wide front. National Socialism has pulled up our folk from threatened annihilation not only economically and politically, but also biologically. The answer to the question of how the Fuehrer and his following could achieve such accomplishments is very simple: Adolf Hitler has again made the laws of life of our kind – whose observance is the prerequisite for any further development – the foundation of our thought, action and feeling. What our ancestors, who were firmly rooted in the soil, instinctively recognized as right through the feeling of their kid, has through the course of history been partially erased and covered over by foreign intellectual and racial influence. The knowledge of the laws of life and awakened consciousness of our kind are today a certain signpost for our entire action. So we want to look at the following described foundations of the laws of life of our world view from the perspective of the great community of the entire folk and make the resultant duties of the individual a principle of our entire life.

What is Race?

What is not of good race in the world is chaff. (Adolf Hitler, Mein Kampf)

The great number of life forms shows groups which more or less resemble one another and show common physical characteristics. They have the same nature. We call such groups of life forms "species." The mankind living today forms a "species," for humans are fertile among each other. By the observation and comparison of a White, Negro or Mongolian it becomes immediately clear to us that it is not enough to only speak of the "human" species; rather, that for a more precise analysis a further subdivision must be made. This leads to the concept of human races. The individual races can be distinguished by differences which they have in respect to the 3 uniqueness of their hereditary, intellectual-psychological and physical features, tendencies and characteristics. Each race has certain characteristics and features which are unique to it. These RACIAL FEATURES are passed on to the offspring. Race is hence a group of life forms which distinguishes itself by the common possession of certain hereditary features. It always produces only its own kind. Or shorter: race is a characterized community of hereditary factors (Stengel v. Rutkowski).

As long as a race remains pure its hereditary essence is passed on unadulterated from one generation to the next. It is hence necessary for the racial consciousness of humans of the same race to be raised and the dangers correctly recognized which lead to a mixing, alteration, degeneration and hence annihilation of the races affected. The predominant race determines the folkish character and continues its influence in it as a hereditary factor. As in the Germanic peoples, the predominant Nordic race gives the German folk, too, the predisposition of our kind.

What is a Folk?

Each folk represents a visible community to the outside world. The same blood, the same soil, the same language, customs, culture and history are an inseparable bond. For a population to become a folk, race as well as history and culture are necessary. The generation alive at any one time is only one link in the chain which begins with the earliest ancestors and continues with the following generations into the future. All of them together form the folk community. The existence of the individual is only then purposeful if it is innerly bound with the entirety of the folk. The presently living blood-carriers of this community bear the responsibility for the shaping of the coming generations. Each folk has its own unique folkish character. The roots of this unique folkish character lie in the racial composition of the folk. Folk is a community of descent and of fate. As a hereditary community it is large able to create and shape its own environment.

The Meaning of Race

The common heredity determines the physical and intellectual-psychological abilities of a race. "Race" as a practical concept relates not only to the specially formed and working life force within us, but beyond that also to the highest value, to the concept of value, to the world view. There are races which can create high cultures and those which can never elevate themselves on their own strength. There are races with heroic bearing and those without the courage to fight. Cultural accomplishments are exclusively the creation of higher races. The elevation of mankind continues or ceases with the preservation of the purity and of the strength of the culture-bearing races. The racial composition of a folk is unique. Its alteration always has a transformation of its nature and culture as a consequence. Each racial mixing always means a lowering of the worth of the higher race. Related Race – Foreign Race – Same Breed – Foreign Breed Mankind displays strictly separated racial groups. Very roughly expressed, we distinguish between: White, Black and Yellow. Each of these groups in turn contains a number of subraces with certain common features. In this case one speaks of related races. Opposed to these stand the foreign races. Folks which in regard to their racial composition show the same elements as the German folk are of "related race" ("artverwandt"). To these belong the majority of European folks. Since the racial core of our racially related folks is often very diverse, one must look quantitatively at the racial elements for the foundation of a distinction. In the Germanic folks Nordic blood predominates in their racial composition. Their relationship to the German folk is hence referred to as being of the "same breed" ("stammesgleich"). Other folks which also show a small amount of Nordic blood, but which in their substance are not Nordic, are referred to as being of "foreign breed" ("stammesfremd"). The existign positive racial composition of the German folk rests on the fusion of related races and the large predominant portion of Nordic blood.

The Origin of the Nordic Race

The main territory of the Nordic race encompasses the area of southern Scandinavia, Jutland, the North and Baltic Seas and reaches into central Germany. Already in the earliest period the Nordic man was a settled farmer. He invented the plow, which other folks later adopted, cultivated crops and breed pets. The explosive population growth of this Nordic mankind led to a new, necessary acquisition of space and caused wave after wave to stream down into bordering areas: into the European area and into the wide parts of Asia. The previous original inhabitants – even if often for only a short time – were imprinted with the mark of Nordic culture. Not: "From the East came the light!", as was claimed by science earlier; rather, "From the North came the strength!"

The Meaning of the Nordic Race for Mankind

The Fuehrer says in Mein Kampf:

"Everything that we today marvel at in the world, science and art, technology and inventions, is the creative product of few folks and perhaps originally of ONE race."

The high cultures of the Indians, Persians, Greeks and Romans – created by the Indo-Germanics – clearly show the Nordic (modern "Indo-Aryan") creative spirit. With the decline of the Nordic ruling class they, too, again disappeared. Even today we feel related to these cultures, which have a common racial origin. We are not so presumptuous, however, to believe that all cultures, even in earlier times, can only be credited to the Nordic race. Folks with other racial composition have also created cultures. In us, however, other feelings are roused if we try to relate to the cultures of Old China, Babylon or the old Indian cultures of the Aztecs (in present-day Mexico) and the Incas (in present-day Peru). It cannot be denied: those were also high cultures; but towards them we feel undeniably foreign. They are not related to us, but rather, are of foreign race. A different spirit speaks from them. Never did these foreign cultures reach a commensurate peak with those based on Nordic spirit. The technological development of today has also emerged under the leadership of the Nordic race. This is just as much true, for example, in modern Turkey, the progress of America and the rise in the Far East. Wherever mixed with closely related races the influence of the Nordic race has always proven beneficial and developed abilities which produce the highest cultural achievements.

The German Folk and the Nordic Race

Despite the often heavy mixture and meshing of races in the various provinces of the Reich we find individual races more pronounced in the various parts of Germany: There are areas in which a tall stature, narrow face and light colored hair, eyes and skin predominate (physical appearance of the NORDIC race). Closely related to Nordic man – perhaps only described as a variation of the same – but larger, wider and more stocky appearing is FALISH man. In many parts of the Reich we find large people with a short head and a narrow face, large nose, brown eyes and black hair (physical appearance of the DINARIC race). Or in individual areas are found small, slender and nimble people with dark eyes and hair color (appearance of the ALPINE race). Finally, conspicuous in certain parts of the Reich are short, round-headed people with wide faces, brown eyes, brown to black hair and dark skin color (physical appearance of the EAST BALTIC race). In all provinces of the Reich, whether North or South, West or East, the NORDIC RACE is more or less strongly represented. Many people in our folk cannot be absolutely assigned to one or another race. In each folk are found – next to examples who are in appearance racially pure – the individual races in more or less mixed form. In the German folk the Nordic heritage predominates. The Nordic race is not only the PREDOMINANT RACE; it is also found in the BLOOD OF ALMOST ALL GERMANS. "Blood and soil" are not empty concepts, rather our destiny. Hence the breeding goal of the German folk is also given. It is completed in the fulfillment of the laws of life of its predominant race. The portion of Nordic blood in the hereditary makeup of the German folk is about 50%.

Furthermore family trees teach us: EACH GERMAN HAS NORDIC BLOOD IN HIM. So the German folk is, in the truest sense of the word, a blood community. History on a racial basis has long proven that the Nordic race has a much larger share of extraordinary men than other races. The Nordic race is above all the carrier of the high degree of ability of the German folk. Great deeds in all spheres have made it the leader race of mankind. There is no other human race which has produced so many extraordinary leaders, commands and statesmen.

In glorious exploit Nordic man conquered large areas, founded states and created cultures. Already around the year 1000 Vikings had landed in America. The opening up of entire continents was led by the Nordic spirit. One of the striking characteristics of the northern race is self-control. Nordic daring is the foundation of the martial accomplishments of Nordic races. Conscientiousness and strength of will, paired with reliability, greatly strengthen the drive for independence. These characteristics, however, reduce his ability to sympathize, and the danger is great that the Nordic man loses himself and expends himself. Nordic man possesses a great love for sport and competition; he stands there where one must dare. Therefore he is also more frequently found than other men in those professions which are tied to danger. But here, too, is the knowledge: more important than skin color is the character of the man. One belongs essentially to the race whose virtues he professes through deed. If one examines the individual countries of Europe according to their racial composition, one initially notices that in almost all states the same races are represented. We find the Nordic race represented outside of Germany, in the Scandinavian lands, England and Holland and even in Russia, Italy, France, Spain and so on. We also find, however, East Baltic man in the various European countries. The overall racial evaluation of a folk does not come down to that. It is a matter of the STRENGTH OF THE PORTIONS OF THE INDIVIDUAL RACES in the respective folk. And there we determine: already just numerically the Reich marches far ahead of all other folks in respect to the Nordic portion. With natural right Germany can claim the leadership of the predominantly Nordic Germanic folks.

Law of Life – Heredity

"The strong must rule and not mix with the weak, and hence to sacrifice his own greatness."

(Adolf Hitler, Mein Kampf)

What Does Heredity Mean?

Each look at the world around us shows that offspring resemble their ancestors. From the sperm of a beech tree again grows a beech tree. Negroes breed negroes, Whites always Whites. Even in the case of very young children, the relatives notice for example that the nose was "inherited" from the father, the eyes from the mother. Later other characteristics appear like industriousness, talent, susceptiveness to certain illnesses. That an inheritance has taken place is ancient knowledge of men. Breeders have always tried to promote the passing on of certain features and characteristics and to prevent animals and plants with undesirable characteristics from breeding. That this was a matter of development according to natural laws, however, has only been recognized and proven during the last few decades. Like every event in nature, heredity, too, is subject to unchangeable laws. The laws of heredity – like all other laws of life – have the same validity for plant, animal and man. In the offspring either the characteristics of both parents are again recognizable or a characteristic of the father or mother predominates. Many times a characteristic can be traced through many generations or it skips entire generations to later suddenly again make an appearance. Heredity is hence the passing on of features and characteristics from parents to offspring. Not only physical characteristics are inherited, but also intellectual and psychological. Man possesses TWO hereditary factors for each characteristic. The child receives the hereditary factors in EQUAL PARTS from the parents. A mix-breed can resemble a purebred as a result of the possession of predominant hereditary factors in his appearance. The suppressed hereditary factors are not thus eliminated; they simply do not appear in that generation. What appears healthy on the outside can hide the covered over hereditary factors for sickness inside. One does not see on any many what hereditary factors lie in him. A purely external evaluation can hence never be conclusive. Two different races distinguish themselves through a great number of hereditary factors. By their mixture (crossing) these hereditary factors are randomly brought together, whereby in the descendants a great diversity results in regard to the hereditary makeup.

The result of such a mixture is disruption of the continuity of the hereditary structure. The laws of heredity today form the basis of our knowledge of the formation and development of successive generations. Since normal and sick hereditary factors are passed on equally to the offspring, an enormous importance of the knowledge of hereditary factors and the duty to intervene and work – to restrict and to promote – for the formation of coming generations follows. At conception, essence and worth of a person for his folk and his race are already determined. Certainly education and environment can later develop and promote certain traits and restrain others (in that generation only), but the fundamental essence remains unchangeable. Hence the responsibility for the next generation lies with us.

The Significance of Mate Selection

The right choice of mate is not only the prerequisite for the preservation of the species, but also for the continuance of high selectivity. It is the foundation of any racial higher development. The selection of a racially highly worthy wife in itself still does not necessarily mean an improvement of the race. That only comes when the right mate selection is followed by the breeding of an above-average number of children. For what would the elimination of bad hereditary factors from the folk help, if simultaneously a reproduction of the good hereditary factors was not preserved and expanded? If, for example, mate selection was made by a man who did not want any children, then this would mean a deterioration of the race, because elimination of good hereditary factors from the future generation would result.

Appearance and Hereditary makeup

If there were only physical differences between the individual human races, the question of belonging to a race would be rather unimportant. Therefore the appearance of a man – which is given by the totality of visual features, characteristics and abilities – must be strictly kept apart. The hereditary makeup of a person has a much greater meaning than his appearance. Often it is extremely difficult to derive psychological disposition from the appearance of an individual. By heredity, chance may combine a preponderance of the physical traits of one race with the psychological traits of another race. In most cases, however, one will be able to figure the psychological disposition from the physical appearance or at least approximate it correctly.

Environment and Hereditary Factors

Every person carries a great treasure of hereditary factors in himself from birth. In the course of his life only a portion of them are realized. Environment has a part in the formation of the individual. Climate, nutrition, living space, position, etc., can have a visible influence on the development of a person. If a life form lacks the environmental conditions needed for it to flourish, then it is stunted. Its appearance is thus subject to many changes due to the environment, but not the hereditary makeup. Environmental influences are not able to fundamentally alter the hereditary makeup (the preservation of Germandom for centuries on foreign folkish soil is a visible proof of the strength of the blood). Due to lack of possibilities for development the individual person often is sooner or later ruined. For the preservation and further evolution of a race, the necessary foundations for life must be present or be created.

Hence are derived the following determinations:

1. Each person is formed by the cross-effects of hereditary factors and surroundings.
2. The environment and its influence remain without effect on the descendants.
3. Acquired abilities are not inherited. (Only through natural selection are traits passed between generation.)

The last fact is of especially fundamental importance. Through physical exercise the muscles of an individual can indeed be significantly strengthened. The son of an athlete, however, does not therefore get stronger muscles than any average child. Likewise, intellectual knowledge is in no way inherited. The son of a scholar has to start at the beginning with the alphabet just like every other child. The same is proven by the mother tongue, which has been practiced for many generations. Marxists and democrats have – with much fantasy and one-sided over-estimation of the effect of environment – believed that a change of this environment could improve the destiny of entire folks. For them all people are the same. Hence, placed under the same conditions, Whites, Blacks and Yellows must also achieve the same accomplishments in all areas.

But we know:

Racially and ethnically alien people can never become equal even in the same living space and even over long periods of time. They always remain what they are: alien blood which must be kept away from our folk body if it is not to slowly but irretrievably fall to destruction. The great folkish task hence consists of protecting the genetic mass of the folk from race mixing, to prevent the spread of genetic defects and to shape the environment so that the best genetic elements of the folk achieve the greatest procreation.

The Meaning of the Laws of Life for a Folk

The laws of nature run according to an unchangeable, un-influenceable will. They are valid for all life forms. It is therefore necessary to acknowledge these laws, and their observance must be viewed as the prerequisite for the preservation and further development of life. Failure to observe the laws of nature is followed by decay, deformity and finally, ruin. National Socialism has made the re-establishment of a natural order of life a goal and has given the necessary government recognition to the validity of the laws of nature for man.

The Law of Fertility

Animals and plants produce more offspring than is necessary for their survival.

Here are a few examples:

A poppy produces about 4,000 seeds. If all the seeds grew and again reproduced, after five years there would be 256,000,000,000,000 poppy flowers. Already by the sixth year the entire surface of the earth would no longer suffice to hold all of these plants. A single female cod contains three to four million eggs. After just a few generations of reproduction, the waters of the earth would be stuffed full of cod. Such examples can be expanded upon as much as desired. The enormous fertility which we find in nature again and again receives the necessary curtailment through the destruction of large numbers of individual creatures. The prospects of survival are not equal for all life forms. The FERTILITY, however, is the prerequisite that a sufficient number of creatures remains preserved so that the species does not perish. Without fertility there is no further development. The birth rate will determine the future of our folk. The number of cribs must be much larger than the number of coffins. Only then can we offer successful resistance against all arising dangers and turn into deed our right, which is due us on the basis of our leading position in Europe.

The Law of Struggle and Selection

We have gained knowledge about the development of life on earth largely through sedimentation and fossils. The examinations show again and again: in the oldest layers of the crust of the earth, very simply designed, basic creatures appear; in later layers we find more highly developed life forms, and finally in the most recent layers the most most highly developed organisms. Development means change, growth, reproduction, expansion, etc. Each development requires huge spans of time and knows no standing still. The life of the individual disappears completely in the evolution of the species. How does nature intervene in events and direct? If we go through the world with open eyes, we see that there is hard struggle everywhere. A struggle for existence or nonexistence. Struggle is a fundamental law of nature. The deeper meaning of this eternal, apparent battle of annihilation is this:

Everything weak and/or inferior is annihilated. Only the strong and powerful designs procreate.

The goal is hence a selection upward, the preservation of the best. We only have to correctly recognize the natural events and act accordingly. What our ancestors correctly understood instinctively, being much more strongly bound to nature, must again become our common knowledge. It is not a matter of the INDIVIDUAL, rather the promotion and preservation of the SPECIES.

In National Socialist terms that is phrased:

"Communal good goes before individual good" or "the individual is nothing, the folk is everything."

Each folk needs space to live. Again and again throughout history the struggle for living space occurs. The growing, healthy folk alone has the moral right to expand its living space and, if necessary, to conquer it.

In Nature, Selection Occurs through the Struggle for Survival

We must never carry over the concept of "struggle for existence" into economic life. We understand it in a purely biological sense. Artificial, often unnatural selection takes place on a large scale in every culture-folk (culture-folk appears to refer here to political states, as opposed to ethnic-cultural states, or folks). Intellectual inferiors, criminals and sickly people are frequently saved from destruction. Thus bad hereditary make up is not only preserved, but also passed on to future generations. Medical accomplishments especially prevent a selection that once also applied to man. With nature-bound people of a similar culture – as we must view our ancestors – the same selective forces were in effect as with animals. This selection developed man more highly. But the rise of culture and especially of civilization allowed the laws of nature to be forgotten. Man can perhaps postpone their effect, but never eliminate it. Just as many species of animals and plants have become extinct over the course of history, so have entire folks been destroyed because they violated the laws of nature. Hereditary changes and environmental influences (natural selection) pushed evolution continuously onward. The formation and splintering off of new races was kept within bounds by nature through selection. In nature, those creatures unsuited for the preservation of each race were eliminated, while the carriers of favorable qualities remained. Selection preserves the race at its peak. The death of the individual creature has nothing to do with the essence of selection, but is only a means for it. Traits are gradually eliminated when they are no longer passed along to the same degree. Then in the next generation this trait is no longer strongly enough represented. The effect is the same whether this elimination is achieved through sterilization or abstinence, through death or otherwise. The most important selection is fertility. The person who has no children can have a long life, but he is forever purged from the life of the race. His genetic combination working together with certain environmental conditions represents something unique. The permanence of individual accomplishment, however, is only then secured if the creative person provides for the perpetuation of his work descendants of himself. FERTILITY alone determines the continuation of hereditary makeup. Every selection which affects a folk is an enduring and irrevocable success or failure. With this knowledge the main cause for the decline of ancient culture-folks becomes understandable. In them the carriers of industrious hereditary traits, the culture-bearers and creators, were eliminated. The inferior won the greatest victory over them: the victory of a greater birth rate.

During the Persian wars, approximately 500 BC, Sparta had 8000 combat-worthy men. In the year 244 BC, only 700 were produced. The decline of Sparta and the collapse of Rome were nothing other than a failure of the fertility of the genetically able. Reverse Selection and Deformity It stands confirmed that all culture-folks, especially the basically Nordic-Germanic in character, are an example of reverse selection in regard to fertility. That means: The fertility of the capable is less than that of the less capable. The ever unequal reproduction of the capable and less capable, however, leads to a lowering of the superior hereditary factors in a folk and invariably mean its racial and hence cultural decline. Earlier the fundamentally false view was often taken that higher ability was confined to certain "classes" of the population. "Talent is a monopoly of a social class." (H.W. Siemens) In the National Socialist state therefore selection and state help are not based on rank or social classes, but solely and limited to ability and accomplishment, industriousness and bearing. The National Socialist Education institutes, the Adolf Hitler Schools, the Langemarck Study and the Order Castles ("Ordensburgen") are living proof of this. They produce the future leaders of the German folk in all areas. The lower fertility of the Nordic-based folks is confronted with a high reproduction rate of especially those European folks which show Asiatic strains. In 1933 Germany's natural population growth with 66 million inhabitants was 233,297. In 1933 Poland's natural population growth with 32 million inhabitants was 402,465.

The danger of a racial transformation in Europe is great. It is upon us now to prevent it. We know that the number of heads of a folk alone do not make up its strength or significance. But no one will deny that, next to qualitative level, size and natural growth of a folk are the most significant foundations for its influence and power.

War and Reverse Selection

Every war represents a reverse selection in pure form. It is followed by more or less severe folkish-biological damage for the participating peoples. Precisely the most industrious and most capable lose their lives on the battlefield. Germany lost two million of its best men in the First World War. Three-quarters of a million people fell victim to the enemy's hunger blockade. About the war and overcoming it in regard to population politics, the Fuehrer said:

"The successful outcome of this war will give the German Reich tasks which it will only be able to fulfill through an increase in its population. It is therefore necessary that the gaps created in the folk body through war be filled by growth in births."

From the order of the Reichsfuehrer-SS of October 28, 1939:

"Many a victory of arms for a folk was simultaneously a devastating defeat for its life force and its blood. In this regard the unfortunately necessary death of the best men, as regrettable as it is, still is not the worst part of war. Much worse is the absence of the children that were not conceived by the living during the war and by the dead after the war."

The sacrifices which this war demands of our folk are very painful from a human and a population-political standpoint. But they are by no means senseless, because they have brought the life and future of our folk. They serve the security and defense of our natural right of life.

Dangers of Race-Mixing

The "irrational" animal only joins with members of the same race for procreation. People close to nature like the Germanics – the farmer, who is rooted in the soil and close to the earth, who feels the call of blood and race – acted from the same instinct over many generations. Only the "overly rational" cultured person believes he can act against nature. That is always to his detriment. If two different races mix, their hereditary traits never merge into a new genetic mass that will be passed on uniformly. We know from the study of heredity that, aside from the coupling of certain genetic factors, traits are inherited individually and independently of each other. At the propagation of such bastards these traits further separate and divide themselves up in various descendants.Every racial mixing changes the harmonious balance of racial makeup. The farther apart in origin the mixing races are, the greater will be the disruption which such a bastardization has as consequence. Furthermore come all the disadvantages in the areas of health and especially psychology which result from race-mixing. Mixed-breeds are physically and psychologically disharmonious. Race-mixing means a slow decline of the higher race and hence the sure loss of the uniqueness of a folk. The consequences of a harmful racial mixture are taught clearly to us by history. From the moment a folk loses its racial consciousness a moral, intellectual and cultural decline set in. The popular opinion today that race-mixing is culturally expansive and even culturally creative is false. True, on the other hand, is that contact with foreign folks and races often first triggers in us the correct consciousness of our own essence. This knowledge, however, requires us to adhere precisely to strict separation of everything foreign to our kind in racial matters.

About race-mixing the Fuehrer says:

"Blood-mixing and through it the sinking of racial level is the sole cause of the dying off of old cultures."

A series of culture-folks shows the following common path of development, which, however, does not represent a law of life: After a slow rise to a certain level there follows a short golden age and then a rapid decline. The decline of strength is almost always introduced through the replacement of simplicity, sobriety and health with pleasure-seeking, lack of principles and sickness.

Simultaneously bloody wars eradicate the best carriers and lack of children steadily reduces the number of the capable. The death blow, however, is dealt by mixture with foreign blood. It has the consequence that inner contradictions become even greater. With such division it is then easy for a vigorous folk to triumph over the sickly one. The Nordic race is the carrier and foundation of the German people. Nature teaches us as the highest law:

The individual is not the purpose, rather the means of life.

The German folk is not the sum of 85 million people, but rather a great oneness, a community, in which the Nordic hereditary makeup predominates. This hereditary makeup shows itself not only in physical form and appearance, but also finds its expression above all in a COMMONLY DIRECTED RACIAL SOUL. Not decisive, even if desirable, are the physically Nordic features of the individual person alone. Instead, his psychological-character traits are. The Nordic race is the race of the German folk; it impresses its stamp on our essence; it determines our thought, action and feelings.

The Jewish Question

The destructive influence of race-mixing with the Jews proved especially harmful in our folk until the rise to power of National Socialism. These parasites of mankind have well understood to the present day how to prevent a complete merger with their host folks.

Representing this is the statement of the English Jew Disraeli:

> *"Every race must perish which subjects its blood to mixing without care."*

If in the year 1928 for every 100 pure Jewish marriages in Germany there were already 53 mixed marriages, then this proves how deeply this slow but steadfastly working poison had crept into our folk. Furthermore there existed the special danger that Jewry BY MEANS OF SPIRITUAL DECAY HAD BEGUN TO SYSTEMATICALLY UNDERMINE THE RACIALLY CONSCIOUS ACTION AND THOUGHT OF OUR FOLK in order to raise itself politically and economically to predominance. Alongside this undermining, miscegenation spread primarily in the intellectually leading groups of our folk. Jews made sincere feeling despicable and their propaganda aimed intentionally at the inner undermining and fragmentation of the folk body. The aftereffects of this destructive, decades-long infection are even today detectable in our folk. It requires intensive effort to eradicate the last traces of this pestilence and lead our entire folk back to the natural and only correct path of life. The solution to the Jewish question has today become a vital task beyond the borders of the Reich for the peoples of Europe.

The Population-Political Development of Germany and its Neighbors

After a short increase in the number of births in the decade after the 1870-71 war, the birth rate sank slowly until the turn of the century and then descended faster.

These are above all of a psychological nature. The declining birth rate started first among the wealthy, who because of comfort and pleasure-seeking were scared off from rearing the appropriate number of children. The broad masses then copied this example. Today it must become the opposite and in the wealthier circles the number of children must especially increase.

The Development of Births in Germany

After the 1870-71 war there were in Germany annually 40 births for every 1000 inhabitants. At the turn of the century there were only 35 births for every 1000 inhabitants annually. The birth rate reached its lowest point during World War I when it reached 14 births for every 1000 inhabitants annually. Even more terrifying is the following picture of the decrease of births:

1870 with 42 million inhabitants there were about 2 million births.

1933 with 65 million inhabitants there were about 0.9 million births.

The renewed positivity of the changed psychological attitude with the rise to power of National Socialism brought a tremendous turnaround.

There were.…

1933: 14.7 births per 1000 inhabitants
1935: 19.9 births per 1000 inhabitants
1939: 20.8 births per 1000 inhabitants

This turn is certainly very encouraging in itself, but the increasing birth rate should not be overestimated. The numbers above still do not ensure the necessary increase of our people. This war is a great biological test of strength. The birth development in the last decade, however, clearly shows the new life will and life confidence which determined the turnaround in this sector. History proves through many examples that a folk can only harvest the fruits of its industriousness and its strength of accomplishment when it has sufficient people at its disposal. The greater the space, the greater the need for people to protect this space (soldiers), to ensure nourishment (farmers), and to produce industrial products (workers). All folks which for whatever inner reasons were no longer able to achieve an increase in population strength simultaneously with the strengthening of their power fell victim to annihilation.

Let us look at the fertility of the European peoples:
1936-37 Germany had per 1000 inhabitants 19.4 births

Sweden had per 1000 inhabitants 14.2 births
Norway had per 1000 inhabitants 15.1 births
England had per 1000 inhabitants 15.5 births

In comparison…

Poland had per 1000 inhabitants 26.2 births
Rumania had per 1000 inhabitants 31.5 births
Ukraine had per 1000 inhabitants 34.0 births

The quantitative development of the Germanics, Latins and East Baltic speakers of Slavic language:

	Germanics	Latins	East Baltic
1810	59 million	63 million	65 million
1930	149 million	121 million	226 million
1960	160 million	133 million	303 million

The peoples of the Soviet Union are increasing annually by about three million. In the Asian area Japan has doubled its population in the last 70 years. It has an annual growth of about one million people. Likewise China and India are constantly increasing their populations despite famine and pestilence. If we do not ourselves provide for the appropriate quantity of offspring and produce an increase of the Nordic hereditary makeup, then Nordic blood will become more and more displaced by Eastern and East-Baltic blood. The Nordic race or, we can safely say, the Germanic folks march at the end when it comes to fertility. The number of births, however, decides the fate of folks. The German victory of arms is thus only a complete one if it is followed by the victory of the child.

"Two weapons are at the disposal of each folk in the struggle for survival: Its ability to fight and its fertility. Never forget that the ability to fight of a folk alone can never make it possible for a folk to survive into the far future, rather that the inexhaustible fountain of its fertility is also necessary." (The Reichsführer-SS)

Racial Hygiene and Population-Politics of the National Socialist State

The Fuehrer says in "Mein Kampf":

"Whoever is not physically and mentally healthy and worthy must not perpetuate his suffering in the body of his child."

Above our action stands the folk community. It is an indefensible condition if the relationship in a state between the productive and the non-earning levels takes on unhealthy forms. The active, working portion of the populace must support the lives of those unable to work. There are lunatics who previously cost the state tens of thousands of marks. In the (Weimar) period the number of criminals was shockingly high, and criminals often heavily reproduced themselves. By eliminating these carriers of lazy heredity millions can be saved and used for other purposes. The actions of any responsible state leadership must serve the systematic care and increase of those of good breeding. It is the duty of the state to undertake all things so that the people who uselessly claim the strength of others and for whom life itself means misery ARE NOT BORN. Every natural folk soon eradicates the inferior when it correctly recognizes this fact. In the so-called "culture-folks," however, a false charity – carried into the broad masses especially by clerical circles downright promotes a reverse selection. From the point of view of the church any reasonable intervention is labeled a violation of the godly world order. It is plain nonsense to claim that God wants what we call inferior. Otherwise we also would not have the right to temporarily or permanently remove a murderer or a criminal from the community. The laws of nature show us exactly that the life of our folk and maintenance of its good breeding stand above the well-being of a congenitally severely deformed person. Action must not lie with the personal "I," but with the entirety of the folk. Furthermore experience shows that most of the congenitally ill possess no sense of responsibility toward their descendants. In 1877, some 40,375 persons were cared for in German lunatic asylums; in the year 1926 it was 252, 793 (!) persons. In the USA the percentage of the mentally ill has more than doubled from 1904 to 1929.

National Socialism has intervened here appropriately.

The position of the Fuehrer toward this problem is clear and unambiguous: "The demand that it be made impossible for defective people to produce other just as defective people is a demand of clearest reason and in its systematic execution is the most humane act of mankind. It will save millions of unfortunates undeserved suffering and in its consequence lead to increasing recovery." The German government created the "Law for Prevention of Congenitally Malformed Offspring" on July 14, 1933. The law decrees: Whoever is congenitally ill can be sterilized through a surgical operation if according to the experiences of medical science there is great probability that his descendants would suffer from severe physical or mental congenital defects. The law lists presently known congenital illnesses, including a series of mental illnesses and severe hereditary defects such as congenital blindness, congenital deafness, etc. Furthermore those who suffer from severe alcoholism can be made infertile. The Congenital Health Board decides about sterilization. With this legislation the necessary beginning is made for the purification process of the folk body. The effect of this law will already be felt in the next generation. It was a decision of not to be underestimated significance if the National Socialist state put an end to the untenable condition with iron vigor. That moral offenders possess congenitally greatly damaged offspring is taken into account by a second law. The "Law Against Dangerous Moral

Offenders and for the Measures of Security and Improvement" was created on November 24, 1933. Through this law certain anti-social elements are removed from the folk body. On September 15, 1933 the "Nuremburg Laws" were announced at the Party Day of Freedom. They encompass the following laws:

1. The "Reich Flag Law"
2. The "Reich Citizen Law"
3. The "Law for the Protection of German Blood and German Honour"

The "Reich Citizen Law" determines who is a subject and who is a citizen. Subjects are those who belong to the Protection Union of the German Reich and who are especially obligated toward it. Reich citizen is the category of someone of GERMAN or RELATED BLOOD who has demonstrated through his actions that he is willing and able to loyally serve the German folk and Reich. The "Law for the Protection of German Blood and Honour" forbids among other things marriage between Jews and subjects of German or related blood. According to the regulations of the "Reich Citizen Law" and of the "Law for the Protection of German Blood and Honour," people of one quarter Jewish heritage are to be integrated through their offspring into the German folk. Therefore marriages between Jews and quarter Jews are forbidden as well as between quarter Jews. Marriages between half Jews and Germans or quarter Jews require the permission of the Reich Minister of the Interior. The law also provides that marriages between people of German blood with offspring of the miscegenated French from the period of the Rhineland occupation as well as with gypsies is prevented.

The meaning of this legislation was summarized by the Reich Marshal:

"It is an affirmation of the strengths and blessings of the Germanic-Nordic spirit. We know that the blood sin is the original sin of the folk. We ourselves, the German folk, have had to suffer greatly from this original sin. We must therefore again try to make a connection with the line of generations from dark prehistory. It has truly been the salvation in the final hour, and if God and Providence had not given us the Fuehrer, Germany would have never again arisen from this original sin, from decay."

A further measure is the "Law for the Protection of the Congenital Health of the German Folk" (Marriage Health Law) of October 18, 1935. It forbids the marriage between people with heritable illness and hence prevents the passing on of defective hereditary factors to descendants. National Socialist Germany has naturally been sharply attacked by hostile, Jewish-led foreign countries, even though the Reich does not stand alone in the world with these measures. Many states in the USA had already passed legal measures decades ago in order to prevent the increase of inferior hereditary factors. First in 1926 such legal moorings were established in some American states and in 1929 in Denmark and parts of Switzerland. In California 9,000 people have been made infertile during the last 20 years.

Racial Consciousness and Racial Pride of the SS-Man

In the Reichsführer-SS order of December 31, 1931 it says in point one that the SS is an association of Nordic-determined people selected according to special standards. The principal point of our worldview is the idea of race. We have the unshakable belief that the blood, our hereditary makeup alone, is decisive for lasting and peak accomplishment. Hence, we place the idea of selection at the forefront of our ideals. Our ideal of selection is the physically and mentally-psychologically hereditarily fit person of Nordic-Germanic character.

We do not want to be only an association of the physically best, but also the most loyal and most valuable in character.

The Clan Community – Family Hygiene – The Question of Offspring

The preservation of the racially worthy for all future includes the family and clan as a natural prerequisite. The life of the individual links him to ancestors and descendants. From the family and clan the union extends to the folk community. The individual person dies, subject to the laws of nature. Through the passing on of his hereditary makeup he first becomes a living member of his folk community. We believe in the immortality of our folk.

The Fuehrer says about the family:

"The destruction of the family would mean the end of all higher humanity...It is the smallest, but most valuable unit in the construction of the entire state structure."

The family is the life foundation of the Reich. It produces future generations. Each folk can only be renewed out of the family. From Germanic-German feeling we empathize with the idea of clan. In close connection with the laws of life, by way of the German family, we have allowed for upward breeding. The family is a member of the sensible community of the clan; it is the acknowledged order for the propagation of the coming generation.

Special Duties of Mate Selection

We know:

The selection of a wife gives us the ONLY POSSIBILITY in life to improve the hereditary makeup of the coming generation.
Health or sickness, talent or inability of the descendants is determined by the mate selection of its ancestors. At this important step in the life of a man, position and wealth must not decide, but only mental and physical soundness. It is also clear that whoever is certain that he is the carrier of unhealthy hereditary factors must abstain.

The Fuehrer says in "Mein Kampf":

"There is no freedom to sin against posterity and hence against the race. What is being neglected in this area on all sides must be remedied by the folkish state. It must put race in the middle of life in general. It must care for the holding pure. It must declare the child the most treasured possession of a folk. It must take care that ONLY THOSE WHO ARE HEALTHY PRODUCE CHILDREN; that there is only one shame: despite one's own sickness and deficiencies to nonetheless put children into the world…"

It is just as much a lack of feeling of responsibility not to pass along good hereditary makeup by voluntary refusal, and hence narrow or even dry up the river of life. Accomplishment in profession alone is by no means the only one that the community needs. Just as important is fulfillment of the BIOLOGICAL DUTY. Both together produce the German life accomplishment. The SS-man should marry as young as possible. The mother of his children must be the carrier of worthy blood. Then his family is in every regard an enrichment of the clan and of the folk. In correct recognition of the future formation of our folk – toward which we must accomplish the largest part – the Reichsführer-SS had already on December 31, 1931 issued the BETROTHAL AND MARRIAGE ORDER. It states:

1. The SS is an association of German, Nordic-determined men selected according to special standards.

2. In accordance with the National Socialist world view and in recognition that the future of our folk lies in the selection and preservation of the racially and congenitally healthy good blood, I am introducing marriage permission for all unmarried members of the SS effective January 1, 1932.

6. The desired goal is the congenitally worthy clan of German, Nordic-determined kind.

4. Marriage permission will be given or denied solely and only according to racial and congenital health standards.

5. Each SS-man who plans to marry must receive marriage permission from the Reichsführer-SS.
6. SS-members who despite refusal of marriage permission nonetheless marry will be stricken from the SS; they will be given the option of resignation.

7. The appropriate processing of marriage requests is the task of the Race Office of the SS.

8. The Race Office of the SS will keep the "Clan Book of the SS" into which the families of SS-members will be entered following the granting of marriage permission or approval of an entry request.

9. The Reichsführer-SS, the head of the Race Office and the expert advisors of this office are obligated by their word of honor to silence.

10.The SS is aware that it is taking a step of great importance with this order. Scorn, mockery and misunderstanding do not bother us; the future belongs to us!

The Reichsführer-SS H Himmler

Furthermore SS-men standing before a commitment must again and again be reminded of the fact that an engagement, too, can only come after permission from the Reichsführer-SS.

From a 1935 speech by the Reichsführer-SS:

"So we are assembled and march according to irrevocable laws as a National Socialist, martial order of Nordic-determined men and as a sworn community of its clans along the path into the far future, and we wish and believe that we will not only be the grandchildren who fought it out better, but beyond that the ancestors of later generations necessary for the eternal life of the German/Germanic folk."

Hence the guidelines for mate selection of the SS-man are set down and the foundations created so that the SS directly does the main part in the formation of the leading clans of coming generations. The SS in the Struggle for the Future of Nordic-Germanic Space History shows us how often the rise and fall of flourishing empires and cultures has occurred in the course of millennia. Mankind owes its greatest accomplishments to the creative strength of the Nordic race. As soon as the carriers of this culture disappeared, decay was unavoidable. In recent centuries the process of de-Nordicization took on ever-greater forms. We have learned the roots of the de-Nordicization and shown the dangers which today surround us. The National Socialist state has correctly recognized these dangers. Laws have already been created to prevent further decay, and measures are also underway to enlighten our entire folk in this sense. Furthermore from us must come – if we really want to possess leadership in the Germanic space – an appropriate direction of all Germanicdetermined folks. In place of the de-Nordicization must come a conscious re-Nordicization. Biological insight demands a clear separation of the races. The disadvantages of race-mixing are known to us. The great colonial activity through settlement of Nordic-Germanic farmers in the East will form a wall against the advance of East Baltic people of Slavic language. The SS has here, too, stepped into the front line for the solution of these life-critical questions and will, obeying its laws, fulfill the tasks placed before it. Insight and will for the promotion and strengthening of the Northern Race – coming from our direction – will then become the common possession of all Nordic-Germanic people. We know the path that leads to ascent. We men of the SS carry along with the feeling of responsibility toward our own persons above all the feeling of responsibility toward the folk and coming generations. The idea of race is the principal item of our worldview. Adolf Hitler will triumph in this struggle, too, not because he rebels against the laws of nature, but because he has again given them their due and is willing to be unconditionally true to them. We want to be counted among the best of the Fuehrer. To him and to our folk belong our entire devotion and loyalty. Our strength and our spirit will help determine and order the new racial reconstruction of the Germanic-determined folks of Europe.

Summary of our Demands

1. Guard your health and – as long as you are still at a developing age – practice restraint above all in regard to recreational poisons (alcohol, nicotine) and sexual activity. (It must be remembered that the Nordic person generally achieves full maturity especially late in development.)

2. Marry as early as possible. Only then will you completely enjoy family life with your wife.

3. Do not marry a woman of FOREIGN BREED. You are responsible to your folk and to your offspring for the HOLDING PURE OF THE BLOOD.

4. Do not marry a congenitally ill woman. Otherwise you carry the guilt for the suffering of your own children and grandchildren.

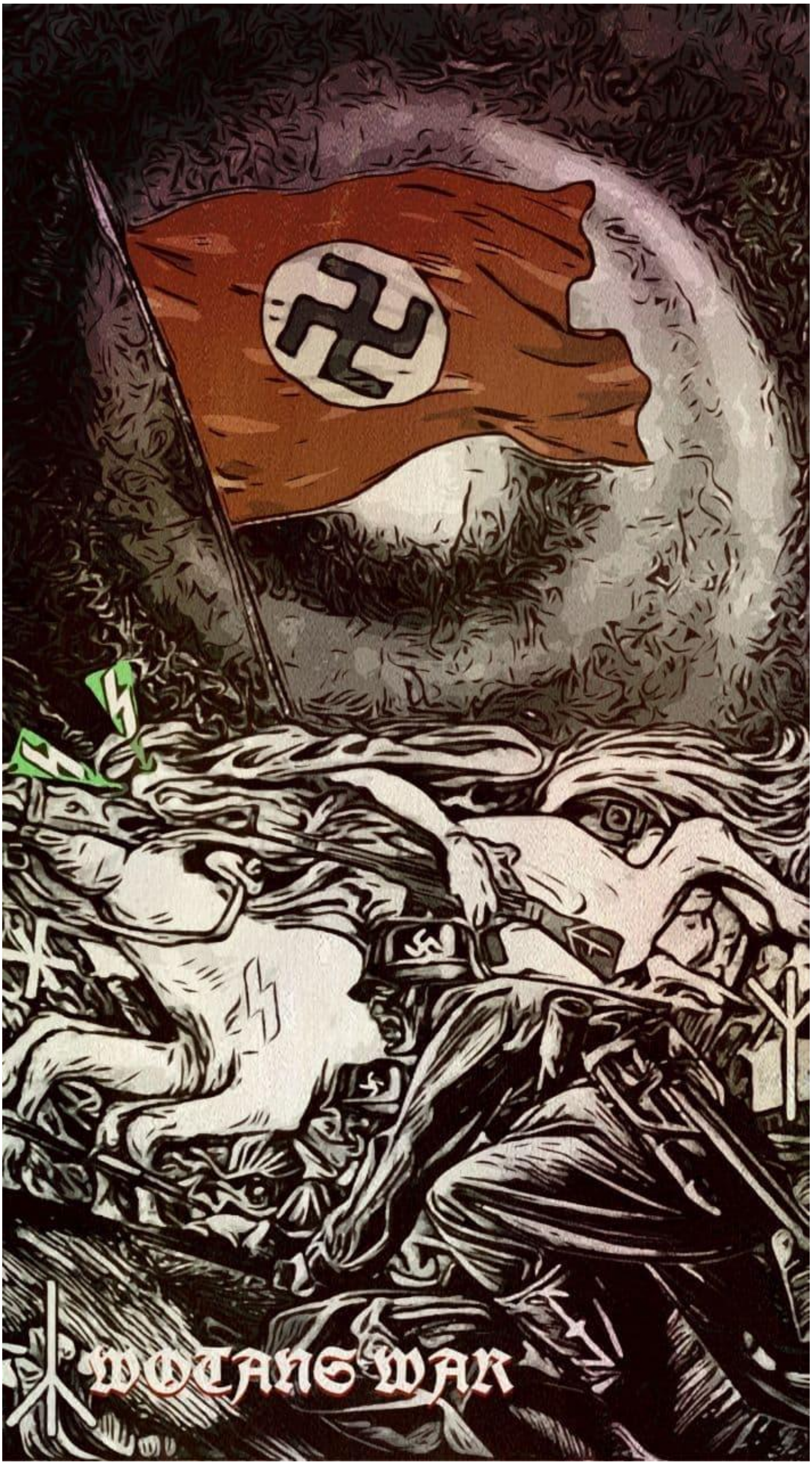
5. Choose only a completely healthy wife for yourself. The true picture of the state of health and characteristics of your future wife are shown to you by her clan.

6. Your wife should be AT LEAST as racially worthy as yourself.

7. Endeavor to get yourself and your children back into the country.

8. Avoid marriage with a relative, because undesirable traits are almost always concealed from you and then emerge TWICE as strong in your children.

9. You must preserve your hereditary makeup for your folk in the LARGEST POSSIBLE NUMBER OF CHILDREN. In your children you live on.


WOTANS WAR

For the victory of our kind

Herbert Backe

Germany is in the midst of the most enormous upheaval in its history. Out of a sorrowful development of the many hundreds of years our country, through the genius of Adolf Hitler, has been undergoing a revolution, the last stage of which we are witnessing today and which will fundamentally change not only the face of Germany, but of all Europe and perhaps even of the whole world. It is only the dynamic force of the National Socialist movement that created a life-affirming, duty sworn, soldierly community out of a downtrodden, sorrow stricken, self-divided people. Only the National Socialist movement was in a position to raise the German people, embittered by the collapse of 1918 and the development of a political and economic catastrophe, to a self-sacrificing, and active community-minded comrade of the Volk. Whoever wants to understand and comprehend the causes of our time must take the trouble - in spite of all present worries and notes - to think back to those years when the National Socialist movement was struggling to gain power in the state and to eliminate the November system.

Fundamental change

If I am taking the floor here in Hanover for the first time after being commissioned by the Fuhrer, it is because I regard this
region in many respects as 'my own', I can call it home. Already as a working student almost twenty years ago I became an SA man in Gottingen. For three years I was able to promote and fight for the National Socialist idea here in Hanover as an assistant at the Technical University. Finally, when I took over a lease in the Hanoverian countryside in 1928, I saw my task in winning the country people for National Socialism. At that time I struggled for the hearts of the Lower Saxons, first as a party orator, then as a Preuflischer member of the state parliament for the electoral district of Hanover Sud. It was not always easy to carry the National Socialist idea from village to village, for the peasant was, for good reason, mistrustful of anyone who advertised with political slogans. But as deeply as I was imbued with the absolute correctness of the National Socialist idea, I was also firmly convinced that the farmer would become the most devote men for Adolf Hitler. And after subsequent events have proved this view correct. It was precisely the distinctly rural constituencies that were the first to produce a National Socialist majority. The loyalty expressed by this confession - I may express this at this point - has not only remained to this day, but has grown. The achievements of our country people in the battle of war are irrefutable proof of this. At the moment of the seizure of power, the national socialist agricultural policy took on a difficult legacy. I do not need to go into the details of that bleak period from 1918 to 1933. It should still be vivid in the memory of all the people. One thing, however, I must emphasize the work of reconstruction since 1933 did not mean the elimination of economic hardships alone, but above all the execution of the world's most important first step. Not only economically, but also ideologically, the dross of liberalistic views of life had to be removed, which for a century and a half had dominated the relationship of people in Germany to the community, to the economy, and to all other aspects of the life of the nation. The primacy of the individual had to be overcome by the faith and will of the community. Only in the realization of the principle The aim was to build a healthy national and economic life based
on the principle of "public interest before self-interest". It was out of this view that the fundamental revolutionary agrarian-political laws were created in 1933. The first of these was the Reich Agricultural Law, which pointed to the farthest future of our people. It was followed by the Reich Food Law, the laws on the agricultural market organization and the other numerous agricultural policy and agricultural economic measures.

From the spirit of National Socialism

So why were these laws enacted in such rapid succession immediately after the seizure of power? Should a single class of the people be given a privileged right to life? Should a single class be particularly challenged independently of the life of the people? No, my fellow citizens, it was precisely the agricultural policy of the new Reich that was deeply rooted in the National Socialist world view. These laws were enacted not only for the peasantry alone, but for the entire German Volk. Decisive for the economic and blood strength of a people is its peasantry. All of the political and economic demands of National Socialism had the idea of a "peasantry", which only made sense and could only be realized if a strong, viable peasantry guaranteed the biological future of the people and ensured economic independence, i.e., above all, freedom of food.

Agricultural policy in Germany was thus born solely out of the spirit of national socialism. The task set us by the Fuhrer at that time: saving the peasantry could not be solved by economic measures and aid alone; for, on the one hand, a millennia of history have proved to our satisfaction that only partial successes, at best, could be achieved with economic aid, and, on the other hand, the peasantry was to be secured economically not for the sake of the peasantry itself, but in order to secure the biological tasks of the peasantry for the future of the people. It was therefore not any agricultural specialists, practitioners of agriculture or departments who made and implemented the new agricultural laws, but men who had grown up in the National Socialist movement and had joined in its struggle. The extent to which these laws are shaped by the National Socialist spirit becomes apparent today when we compare German agricultural policy with the agricultural policy of, say, Soviet Russia. In no field is the antagonism between National Socialism and Bolshevism greater than in that of agrarian policy; in our case it is characterized by the erbhof (hereditary farm) as the basis of the peasant clan, compared to the kolchos (collective farm), which has suppressed every creative activity and self-responsibility of the individual and has thus led to the decline of the once flourishing Russian agricultural and food economy. And so it is only today that it becomes apparent with particular urgency how much National Socialist agricultural policy has preserved itself as a basis not only for today but for all times to come. From this, it is self-evident that agricultural policy in Germany is and must remain a task of the NSDAP. The party alone possesses the dynamic and revolutionary impetus and the forward-looking spirit necessary to keep agricultural policy, principles, and guidelines pure, to continue to shape them and to ensure that the bodies responsible for implementing agricultural policy steer upon the right course at all times and in all circumstances.

Agricultural policy in the foreground

Sometimes in recent years these principles have seemed to take a back seat to the issues of the day. The confined space of Germany, the scarcity of land, the dependence of Germany on food supplies from abroad as a result of liberal development, inevitably led to food policy being in the foreground. But this should not obscure the fact that we were only able to pursue food policy because the prerequisite, that of the agricultural policy, had already been so completely solved in 1933 with a few laws. In this framework Germany was able to pass the agricultural policy decisively. Only a healthy agricultural policy can create the preconditions for a healthy food economy. The correctness of this sentence is proven by Germany's food economy performance in contrast to that of most other countries. The shaping of this National Socialist agricultural policy must therefore be transferred back to where alone it found the necessary activism, i.e. in the party, in the Reich Office for Agricultural Policy.

Clear distribution of tasks

You have to be clear about one thing: The creation of the of the Greater German Reich now makes it possible to solve many of the decisive problems within the agricultural sector, problems which could not be solved before the creation of the Greater Reich. These issues, however, can only be solved if the most active and determined of the nation stand up to solve them. We do not want to overlook and forget the sometimes almost insurmountable difficulties which confronted the implementation of the new agricultural policy in 1933. It is always extremely difficult to replace outmoded forms with new, forward thinking ones, and there will always be people who are mentally rigid and lack a vision of the future, and who oppose any new order with a myriad of misgivings. This will also be the case with the reorganization of the agricultural policy area in Germany and Europe. And that is why the solution of these great tasks requires the full commitment of the party and the revolutionary spirit of National Socialism. At the moment when the Fuehrer entrusted me with the management of the affairs of the Reichsleiter, the Reichsbauernführer and the Reich Minister of Food and Agriculture, I therefore decided to implement a clear division of tasks between the Reich Office for Agricultural Policy, the Reich Nutrition Council and the Reich Ministry of Food. At the same time, this provided the opportunity for a fundamental simplification of the administration and the establishment of a simple and clear organization in which all available forces could be concentrated on the most essential. In accordance with the principle that leadership is the task of the Party, I dissolved the former Reichshauptabteilung of the Reichsnahrstand. Its tasks, as far as those of political leadership are concerned, I transferred to the Reich Office for Agricultural Policy in the NSDAP. The other fields of work of the old Reichshauptabteilung, such as the professional, social, economic, legal, and social care that was demanded for country people. The task of implementing and enforcing our land regulations was assigned to a reorganized Reichshauptabteilung. A corresponding simplification of administration results inevitably from this for the Land and District Farmers' Associations. I have dismissed or dissolved all special representatives or special offices which hitherto existed outside the Reich Main Departments. Their duties have been transferred to the Reich Headquarters. Thus a concentration of forces has been effected in the Reich Food Council, in keeping with the severity of the war and the magnitude of the tasks which the Reich Food Council is now and will be called upon to perform in the future.

With real idealism

My comrades in arms, the peasant does not like to be "administered" from the core of his healthy view of life. He is averse to any bureaucratic structure. On the other hand, administration is necessary. But it must not become an end in itself. Where there is an idea of order, there must also be an instrument for maintaining order. It must be clear, however, that the creative cannot come from the administrative, that even the best administration only ever administers the existing,- that is, to preserve it in essence. Revolutionary times, however, set new forms. They must even consciously create something new in contrast to the traditional structures, whereby it depends on the self-sacrificing personality of man to create new healthy, viable conditions. Therefore, in order to take into account the dynamics of our time, the form of self-administration and honorary leadership has been consciously resorted to in the establishment of the Reichsnährstand. However, this healthy idea must not be exaggerated to the extent that the administrative tasks also necessary in the Reichsnährstand are now to be performed by honorary leaders. Therefore, the new Reichshauptabteilung I, which essentially comprises the actual administration, will in the future be led by a civil servant and not by an honorary farmer.

In general, I am of the opinion that the enormous tasks before us require a fighting front of all interested men and forces. The tasks of the future cannot be solved by working formations, but only by a real idealism . It is not who has done something that is essential, but that something is done. It is not prestige or status that is decisive, but only the task itself. We therefore are proud of everyone who fights in our ranks. Yes, we cannot have enough people who cooperate in strengthening and enhancing the peasantry as the bearers of our blood power and guarantors of our freedom of food. National Socialism has taught us that we should never see what divides us, but only what we have in common. And the tasks set for us today are worth putting this common ground in the foreground. I therefore particularly welcome the fact that the Reichsführer-SS Himmler has been appointed by the Führer as Reich Commissioner for the Consolidation of the German People. I have therefore, as one of the first measures, not by means of paper agreements, but by assigning two men from the Reich Commissariat for the Consolidation of German Nationality. Similarly, the basis for cooperation with other branches of the Party has already been established.With this short essay I have clarified the essential forms of the distribution of tasks between the Reich Office for Agricultural Policy, the Reich Food Board and the initiation of cooperation with other Reich departments.

With this brief outline, I have described the main forms of the of the distribution of tasks between the Reich Office for Agricultural Policy, the Reich Food Board, and the Reich Ministry of Food, and I have indicated the initiation of cooperation with other Reich agencies. And I will now conclude by stating that the Reich Office for Agricultural Policy, and thus the party, will in future be responsible for are responsible for the basic orientation of agricultural policy, while the Reich Ministry of Nutrition will be in charge of state management and the Reich Nutrition Service will be responsible for the practical implementation of agricultural and nutritional tasks. This creates clear areas of work and the prerequisites for the cooperation of all agencies that I have called for.

The current food problems

When the German peasantry now looks back on the times that has passed, we may well say without arrogance that the men and women and the youth of of the country have achieved unheard-of feats in the struggle to secure our bread, we can say without arrogance that the men, women and youth of the country have achieved unheard-of things. The German country people have once again, as so often in German history, proved themselves as a battalion. With pride I may emphasize at this point emphasize once again that the Fuehrer himself described the achievements of the German peasantry as unique. of the German peasantry as unique and unparalleled. Since the beginning of the battle of production, the the coverage of their own needs from their own land has been has been substantially increased. Despite all the difficulties caused by the war the war conditions, production was again increased, especially in the last years of the war, production has again been increased, thus creating the the prerequisite for maintaining the military strength and labor and manpower of our people.

But the German peasants have surpassed themselves in the last spring tillage. What was achieved in those weeks has no precedent in the history of German agriculture. The winter damage we suffered in cereals and seed oils this year was more extensive than at any time in decades. Around 2.5 million hectares that were tilled last fall had to be tilled again this spring. This means an area equivalent to the size of the agricultural land in Lower Saxony, Westphalia and Oldenburg. This additional work was accomplished despite a lack of manpower and limited operating resources. At the same time, weather conditions delayed the start of spring work by four full weeks compared to normal years. The full extent of this achievement can perhaps only be appreciated when one considers that, according to available statistics, about 3 million hectares remained uncultivated in 1917. In contrast, practically no hectare of land remained uncultivated during the third spring tillage of this war. In addition, we have not only maintained the total area under cultivation, but have even been able to increase the area under root crops, which requires a particularly large amount of labor. Similarly, in the case of sugarbeet, the high acreage expansion of recent years was achieved once again. Potato acreage has seen a very significant expansion this spring, which is probably even greater than we planned and expected. In this context, let us not forget connection that in the world war year of 1917, about 800,000 hectares less potatoes and around 170,000 hectares less sugarbeet than in 1914. were cultivated than in 1914, whereas today we not only have already greatly expanded cultivation of root crops thanks to our measures, but root crops thanks to our measures, but also, for example, in the case of potatoes, by around 400,000 hectares = 13% compared with the high level of the previous year. expanded.

Supply of operating resources

It is self-evident that the necessary replanting of the wintered land will require considerable additional agricultural inputs, seeds, equipment, and fuel. In view of the well-known difficult situation in the trade -the supply of goods - where every kilogram is in any case precisely preallocated and quota-allocated, it seemed impossible at first to meet these additional demands. Today I can say that the management of German agriculture has done everything possible to meet these additional requirements. It is clear that this has not been without friction and difficulties. The quantities of seed necessary for replanting the wintered-out areas have been procured, although the requirements for summer seed cereals alone have increased by some 250%. More than 130,000 wagons of seed potatoes were transported in a few weeks, which is more than twice as much as in the last year of peace. In view of its other than normal use for military and other war-related transports, the German Reichsbahn has rendered a great service to the German food industry. If the supply of foodstuffs showed certain local difficulties, this was due to the difficult transport conditions. However, for a given transport volume, we considered it more advisable to transport the seeds first and then the drying agents. Here, too, wartime conditions set limits that we were unable to exceed.

It was a particularly difficult task to meet the increased demand for fuel as a result of the reordering. If, in spite of this, German agriculture has been able to manage the great peak workload of this spring with a limited allocation of operating resources, this again proves how every farm manager strives over and over again to do the best he can with what little is available. German agriculture can be assured that in such difficult times everything necessary will be done on the part of the management. But just as the military leadership has to plan the supply of ammunition and rations to the soldiers down to the last detail, but then difficulties arise in the execution of the plan and there are occasional shortages, but the troops nevertheless continue to fight and win, German agriculture will continue to stand its ground in the future. It can be sure that everything possible will be done to facilitate its tasks within the framework of the war effort.

As important as production is in itself, what ultimately remains important is the supply of food to the people. The amount of food delivered is proof that the nation could rely on the people here as well. Already after 1940/41 year, the agricultural sector has been required to make a delivery of bread grain in the war year 1941/42 again that exceeded expectations by almost 800,000 tons. The change in the utilization of the potato harvest, caused by the increase in consumption of table potatoes from 13 million tons before the war to about 23 million tons last year, also demonstrated the exemplary willingness of the agricultural sector to deliver. Without this willingness to deliver on the part of the farm managers and their followers, it would undoubtedly not have been possible in the last few weeks to guarantee the supply of potatoes for consumption in the large consumer areas to the extent actually achieved and to catch up with the early potato harvest. Only by delivering the last quantity of potatoes needed by farmers' households and the economy as such was it possible to compensate for the frost losses in potato stocks and also to meet the additional demand for several hundred thousand tonnes of seed potatoes.

Success of the Community effort

The most impressive example of the usual readiness of the agricultural sector to deliver milk, however, is expressed in the development of milk deliveries to the dairies. In 1941 it exceeded that of 1938 by no less than 3 billion liters. The 3 billion liters of additional milk delivered, however, made it possible to produce an additional 90,000 tons of butter, which was of decisive importance in view of the loss of oil supplies from the world market.In commemorating these achievements of our rural people, I must point out that in all these cases we have worked without state coercion, as was the case in the World War. The Fuhrer did not appeal to the sense of sacrifice of the peasants and agricultural workers for nothing. All of them, who worked day after day and often during many hours of the night in the fields, in the stables, and wherever else it was necessary, have surpassed themselves by these efforts. It will have to be left to a later time to do justice to this effort. This tremendous success, which was of decisive importance for the military and military-economic strength of the Reich, was due in part to everyone, the farm leaders, the agricultural followers, the countrywomen and also the boys and girls of the country. Last but not least, however, it has been my volunteer farmer leaders, in particular the more than 60,000 local farmer leaders, who showed unconditional loyalty alongside the agricultural followers who have supported the efforts of the farm leaders. Even from their own earnings, the agricultural workers have contributed substantially to the supply of the markets. It was not uncommon for farm workers to take over the management of the farms at the side of the farm wife when the farm manager himself was at the front. We must not forget the heavy burdens our countrywomen have to carry. One must have seen the farms themselves, where the men are in the field and the woman alone took over the management of the farm, often with only foreign laborers to help her. We have no illusions about the fact that the woman often had to do more than was her natural duty. The entire German people owe her a great debt of gratitude. It will be all the more necessary in the future to give her the relief she deserves as the mother of her children and the sustainer of our national strength. As spokesman for the German rural people, it is also my duty to take this opportunity to thank all those helpers who have rendered outstanding services to food security. Tens of thousands of helpers have been mobilized by the Party to bring comradely aid to the rural front which is fighting so hard. The German country people will not forget this expression of the community spirit of town and country.

Our thanks are due in particular to the energetic work of the Commissioner for Labor Deployment, Gauleiter Pg. Sauckel, and his staff for the procurement of hundreds of thousands of workers from the East, an achievement which was accomplished in a few weeks and will continue to be accomplished in spite of difficulties which often seem insurmountable. In spite of this enormous help, however, the cooperation of all, especially of women and young people, must succeed more than ever in recovering the harvest and ensuring the new sowing. We therefore welcome the appeal of the Reichsfrauenfuhrerin, Frau Scholtz-Klink, to the women of the city to help the German countrywoman to make her great and decisive task easier.

Tasks still to be performed

Men and women of the land! The past years have been difficult and full of privation for you. Perhaps some of you have even had the feeling that, within the framework of the new German national and economic order, the rural economy is regarded only as the fifth wheel on the wagon. Up to now, demands have only been made on the people, without the self evident reciprocation of the people as a whole having made a corresponding appearance. But here, too, one must evaluate the facts. In the years before the present struggle broke out, the German national economy had first of all the task of working for armament, of making the German sword sharp. Political and military developments proved that the military and industrial buildup, the construction of the West Wall, the production of armored cars, airplanes, and gears was the most important task at first. The Führer himself has often enough expressed how much he regrets having to put aside his great peace work for the German people in order first to secure the freedom of the people. National Socialist agricultural policy has hitherto been able to devote itself essentially only to the task of striving for freedom from food and, by renouncing a just remuneration for the work of the peasantry, to making possible the carrying out of the slaughter of labor and thus the necessary Aufrustung. All the fundamental problems of the healthy popular and economic reorganization of the peasant habitat had to and must be put aside until victory clears the way here too. Principles of the reorganization The revolutionary beginning of this reorganization, however, had already been initiated by the Reichserbhofgesetz, published as early as 1933. The previously mentioned compelling nutritional and economic demands initially prevented the correct further development of the principles laid down in the Reich's Hereditary Court Act. We must be clear that with the Erbhofgesetz the reorganization of the rural structure in the sense of the creation of healthy farms began, even if the final realization of these principles failed due to the fact of the narrowness of the German living space.

In Germany, which had been stifled by Versailles, it was practically impossible to bring the idea of the hereditary court to a full breakthrough. A large-scale reformation of the German peasantry, the indispensable extension of the law on hereditary estates, could not be carried out. At first it seemed absurd to speak of an inheritance law and of a new formation of the German peasantry in a country that still had millions of unemployed to accommodate. After all, the desolate settlements on the outskirts of the cities of that time, and the small, small settlements of the Marxist Ara, were seen as a means of alleviating the labour and economic hardship. It was not the consolidation and enlargement of farms that seemed to offer a way out, but the division into small and micro-enterprises. One must recall this development in order to understand how revolutionary the idea of the hereditary farm was.The The triumphant march of the German armies has brought about a new situation. There is enough land available to provide a healthy livelihood for hundreds of thousands of new of new farming families a healthy livelihood. In the near future, we can approach the reorganization of land tenure and create new legal entities not only in the new areas, but also in the Reich itself. We shall now be able to achieve a structure of ownership which is reasonable and sensible for the preservation of the people's strength and the safeguarding of their livelihood. This great work will take years.

In the course of settling the acquired territories with thousands of volunteers, especially the soldiers as farmers, who will have become acquainted with these regions and turn the conquered soil into German land, it will also be possible to convert many non-viable small and very small farms in the homeland into healthy farms that permit the use of modern machinery. This structural change will have to be carried out with the necessary caution, so as not to spoil the source of life of ancient farming settlements. There will be a repetition of the processions of Germans willing to settle who have so often moved eastward in the course of German history. Only on the basis of the healthy economic structure created by the reorganization of the German peasantry and the reallocation of land will it be possible to begin the reorganization of villages in a big way. Through the regeneration of the German peasantry and the reorganization of villages, that economic balance will be created which will raise the standard of living in the countryside and thus create the prerequisite for the peasantry to be able to fulfill its most important task, that of being the source of the people's blood. For the larger the areas to be settled, the more this most fundamental task of the peasantry will come to the fore, since, as I have already said elsewhere, a secure food policy will come about entirely as a result of a sound agricultural policy.

In order to improve the living conditions

The leadership of the Reich knows about the preliminary work that you, men and women of the country, have done. The Fuehrer himself is the guarantor that after this victory the German people as a whole will step up to improve the living conditions of the country people. All the problems that beset you today - rural exodus, undervaluation of farm labor, price issues, supply of the necessary inputs, structural design and modernization of farms - will then find their solution of their own accord as parts of a whole. If I briefly outline the future tasks and solutions here, it is also to help you, who are overburdened with daily worries, to look to the future. Measured against this future, the present hardships, as difficult as they may seem to us, are small. Nothing new can be born without sacrifice and struggle. But this new thing, the basic form of which was laid in the agricultural policy of the NSDAP as early as 1933, can only now be fully developed. Thus, agricultural policy is now entering a new, decisive stage. If its core - the hereditary farm - encompassed only a part of agriculture in the constricted Germany, it will then step out of this narrow framework. Not only by the fact that innumerable hereditary farms will come into being in the new territories, and not only by the fact that new hereditary farms will be created by reallocation in the old Reich territories, but also by the fact that the granting of hereditary farm status in the old Reich will be granted to all those who profess their allegiance to National Socialism and the people and who have now substantiated this allegiance by deed and performance during the war and in the war economy; For the hereditary farm was not economic consolidation as an end in itself, but economic consolidation in order to preserve the clan, the clan as the nucleus of the growing people.

Preservation in war

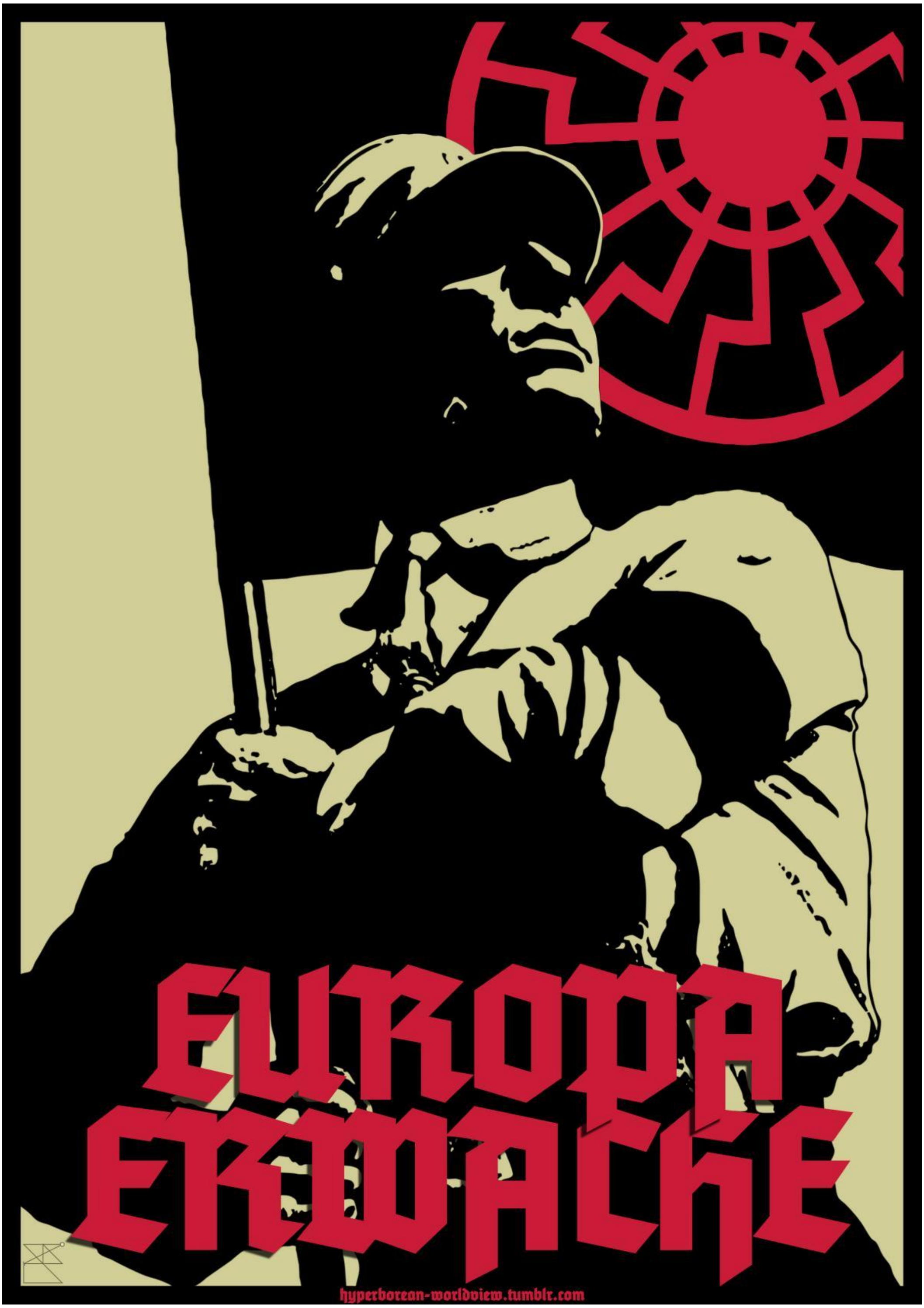
The tasks and objectives laid down by the National Socialist agricultural policy are unavoidable, and - to this end - can only be referred to in the following terms, you can rely on it, my fellow countrymen - you will be honored. Thus, for the first time in its history, the German country people will also enjoy the full benefit of an unrestricted evaluation of their achievements. The prerequisite for this development, however, is victory. For this reason it must be our task to accomplish the given war tasks with the most ruthless effort:

1. We must produce as much food as the German soil is
capable of yielding

2. We have to put as much food on the market as possible,
with the utmost frugality in our own consumption.

The magnitude of the work done so far should not blind us to the fact that the tasks we have to master in the fourth year of the war will not be less, but greater. I will have to demand even more from you in this 4th year of war than before. The last winter dealt us a hard blow. We must and will overcome them. You yourselves know best why we have to expect a lower yield of winter cereals and seed oils this year. We must make up for this shortfall by stepping up deliveries to make up for it. In the interest of supplying the front, I have to expect the agricultural sector to go beyond the usual economic limits when it comes to deliveries in the interest of supplying the fighting front and the homeland. Therefore, I appeal to your performance, your spirit and your attitude. It is through your performance that the forthcoming harvest will be saved without loss and all your strength will be used for the preparation of the next harvest. But your spirit and attitude are the prerequisite for the success of the great delivery in all fields. The number of those who in attitude and performance in this war is infinitesimal. It is our duty not only to look up to these few, but, for the sake of cleanliness in our ranks, to subject them to exemplary punishment. But you other many, you workers and brave ones, do not only fulfill your duty by your own exemplary performance, but you must also, with the necessary national socialist spirit of attack, urge those who are weak or suffering to faith and commitment. It was in accordance with this old law of struggle that National Socialism began and had its unimaginable successes. According to this law, here in Lower Saxony, too, a small group of National Socialists has, through their commitment and struggle, won over the people thanks to the Fuhrer. How much easier it is today for you, who are the vast majority of the faithful, to win over the few others to the task.This war is about the existence of the whole nation. There should be no doubt in anyone's mind that in the event of a collapse the enemy would wipe us out economically and popularly. All the people's strength is now stretched to the limit. The Home Front must consider itself as responsible for the outcome of this struggle as responsible as the soldier. Without adequate nutrition neither the manpower nor the of the nation can be maintained.

In this struggle, let us think of ourselves as soldiers who, at the complete sacrifice of their personal lives, labor and property, are fighting for the sake of the Reich. Let us remember, in those hours when we may think we are collapsing under the burden of daily work, our fathers, husbands and sons at the front who, in an unparalleled sacrifice and with incomparable courage, have lost their lives in the struggle for the Reich.Heroism have kept Bolshevism away from our borders. Let us also remember in those hours the men of the agricultural organization in the East who, under particularly hard working conditions and at the risk of their lives, create the conditions so that the new areas in the East can begin to supply Germany and Europe with grain, seed oils, and other products. Let us lift up our hearts in this hour! Let us not be weighed down by the cares of everyday life. We have sworn unconditional allegiance to the Führer. This oath will be kept. As great as the present difficulties may be, we do not want to overestimate them.We always want to see them in the context of the great times and the great tasks that lie ahead of us. Let us be clear about the fact that the preservation of the peasantry in this war will be decisive for its future position in the nation and for its value in the national community. What we sacrifice today will be repaid in many ways after the victory. Thus, believing in the leader and his historical mission, we want to go back to our hard day's work. In the future, as in the past years, we want to be the Fuhrer's most faithful followers. Our sole guideline and slogan for the coming weeks and months can only be: Work for the the victory of our weapons and thus for the victory of our kind!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The Germanic Revolution

When we see today that a large number of young men from Scandinavia, from the Netherlands, from Flanders, from Wallonia, from Switzerland, together with Volksdeutsche and Reichsdeutsche, have joined the Waffen-SS with the aim of fighting a common enemy, it is important that we are not only trained in and familiar with the weapon, but also know what this fight is about. We, who come from the most diverse countries and are under a unified command in the "Germanic SS Panzer Corps", we must be aware that the external military unity and uniformity which defines this Germanic 44 Panzer unit must be anchored in a similar unity of heart and will. For this it is necessary that we learn to know and respect each other. We must understand that in addition to our military mission, we also have a political task to fulfill, which each of us must know and see. 'This task is called:

Germanic feeling, thinking and acting.

We did not set ourselves this task arbitrarily, but rather it was but was made particularly clear to us by this war. It has existed as an imperative requirement for several decades, but especially since the time of the First World War, which made the interaction of supranational capital forces and international political ideas for the dissolution of independent states and peoples particularly clear.

Why do we speak of Germanic and what does that mean? The answer to this question is given by our ethnic origin.

By prehistoric and race research we know today completely exactly and can it prove that the Teutons were a group of closely related ethnic tribes which lived and settled about 2000 b.d. in the area south Scandinavia, Jutland, Danish islands, northern Germany (between Weser-Oder, in the south limited approximately by the Thuringian forest). The Teutons originate from the Nordic family of peoples of the Indo-Germans and are the only ones who remained resident in the original homeland of the Indo-Germans, so that we can address them as the immediate descendants of the Indo-Germans. The first period of Germanic development is marked by a high cultural flowering and was a time of maturation and growth, a natural consequence of the loss of blood through the Indo-Germanic migration. This state of affairs lasted for about a millennium, during which the Germanic peoples, as settled farmers and seafarers, developed their houses and farms, their household goods, their clothing, their tools of the trade, their weapons and ships to a level of perfection that still allows us to admire this creative ability with wonder and awe today, in the rich finds made in all the countries of the North Sea and Baltic Sea regions, which are all similar. Beside the hard fight with nature in forest and field and on sea, the sporty competition, like sword dance, horse jump, race, stone throwing etc., played a large role, likewise the knightly duel. The joy of fighting, the conception of honor, loyalty, bravery and chivalry is for the Germanic just as much an expression of his racial disposition as his cultural creations and achievements.

The Germanic land-grabbing period was initiated by the eastward march of the Germanic tribes. All of eastern Germany from Posen to Silesia was settled. The Illyrians living there were partly pushed back, partly absorbed, so that two tribes emerged, the Bastarnes - i.e. the Bastards - and the Skirs - i.e. the Skirs = Unmixed. The Bastards and the Skirs then advanced in a broad front in southeastward direction to the north coast of the Black Sea, where they came into contact with the Greek-Roman culture. Those powerful Nordic cultures, which had grown up from the Indo-Germanic ethnic groups of the Greeks and Italics and later disintegrated again by the influx of foreign, oriental and negroid blood.

A second Germanic wave started from northern Jutland. Cimbri (from Himmerland) and Teutons (from Tyland) appeared on the way through the Baltic Sea at the mouth of the Oder, moved up the Oder, advanced further to the Danube and penetrated westward over Gaul, into the Roman Empire, where they succumbed after changeful. There they succumbed to the numerical superiority of the Romans after changeable fights in the Lombardy, in the Etschtal (101 b.d.Ztr.). From another Jutish region, Vendsyssel, the Vandals set out and settled in Silesia and in the Krakow-Lemberg area in the last century BC. They brought it to high way of life and great prosperity and were masters of gold and blacksmith art. The Burgundians came from southern Sweden via Bornholm (Burgundarholm) and settled in the area north of the Wandals to Pomerania. Rich grave finds show them to be masters of the art of weaponsmithing. The Danes came from central Sweden and settled in southern Sweden, later crossing over to Jutland. From the Norwegian Rogaland the Rugians advanced to the mainland via the island of Rügen, which they thus gave its name. As the last East Germanic people, the Goths and Gepids from the Swedish counties of Öster- and Westergötland and from Gotland moved at the beginning of our era across the Baltic Sea to the mouth of the Vistula, from here in a 200-year migration the way, which the Bastarns and Skirs had preceded centuries before, to the Black Sea. The Ostrogoths established at the beginning of the 3rd century in the Odessa-Rostov area a powerful empire. In the Crimea, Gothic was still spoken in the 16th century. The Visigoths drove the Romans out of Romania, the Roman province of Dacia, and settled here as in Transylvania and Wallachia. The Gepids settled in Hungary.

Just as in the east, the Germanic tribes also spread to the west. Around 800 B.C. the Rhine area up to Bingen, the whole of Belgium and a part of northern France were Germanic. In the south, the Germanic tribe of the Suebi, which came from the area of the middle Elbe, made constant advances towards the Alps, which in the 1st century B.C. led to a powerful push into Gaul into the Roman Empire.

The Roman power in the Mediterranean region tried to eliminate these permanent threats from the Germanic north. First, shortly before our era, the influence of the Suebi was pushed back to the Danube, and at the beginning of our era, there is the Roman attempt to subjugate the Germanic tribes from the west across the Rhine and to incorporate them into the Roman world empire. This attempt was defeated in the year 9 by the annihilation battle in the Teutoburg Forest. Through this act, the Nordic-Germanic race and its culture found time to further develop and perfect itself in a species-specific manner. Fate had decided against a Roman-dominated cultural development in Europe. Beside the Roman-led, Mediterranean, a Germanic-led, Nordic culture grew!

In the now following 300 years of a more peaceful development the people power of the Teutons grew by their rapid, numerous multiplication in such a way that this pent-up power had to flood once all ramparts of Roman power and culture, particularly since this gave itself more and more to the decomposing influence of a materialistic oriental world and already showed all decay symptoms of an overvalued, material life conception. (Declining birth rate, lack of will to fight, gold!).

This time came with the beginning of the 4th century, where the largest Germanic migration and land seizure began, which went down in history as the so-called migration of nations. Again it was the East-Germanic tribes, as they had already done about 1200 years ago, who set the entire Germanic peoples and tribes in motion, so that in the course of about 200 years the whole of Europe, including North Africa, was covered by Germanic state foundations. The Ostrogoths moved from the northern Black Sea coast to Italy and shattered the center of the Roman world empire, which had already been disintegrated by alien ideas. The Burgundians from the Baltic Sea coast to the Upper Rhine and the Rhone Valley and the Lombards from the North Sea coast at the mouth of the Elbe to northern Italy. Northern Italy.

The Saxons advanced from the area of today's Netherlands, already in the 3rd century from the sea side against the the Flanders-Gallic coast of the Roman Empire, so that the coast from the coast from the Scheldt to Brittany was called the "Saxon Coast". At the beginning of the 5th century they expelled from here the From here, they drove the remnants of the Roman legions out of Britain and, together with the Angles and Jutes who came from Denmark, settled England, thus turning it into Germanic territory. After the climatic conditions in Scandinavia had normalized again, the North Germanic tribes that remained there pushed their settlement area as far north as central Sweden and in Norway. The West Germanic tribes of the Frisians, Franconians, Thuringians, Swabians and Bavarians, who had settled between the Rhine, the Elbe and the Alps, did not detach themselves from their tribal areas in a closed manner similar to the North Germanic tribes, but spread out systematically. This is also the reason why they did not perish. All other Germanic tribes and their state foundations were lost as such, because the supply of people from the Germanic homeland was missing and they wore themselves out in their permanent battles with the subjugated population or mixed racially, which amounted to annihilation. Even the Franks, who settled the whole of Gaul from their homeland on the Rhine, fell victim to this fate for the most part, albeit over much longer periods of time.

If we look back over the described 1300 years of Germanic migrations through the whole of Europe, then we recognize that Germanic blood flowed into the bloodstream of all European peoples and thus became both the cause of the development of European states and the common, unifying factor of a newly reviving occidental culture. And what confronts us, for example, in buildings, sculptures, in painting, in poetry and music of a past millennium, in all countries of Europe with the same expression, with the same feeling and the same sensibility, has grown just as much out of this common Germanic heritage as the will of all European peoples, which is burgeoning today, to defend this common culture against Bolshevism and terror. In the migrations of the Germanic tribes we find an essential partial cause for the understanding of the present European conditions and developments.

The only Germanic peoples who developed out of their tribes and have endured to the present day are the Swedes, Norwegians, Danes, Dutch, Flemings, Walloons, English and, as the largest Germanic people, the Germans. Between these Germanic peoples there is a very close degree of kinship, which is shown in many similarities of customs and traditions, especially among the peasants, in forms of settlement, in language, in the same opinions about honor, loyalty, courage, bravery, chivalry, and so on. So when we say Germanic, it does not mean German, or Norwegian, or Danish, or Dutch, but it means that we come from a Germanic root by blood, on the basis of the common origin and the manifold interconnections of all our tribes. The fact that, in spite of this Germanic kinship, no Germanic community developed among the Germanic peoples, but that these Germanic peoples in part faced each other in fierce feud or incomprehension, has its special reasons, which we will examine in detail.

The life of the individual as well as that of peoples is determined and shaped by two elemental forces, race and space. We have heard and recognized that the Germanic peoples come from a common racial root and are therefore closely related to each other. Their life and destiny is therefore determined by the one elementary force of race. The fact that, despite the racial kinship among the Germanic peoples, no Germanic community has been able to develop since then is due to the other elemental force that intervenes in life and destiny, space or, as one can also say, the environment. Space or environment exert a great influence on which of the many dispositions that we carry within us are now particularly developed and emerge in the course of time as a typical characteristic.

An example, very roughly and simply sketched: Let us consider two peoples who are racially related to each other on the basis of their ancestry, i.e. who both have the same genetic makeup. One people lives and lives in the inland and develops here all the abilities which are necessary for the control and exploitation of the soil. It becomes a so-called inland people. The other people, however, with the same hereditary disposition, lives at the sea. Here, especially the abilities necessary for mastering and exploiting the sea will develop. This people will become a seafaring people and its interests will therefore often be different from those of the related inland people. Or: One people lives in the vicinity of hostile peoples and must therefore, because it is brave and combative due to its disposition, constantly wage wars. Through struggle and hardship this people will become hard, tough and strong and a heroic ideal will develop. The other people, however, with the same kind of martial disposition, live in a peaceful environment. It will first use its martial disposition to raise and increase its economic possibilities, which will result in great prosperity that will make life beautiful and comfortable. In this people, in the course of time, after the struggle with external enemies is absent, an ideal of economic struggle and well-being will develop and will cover the warlike disposition, so that the two kindred peoples, in spite of the same hereditary dispositions, will come to entirely opposite conclusions in the ideal aim of their lives and will therefore no longer understand each other. These examples, which are intentionally kept uncomplicated, have shown us how strongly space and environment affect the development of our disposition.

Let us take a look at our own families and clans. How often can we see that brothers from one and the same farm, one of whom kept the farm, the other became a soldier and the third created an independent business in the big city, that these three brothers, despite the same hereditary factors, after a longer period of time came to completely different objectives, ways of life and views, because their surroundings, their environment, made different demands on them. What connects them, besides their blood relationship, is the common experience of youth, their environment. Already the next generation, which already lacks the common experience, will be only intellectually aware of the kinship and thus come to an inner, cool distance. This inner distance and this coolness will intensify with each further generation, unless a common experience in the form of hardship or a great task and objective, or both together, brings the clan together again and, besides the blood kinship through the common fate, a close cohesion, a real community of hearts, mind and will arises anew within the clan.

In the history and in the coexistence of the related Germanic peoples, space and environment also play the same strong co-determining role. The Germanic German people received from the destiny its place in the center of our continent. Germany became the heartland of Europe. Its borders in the west, south and east were always threatened by hostile and mostly alien forces.

When the Germanic people of the Germans first entered history as a state and an empire at the beginning of the 10th century, they had to fend off the most serious attacks from the East. The Hungarians, at that time still a wild horsemen, raged for years in raids as far as France, until they were so devastatingly defeated by the Germans in 955 that they never again advanced westward.

The heavy depopulation of Germany's eastern territories of Germanic tribes at the time of the migration of peoples meant that eastern peoples of Slavic language pushed ever more strongly into the old Germanic settlement area and became a military and racial danger. In centuries of fighting, old Germanic settlement areas were reclaimed in the east by systematically pushing forward border markers and the eastern peoples were pushed away. Carinthia, Styria, Ostmark, Bohemia-Moravia, Silesia, Krakow-Poznan, East Prussia, became a permanent protective wall against the East. In addition, outposts were established far to the northeast, up into the Baltic States as far as Estonia, and to the southeast as far as Hungary, Romania and Serbia. This expansion and this holding of Germanic type against the East, as a safeguard of Europe, was an almost exclusive achievement of all tribes of the German people.

Only in the northeast have participated to a greater extent Dutchmen and at the time of the colonization by the Teutonic Knights also sporadically men from the north.

In this context, the Transylvanian Germans deserve a very special mention. About 800 years ago, they started their migration from a large, strong and united empire towards the East and settled in the Transylvanian area, also an old Germanic settlement area, as we have already heard, and here, in contrast to all other Germanic settlements that had been pushed far to the East, they asserted themselves as a united ethnic group, pure, brave and upright, in the midst of foreign people, until the present. They were the strong, good example for all Germanic scattered settlements of the southeast and the support in the heavy afflictions of the centuries. They stood for Germania on outposts and march with us today in the common fate struggle of Europe true to their kind and tradition.

In the 13th century the Mongol storm came from Inner Asia and penetrated as far as Silesia, where it was broken by the self-sacrificing resistance of the young Mark of Silesia. In the 16th and 17th centuries is the time of the Turkish wars, which tried to flood Europe in repeated, massive advances. Twice the Turks stood before Vienna and besieged this city, and each time they were repulsed, until at the end of the 17th century, under the eminent general Prince Eugene, the Turkish threat was finally crushed and eliminated. Through this victory, Europe was saved from perishing in a mixture of races, similar to the former Nordic cultures of the Greeks and Romans.

In addition to these large-scale attacks from the East, which fortunately came in the form of individual advances in long intervals, there were the constant defensive battles against Slavs, especially in the Bohemia-Moravia region and in Poland.

This constant threat from an aggressive Slavic-Asiatic-Oriental mixture of peoples from the East was accompanied by a no less dangerous threat from the South. The Oriental-Mediterranean culture, which had become alien to the Germanic people, laid claim to leadership over Europe in the cosmopolitan Romanesque Church, which felt itself to be the spiritual successor of the Roman Empire. In centuries of power-political struggles, the German people defended itself against this Romance alienation and lost its state unity and power, which had made it the political, spiritual and economic center and regulatory center of Europe in the 300 years of its medieval imperial history, until about the middle of the 13th century, around which all the peoples and states of Europe and beyond were grouped in recognition.

Luther, out of his Germanic disposition and feeling, opposed the ever more threatening Roman "supremacy" with his protest. In the heart of Europe the opposites collided and the German people fought them out in the Thirty Years' War almost to the point of bleeding to death, but still prevented a final victory of alien forces. In this struggle, for the first time, the Germanic North came to the side of the Germanic Center with an ideal objective. King Gustav Adolfus of Sweden intervened in the war to save Protestantism in Germany and, in contrast to the French plans, intended to unite the German tribes, which had become exhausted and directionless in the struggle and party quarrels, in a great Nordic empire in order to erect a powerful Germanic protective wall against the south and west. With his early death as a soldier, his constructive ideas of empire, which went far beyond the north, also went to his grave.

When the French revolutionary armies and ideas from the West under Napoleon wanted to conquer Europe, they were primarily directed against Germany again. This attempt to dominate the central European-Germanic area by Romanic power and ideas also failed finally because of the will to resist and the power of resistance of the Germanic German people.

Thus, the Germanic people of the Germans, in its most diverse state and ideological imprints of a millennium, repeatedly intercepted and repulsed all attacks from the East, South and West directed against the heartland of Europe. Thus it became the champion of a Germanic Central Europe, because it secured a home for Germanic culture, Germanic morals and above all for Germanic man in this area. If the German people had not been able to fulfill this task, Germanic culture would have perished in this core area of Europe in the alien mixture of peoples and ideas from the East, South and West. And from such a base in Central Europe, foreign blood and foreign spirit would have invaded the Germanic peripheral regions of Western and Northern Europe with all the more power and would have caused the Germanic peoples there to sink into the twilight state of a Slavic-Oriental-Mediterranean racial chaos. Thus the historical struggle of the Germanic people of the Germans, consciously or unconsciously by the fateful elemental forces of race and space, was and is also a struggle for the preservation and the existence of all Germanic peoples.

While the German people defended the entire Germanic substance of Europe in its permanent conflicts with foreign blood and foreign spirit and thereby, partly out of exhaustion, partly out of the old Germanic inherited evil of disunity, became fragmented tribes and politically impotent, it provided the smaller Germanic peoples situated on the periphery of Europe with the possibility and the time to settle dynastic and tribal feuds, to consolidate themselves and then finally to orientate themselves towards the West without great foreign disturbances from the outside. The fact that this orientation of the Germanic peoples and states did not take place towards the Germanic heartland of Europe, but away from Europe, had the following reasons lying in the space, in the environment:

1. The spatial position of the Germanic peoples in the north and west of Europe points them out to the sea, especially since this became more and more the connecting road of the continents after the discovery of America, the circumnavigation of Africa and the opening up of India and East Asia. However, this fact alone would not be a reason to orientate away from Europe, if not

2. Central Europe would have lacked a strong central power to which the Germanic peoples could have leaned, similar to the Middle Ages. As a result of the battles described above, Germany had not yet matured into a cohesive Germanic nation-state, but since the end of the Three Years' War (1648) had disintegrated into many more or less meaningless sub-states.

3 Another Germanic people, the English, had become a strong nation-state in the 17th century, which also found its ideological underpinning in Puritanism. By destroying the Spanish, Dutch and later the French fleets, England became the world's greatest sea power and expanded its empire. England became the natural beneficiary of Germany's centuries-long defensive struggle against all alien attacks from the East, South and West. This was clearly demonstrated after the final liquidation of Napoleon and thus the elimination of France as the leading power in Europe, when England, despite little of its own, was the leading power at the Vienna Peace Congress of 1815 and imposed its system of European balance at this peace conference to secure its empire. An essential part of this English security system on the continent was the domination of the coasts of the English Channel and the North Sea and a control of the Baltic Sea. England achieved this by creating the two independent Netherlands, Belgium and Holland, and incorporating them, along with the Nordic states, into the English economic system. The multiple maritime, colonial and commercial interests meant that the Netherlands, Denmark - from which the English took the entire war and merchant fleet in 1807 - Norway and Sweden accommodated English intentions. The Netherlands hoped for the protection of its colonial empire. Denmark, after the bleak experiences of the Napoleonic War,

a revival of its maritime trade and economy. Norway, which had become independent again in 1814, hoped for the development and expansion of its shipping, trade and economy. Sweden outlets for its ores and timber. England did not disappoint these hopes at that time and wisely understood to give the Germanic states and peoples, within a limited framework of the English economic system, the opportunity to let their militant dispositions take effect in economic and colonial entrepreneurship. The resulting close economic ties and the extensive financial benefits flowing from them for a leading class inevitably led to a strong political dependence on England, which could not be resolved without destroying the economic and financial foundations of the beneficiaries.

England and the great economic opportunities that arose under its protection and brought wealth and prosperity to the Germanic countries in the 19th century made it easier for the Germanic countries to turn away from Central Europe and to rely on an independent policy rooted in their own historical experience. This development into the purely economic, which was particularly promoted and increased under the influence of the ideas of the 19th century of the unrestrained freedom of the individual and the determining value of the material, together with a strong mechanization, let the originally economic militancy sink more and more into the more laborious and unscrupulous mercantilism which led to an effeminate, unmanly lifestyle and objective in prosperity and well being. Quite in contrast to England, which under the influence of materialism also sank strongly into the mercantile, but through the military and political domination of its world empire had to live in a permanent, hard tension of strength.

The Germanic peoples felt themselves more and more as outposts of the English system of power on the continent and believed in an unshakeable existence of bourgeoisie, of well-being and enjoyment. But they were already imperceptibly treading the path that Rome had once taken - by throwing itself completely into the sewer of material thought processes and thus began to become more and more accessible to foreign influences, while they neglected and partly even denied their own racial, Germanic& nature.

In this orientation turned away from Europe and dissolving its own kind, Bismarck's Germany emerges and becomes in a short time the undisputed continental power of Europe. The old continental powerhouse of Germanism, Germany, is forming again and stands next to the younger oceanic powerhouse, England. The latter sees in it a threat to its imperial security and the Germanic countries, which for their part built their security on that of England, perceive the rediscovery and reflection of the kindred German people as a disturbance and threat. To such an extent that any combative sense has already been stifled in the material world and has given way to the need for tranquility of a sedate bourgeoisie, that Germany's struggle for self-assertion and for the shaping of its own national destiny was regarded as unreasonable and dangerous, even though it profited economically from it.

When Germany in the First World War, even after a strong economic upswing, in large parts of leadership and people rotten with materialism, can be overcome by England just for that reason, the Western-oriented Germanic peoples believed in the restoration of their undisturbed, comfortable and superficial bourgeoisie. With an intensity almost bordering on enthusiasm, they paid homage to international, pacifist ideas and swore to world brotherhood in the League of Nations, but at the same time, freed from the dull fear of war, threw themselves increasingly into the economic opportunities offered by a demand for goods backed up by the war. It was not noticed that the international, supranational capitalism, which appeared in the background of the war and especially at the Versailles Conference, consciously trumpeted this slogan of pacifism and world brotherhood to the world in order to uproot national forces of resistance. The Germanic peoples were already so strongly dominated in their attitude and conception by thinking in terms of profit and gain, and were thus weak and effeminate, that almost no defensive forces arose against an ever stronger state dependence on anonymous, supranational capital forces. In all these Germanic countries there were individual densities, researchers, scientists, writers such as Björnson, Grundtvig, Vigeland, Kjellen, Hamsun, Sven Hedin, who warned their peoples again and again not to lose themselves in the material world, because they saw in it a danger for the racial existence of Germanicism in general and who always hoped that the largest Germanic people, the Germans, would find themselves again to become the center and rallying point of the Germanic element. But the leading classes and the broad bourgeoisie of the Germanic countries could no longer be warned in their unrestrained pursuit of profit. The will to defend and the power of defense of their peoples were more and more eroded and paralyzed.

The power of resistance of the German people, which the international capitalist wire-pullers had come to know in a four-year struggle, was also attempted to be maintained in a permanent state of weakness, primarily through the exploitative system of reparation payments. The success of the work of a great and industrious people was steered away and flowed into the pockets of international capital. Unemployment, hardship, misery and the ruin of the national economy were deliberate consequences. Through this kind of ruthless oppression, the same international forces that had already emasculated the Germanic states hoped to drain the racial strength of the German people. In addition, credit upon credit was pumped into Germany's neighboring states and a pseudo-bloom (prosperity) was artificially created there with the intention, on the one hand, of eliminating Germany's natural outlets as customers by self-supply and thus again damaging Germany, and, on the other hand, of bringing the borrowing countries into increased economic and thus political dependence on an international capitalist system which was building itself up with the goal of world domination centered in America. The governments became more and more shadow governments, which no longer took decisions on their own responsibility, but carried out orders of an anti-people supranational center.

The planned destruction of the economic strength of the German people led to a disruption of the entire European economy. This disruption was furthered because international capital, in its quest for effortless profit through the exploitation of technology, cheap labor and methods, produced agricultural products and industrial goods so cheaply in other parts of the world that these goods were offered more cheaply in Europe than they could be produced here. The world economic crisis which broke out in 1929 was the outward sign of an unholy political and economic disorder and unreasonableness, caused by the excessiveness of the, international capital. The small and rich Germanic countries in Western and Northern Europe were also affected by this crisis. Sales difficulties, unemployment, losses and misery made these countries feel that in the long run no economic prosperity is possible without a reasonable, natural, political order. But this fact was neither recognized nor did the hardship lead to the awakening of appreciable national defenses. On the contrary, in their pacifist basic attitude the Germanic peoples became the suitable breeding ground for the rift fungus communism. Needy workers, blasé citizens, and decadent intellectuals alike became champions of a new international doctrine whose goal, similar to capitalism, was the destruction of every national and popular community in order to be able to build a world domination of exploitation and oppression on such a humanity that had become a will-less mass. Their support became Soviet Russia.

Capitalism and communism, with their corrosive slogans of pacifism and world brotherhood and their system of exploitation, terror and oppression, were also raging among the German people, but it turned out that, in spite of a lost war, this people, as so often in its history, mustered the inherent defensive forces and opposed them to these alien ideas and developments threatening the whole of Europe: Adolf Hitler gathered the inherent, racial defensive forces that had been alive in the best German front-line soldiers of the First World War and, in a long inner struggle, awakened the same defensive forces in all strata of the people, especially among the youth. He led the German people to the only sources of its strength, to its old Germanic blood values, and drew from them the content, form and goal of a new, great and original future.

In 1933, Germany was facing political and economic catastrophe as a victim of the international supranational powers of capitalism and communism. There Adolf Hitler took over the responsibility for the fate of his people and began with the realization of the species-own, national and social objective pointed out by him. From the common blood the fate-bound national community arose out of the most different fighting interest groups and parties. From the obligatory care for this national community grew a socialism, which made work and achievement of the individual for this community, the standard of value and which mobilized a whole people for the greatness, honor, freedom and the rise again of its national and national life. In this new, species-conscious conception of life and demand, directed against all internationalism, capital was now no longer the cause and goal of politics, but the goal of politics was the people in all its strata. The demand was to secure, maintain and elevate the life of the people, both internally and externally. In this task, the economy had only an exclusively serving role to play, namely, to supply the naturally developing needs of a people. Capital had the task of financially enabling the economy to fulfill its mission. In this way, capital and the economy were released from their internationally dominated and dominant position and given their natural task: To serve the national welfare of its own people.

The Germanic people of Deutschland had developed ideologically in opposition to the other Germanic peoples, who were frozen in materialism, and a deep gulf of misunderstanding developed, which was especially deepened by the Jews who had emigrated to all countries of Europe and America and by their clique of opinions.

When it became apparent that Germany, in spite of all predictions to the contrary, was experiencing an unimagined upswing politically, militarily, economically and culturally, and was thus providing proof, visible to the whole world, of the correctness of the reawakening and purposeful unification of the native Germanic forces, this fact had the effect of a magnetic field of force. The German people, forcibly separated at Versailles, with the exception of Poland, flowed back to their core people in a peaceful process. But also the German people, who for centuries had voluntarily settled in the southeast and east, felt themselves included in this new racial-political current of force and aligned themselves with the European, Germanic center.

This completely new, in its effects not yet to be overlooked, which developed here in the heart of Europe in the Germanic people of the Germans and triggered an unheard-of dynamic force of national and social will and ability, found fearful rejection among the kindred Germanic peoples of the continent. They did not want to leave the political calm, they were afraid of the new European reality created by Germany, and a part of these peoples stared to the West, to England-America, and another part to Moscow. Both parts hoped for help from the alien forces of capitalism or communism against the native development of the related German people. In these Germanic peoples the realization was already clouded by internationalism that the salvation of the Germanic kind announced in the German example would not have triggered any inner sympathy, let alone understanding and fighting. It was only a few who, out of pure, natural youthfulness or out of a realization born of deep need, saw the immense dangers of the downfall of their peoples and therefore joined the individual völkisch callers of their countries for a Germanic community of destiny. Germany's path and rise was the hope of these few, and they saw in it the only possible future for their peoples.

England opposed the German path, despite the fact that the Führer offered the inviolability of the English Empire as a guarantee and precondition of the Anglo-German cooperation he sought, in order to prevent England from feeling threatened by Germany's growing strength. Germany's interests on the continent were nowhere opposed to England's natural oceanic interests, so an understanding would have been possible. A renewed struggle between the two largest Germanic peoples, which would only lead to a further weakening of the Germanic substance in the world, was to be prevented by the efforts of the Führer. The English ruling class rejected this cooperation because, on the one hand, out of long-practiced political tradition, it did not tolerate an ordered European continent under the leadership of a single strong continental power and, on the other hand, because it saw in Germany's example, especially in its socialism, the dangerous attack on the English worldview and thus on the Empire. This worldview, called Puritanism, once caused the concentration of the best racial Germanic forces in the soldierly and religious and thus became the cause of the English world empire building. In the 19th century, under the influence of materialism and liberalism, this worldview gradually became the protective shield of the hugely growing English capital. It was no longer the safeguarding and promotion of the race, i.e. the people, that was the most important thing, but the safeguarding and promotion of capital. And since in the hands of the English, political ruling class there is for the most part English national capital, and since this capital rules, exploits, oppresses and thereby earns hugely with the same methods of international capital, therefore German Socialism is a direct attack against the English capitalist system and against the world outlook of distorted and aging Puritanism which supports this system.

England is mobilizing its best racial forces in defense of a sinking age of liberalism and capitalism. It has not recognized in its materialistic delusion that the international communism of Moscow as well as the international capitalism of Washington threaten the English people and Empire as much as all Europe. England further failed to recognize that the upheaval in Germany is a racial defense and concentration against the dual oncoming assault from the East and the West, and that the Anglo-German cooperation offered by the Fuehrer, besides strengthening the Empire, would have resulted in the largest Germanic grouping of forces which would have unequivocally secured the security of the European nations and the African colonies against the continental areas of America and Greater East Asia and their claims to domination.

In the struggle of the two greatest Germanic peoples, Germany and England, for the victory of a new Germanic age with the living idea of blood and race against a sinking age of money, two more power factors have now intervened which have made this war a struggle to the death for all Europe:

1. Communism, that teaching of the Jew Marx, who in his slogan "Proletarians of all countries unite" documented his intention to blur all national, ethnic and racial differences in order to realize the "dictatorship of the proletariat", i.e. the exploitation of all by one class, on such an international mass mush, has become power-political reality in the Soviet Union. The rulers of the Bolshevik system have uniformly turned the diverse mixture of peoples and races of Russia into a primitive, compliant, proletarian mass by destroying the peasantry, dissolving and preventing the formation of new private property and possessions, suppressing any free development of personality. With this mass as a huge slave army, an enormous armament production and an equally enormous and large army was built up by exploiting the rich mineral resources and all modern technical achievements. This material armament was increased by an intensive orientation of the Soviet mass, which was educated for war against Germany, against Europe, whereby it was and is the intention of the Bolshevik leadership to conquer state by state, people by people, from the' almost inexhaustible Russian base, and to turn it into a mass, a proletariat, a slave by Bolshevik methods. The world revolution, prepared in the individual peoples by the work of the Socialist and Communist parties and the weakening and undermining of the military power and the will to defend, thus achieved, was to be realized in this way by the armed power of communism, the Soviet Union. Here the communist intention for conquest and subjugation met with the slumbering racial forces of an awakening inner-Asian world. What in former times caused individual peoples or tribes from

the East to break into Europe, into Germany, robbing, murdering and plundering, meets us in the Soviet Union newly awakened, organized and united and purposefully led. Behind the doctrine of Communism there suddenly stands a race whose primal instinct of hatred against the racially superior, the more valuable, has broken out in the Slavic-Indo-Asian peoples of the Soviet Union and has been incited and directed against Europe. Communist doctrine and the striving for world domination have combined with the anti-European racial instincts of a mass of 200 million and meet us in the fanaticism of the Red Army. This East, mobilized and armed in such a dangerous unity, was to take advantage, according to Moscow's will, of the quarrel and hoped-for exhaustion of the two largest Germanic peoples, Germany and England, to invade Europe, to decimate all its peoples in their best and most efficient strata, and to press the rest as a lawless proletarian mass into drudgery for the further increase of Soviet armaments production for the continuation of world conquest.

2. International capitalism, whose aspiration it is to get dominion and determination over the national capital of all peoples, in order to secure thereby its effortless profit from the labor of the peoples, i.e. to enslave all peoples, this international capitalism needs for the attainment of its goal in each people the political leadership, the world domination. The rulers of international capital, these advocates of a political claim to world domination as a prerequisite for the economic exploitation of all peoples, have - similar to communism in the Soviet Union - created their power-political basis in the highly technicalized America. The American people with its partly Germanic determined efficient strata, the American economy and the natural wealth of this continent have become the means by which the rulers of 'international capital want to realize their political world domination. This clique, which remains in the political background, has succeeded in determining the policy of the United States and in driving the American people into this war of the two Germanic peoples, Germany and England, because it, too, hoped for the exhaustion of both, similar to communism, the possibility of finally being able to establish its dominion of economic exploitation over all European peoples. An American newspaper recently expressed this with the following words: "Let the Bolsheviks devastate Europe, then we will have the opportunity to colonize there and create new sales areas." Here we are shown with brutal frankness the imagined cooperation between international communism and international capitalism on our European continent. The link of these so unnatural appearing partners Soviet Union and America is the only international people of this earth, which is at home in every nation and parasitizes without losing sight of its own inner unity and its aim, Jewry. It is Jews who control and exploit the development and power of communism in the Soviet Union just as they control and exploit the development and power of high capital in America, and with cold calculation have concentrically set about the destruction, the extermination of Europe in this war. Against this Europe, which through Adolf Hitler and the German people seemed to come to an inherent, new tremendous development and independence of its racial, Germanic forces. A process which, through its exemplary effect, could also lead to similar indigenous developments in other peoples and countries with racially valuable and self-confident populations, and thus, for racial reasons, would inevitably have to lead to the extermination of international Jewry. In order to prevent this, in order to preserve the Jewish species and to secure the exploitative influence which it already had in its hands through communism and capitalism over large parts of the world, hence this expansion and harshness in the present world war which international Jewry is waging in order to preserve its racial existence. The struggle of two Germanic peoples for the enforcement of their different conceptions of life became in the last sense a merciless race war, which, through the racial awakening of the East in Bolshevism and the Jewry fearing for its existence, is no longer directed against one people or one stratum, but against all the peoples of Europe. In the last consequence also against the Germanic England. This is already indicated by internal conflicts with communism and the indebtedness of the national English capital to the Jewish international capital of America.

But this war will become a common fate precisely because of its radical, comprehensive threat to all European peoples, and here especially to the Germanic element which carries Europe. The common hardship and dangers of this war will make the Germanic peoples of Europe understand more quickly than in peaceful times the common task of an original, Germanic development and cooperation, such as the German people have already begun. The profound shock which the Germanic peoples must experience today through the loss of many material values, through the collapse of their previous views of life, and through the hardship and uncertainty of this war, will gradually give rise to the realization of a common Germanic future of their own kind, and will lead to the influx and gathering together of the hitherto divergent Germanic national forces around the Germanic bloc of the German people in the European core area.

It is self-evident that this gathering and grouping of Germanic peoples in Europe can proceed in organic development and only under the one constraint of self-preservation, in the face of the present concentric attack against all our lives and existence. This imperative of self-preservation was also the reason why Germany had to occupy the Germanic lands in the North Sea area. Wallonia, Flanders, the Netherlands, Denmark and Norway were intellectual, political and military bridgeheads and deployment bases on the continent within the framework of the English security system. Due to the strong mechanization and mechanization of the means of warfare and their resulting greater and more rapid long-distance effect, the peripheral areas of Western and Northern Europe in particular have gained increased strategic importance, both for those who want to attack this continent and for those who have to defend it. When Germany had to recognize that England wanted to occupy the Germanic countries closely connected with her intellectually, politically and economically, also militarily, without the governments of these countries wanting to offer serious resistance and indeed not being able to do so, it was an act of self-preservation for Germany to occupy these countries. For only with a protected western flank could Germany defend Europe against the East with any prospect of success, and this becomes clearer to us today with every passing day. With the elimination of England's political and military bridgeheads in Western and Northern Europe, however, the intellectual bridgeheads were by no means eliminated. A very large part of the population of these countries clings wistfully, always only in retrospect, to a vanished material happiness and a superficially harmonious order of civility, and does not yet see above the daily worries of war and the daily political strife the great common Germanic mission of our age.

It is Germany's task to realize that in the majority of the Germanic population the realization of and enthusiasm for a common, specific task cannot come from kinship alone, but that first the common, deep, inner experience must be added, which allows the task to be understood and grasped. This deep experience is the present war. The German people, too, after their deep experience of the First World War, needed 15 years until they really understood the Fuehrer and followed him with conviction and determination, and only in this war did a small part of the German people realize their overall Germanic responsibility and task on the racial basis of the German Revolution. And likewise the transformation of the Germanic peoples requires time and on the part of Germany patience and understanding for a slow, organic development. Here, too, as once in Germany, there must be men by whom the new task is experienced inwardly and then comes alive in them, and who then lead their people as an unswerving example, as a new man, as a pacesetter and enthusiastic champion. This development must be promoted with understanding.

Professor Krekel-Netherlands said very correctly what is basically also true for the other Germanic peoples: "The organs for grasping the living historical reality have almost atrophied in this people. The Dutch people do not want to enter into the new European reality because they know that they will have to give up their cherished tranquility, their historyless existence. In this inability, in spite of all talent, lies the doom of this people.... A new people, a new Dutch man is to be created ... Only the total change can redeem this people from its materialism. Only a Holland which has learned to affirm history as destiny and to live again from the depths of the people can do justice to its task. Only the courage which is ready to bear the responsibility at the decisive moment can save the people and create the new man .... ."

This new man with the courage to take responsibility for his people is already beginning to form everywhere. Especially in the Germanic youth, who defend the future of their peoples in the hardest fight in the East with weapons in hand and found new foundations, and in many cases do not find any understanding for this from the closest family circle and from wide circles of the population, on the contrary they have to let themselves be set back, suspected, harmed and insulted. This youth is the model, the new history-forming force of its peoples, which experienced the community of the Germanic peoples in the Germanic front-line soldiery and learned to recognize the common task from this experience. In this Germanic front-line soldiering, the bonds between the related Germanic peoples grow organically out of their common destiny, thereby creating the conditions for mutual understanding, trust and faith. Only on this basis and in such an atmosphere will the cooperation forced by this war be transformed into one of voluntarism. The Germanic front-line soldier will carry this voluntarism of cooperation as a Germanic cell into his people and form new Germanic cells again and again. Each of us must promote, support and strengthen the voluntarism of such cooperation, because only then will we be able to realize the vital needs of our peoples, which have come to us from our blood and our race, and thus lay the foundation for a proud and great Germanic future. Free in the development and evolution of national characteristics, bound and united by the task of belonging together, which has been recognized as common, Germanicism, which has been flowing apart for centuries, will, from the European periphery in the West and North, as well as from the East and Southeast, be placed like a strong clamp around the Germanic core area, strengthening the Germanic people of the center and again held and bound by its strength.

The greater, the stronger, and the harder the commitment of the youth of the Germanic countries at Germany's side becomes, by which they have already earned respect, recognition and equal rights, the greater will be the joint responsibility of the Germanic peoples in shaping our common Germanic future. Next to the Germanic people of the Germans, who in this struggle for life are once again making the greatest sacrifices of property and blood, whose cities are being destroyed by a militarily useless method of fighting dictated by the hatred of old men, but who therefore recognize all the more surely where the true forces of morality lie and feel all the more clearly, that this struggle is a true struggle of destiny, the other Germanic peoples should step beside this Germanic people as equal factors, in order to assume their share of responsibility, within the framework of a common planning, both for their area and for the East, with their special national abilities, in the development and expansion of our Germanic community.

That it will be so depends solely on us, on our ability, on our will and on our faith. If we want to free our Germanic peoples from their international political and spiritual confusions and disturbances with the same determination and fanaticism as the Germans once did, we will succeed in leading our peoples out of the apparent doom of this time to a Germanic future of our own kind, just as the few Germans did at that time.

Securing Europe

The Second World War - an ideological confrontation

It is an undisputed fact that in Germany the historical view has always shown a western orientation, which has shown very little understanding of the course of history of the eastern region of our European continent. Only very few were aware of the fact that it was only the resistance of Germanic man against the peoples of the East, i.e. the securing of Europe against Slavic-Mongolian tribes, that made possible the existence of the European peoples and states in their present form. Today we are experiencing the greatest ideological confrontation in the history of the world. The plutocracies and Bolshevism have set Asiatism in march against the reorganization of Europe; again it is said: secure Europe against the East! - The task of this paper shall therefore be to show how deeply founded is the claim to leadership of Germanism in Europe for securing the living space not only of the German people, but also of the other European cultural peoples against the plutocratic and Bolshevik plans for world domination of every appearance. The Second World War is first and foremost an ideological conflict; the political, military and economic measures in its course are nothing other than the attempt of each side to shape the world according to its own spirit. Europe, and with it the whole world, is faced with the choice: Rule of superior races or rule of inferiors with the suppression and annihilation of the most valuable races, order or anarchy, cultural construction or cultural annihilation.

From Russia the incendiary torch was to be thrown into all the countries of the world. The slogan under which Jewish Bolshevism wants to ignite the world revolution in order to establish world domination over the peoples of the earth on its ruins is: destroy in order to rule! The Jew, by reason of his racial composition, is an anti-social element, a criminal nature. Communism, as the political organization of the criminal nature of the world, is, from the depths of its subhumanity, an opponent of every fixed order. It knows no cultural construction, it knows only cultural destruction. Through it, the vast, rich Russian area became a land of the most terrible misery and the harshest terror. If the seizure of power by Fascism in Italy was a serious sign to the whole world that there were still peoples in Europe who were not willing to bow to the international domination of Bolshevism, the National Socialist revolution in Germany and the establishment of the Spanish state of order under General Franco meant an exceedingly serious setback for the Jewish plans for world power of every shade. But Jewry now held all the more doggedly to its plans. Jewish hatred pursued "Fascism" in every way, by the most ruthless means. It was probably the strongest move to bring Bolshevik Russia and plutocratic England into an alliance against the rising Germany and the reorganization of Europe. This alliance could succeed only because Jewish Bolshevism had succeeded in depriving former Tsarist Russia of its ruling class by murder, in bloodily subjugating the peoples of that empire, and in establishing its own rule over the countries. Furthermore, in the course of the last hundred years, Jewry had succeeded in imposing politically, economically and culturally upon the traditional English ruling class, and in this way had gradually usurped the control of a people which, in its basic substance, must be regarded as almost Germanic.

A similar process exists in North America, which today is also dominated by a Jewish plutocratic clique and its henchmen. Thus it is to be understood that Jewry, under the leadership of England in particular, was able to bring together an arms-strong coalition against the leader's aims, which were in themselves peaceful. France and Poland, as the best equipped states, were given the task of eradicating by force a system which no longer gave Judaism any influence in political, economic and cultural matters. Right at the beginning of this war, the rapid demise of Poland showed the opponents that it was not so easy to bring National Socialist Germany to its knees. The plans for the expansion of the war were carried out, involving more and more European states in the coalition against Germany. Belgium, Holland and Norway were strongly ideologically bound to Jewish plutocratic England, especially in their leadership. But even these states could not turn the tide. In dashing victories they too, together with France, the states of Yugoslavia and Greece fared no differently, suffering a politically and militarily devastating defeat as a result of their servility. Thus the Soviet Union, the last "mainland sword" of England and the plutocracy, had to be led into the encounter in order to crush the hated National Socialism. Had one hoped on the enemy side to encounter a German Wehrmacht weakened by the previous campaigns and suffering from lack of material, one found oneself thoroughly disappointed. In outrageously swift action, Germany and her allies succeeded in the summer of 1941, despite desperate resistance, in beating the Soviets all along the line and in the winter in taking up a position extending from the North Sea via Leningrad to Taganrog on the Sea of Azov. Even the extremely heavy winter battles and the spring offensives of the Soviet Russians were not able to break the resistance of the Germans and their allies. If one considers the course of events from the Polish campaign onwards, one comes to the conclusion that the greatest credit for the successes is due to the Führer himself, who time and again recognized the enemy's intentions to attack in good time and knew how to forestall them; Not only did he bring about the success of the military actions by his timely action, but also an infinite number of blood sacrifices were spared the German people by the fact that the Fuehrer's actions usually broke out at a time when the enemy had not yet completely finished his preparations, The achievements of the German troops and their allies have often been emphasized by the Fuehrer himself. But they could only be achieved because an understanding of the National Socialist will and with it of the European mission had sunk deep into the hearts of the people, giving each individual soldier a final heroic attitude, a Germanic faith. It sprang from the consciousness that sacrifice for the people was a vital necessity, a moral duty. The National Socialist worldview thus proved stronger than the Jewish plutocratic or Jewish-communist idea, which in the final analysis is the same thing. Today it is not only a question of the existence or non-existence of the German people, but the future of all valuable peoples is at stake who may claim to live their own lives according to the laws of their nation and their race. In the Far East it is Japan, our ally, which is fighting the most difficult battle of its life for the preservation of its people, its kind and its morals. Europe, however, has risen up against the constant threat and paternalism under German leadership to create a new order instead of a development which sooner or later would have to lead to chaos.

At the same time as Germany, volunteers from all peoples and states have enlisted who in some form or other have felt the Jewish plutocratic fist or the Red Beast in their own flesh. Today there are thousands and thousands of volunteers from Germanic countries in the Waffen-SS units, volunteers who only a few years ago, misjudging the true interests of their peoples, seduced and incited by incompetent governments, Jews and Jewish mercenaries, fought against Germany, some with weapons in their hands. Today the situation for Germany is different from that of 1914/18. At that time the whole world stood together against a Central European Germanism that was not clearly aligned ideologically. Today, however, strong allies with the same or similar ideals stand at Germany's side. The state orders which have hitherto prevailed in Europe are losing more and more of their significance; a new idea of community is growing which will embrace all phenomena of life.

I. The east Germanic land take in eastern Europe

The gigantic struggle which Germany's Wehrmacht, and with it the selection of the responsible nations of Europe, is waging in a mighty victory race into the vastness of Soviet space has its historical foundations and prerequisites. Again and again Asian peoples invaded Europe and again and again their attacks failed because of the resistance of the Germanic-Germanic people. For thousands of years Germanic tribes have formed the living eastern wall against the steppe nomads. Only this defense made it possible in the course of history for the states to be formed in Europe, as they have presented themselves to the observing eye in the last millennia. Behind this defensive zone, which in the course of history has diversified in its breadth, strengthen the European order, culture and morals were able to rise to become the most dominant in the world. It is thanks to this struggle of Germanism that Europe, which has no natural frontiers separating it from Asia, has been able to build up its independent life. With reverence and pride we see the German soldier today standing from the North Sea to the Black Sea on ground that has more than once felt the tread of Germanic warriors. When the East Germanic tribes prepared to move eastward from the region between the Oder and the Vistula about 800 B.C., the first great Germanic migration began in Eastern Europe. The reason for this search for land was the following: The Germanic population had increased more and more; there was a certain lack of space, which was aggravated by the fact that at that time storm tides and a gradual deterioration of the climate in northern Europe began to narrow the food base more and more. There were thus essentially two moments which caused the migrations of the East Germanic people:

1. Space shortage from population increase,

2. Nutritional difficulties due to climatic influences.

This land-grabbing of the East Germanic tribes took place partly in a form completely different from that of the West Germanic tribes. The West Germanic tribes had spread slowly and step by step to the south and west, one settlement being pushed forward after the other. By this slow procedure the inner coherence was not lost, and made possible without difficulty, in a kind of neighbourhood settlement, a close cohesion of the new settlement areas with the old ones. The settlement of the East Germanic tribes, on the other hand, represented more of an overseas and overland settlement, which proceeded in leaps and bounds, and frequently enough left large stretches of country uninhabited behind their backs. The first wave of settlers to move to Eastern Europe was the Bastarnes and Skirs, who set out from the region of Posen and the Vistula arc in a broad front between the Pripet Marshes and the Carpathians, heading for the Black Sea around 500 B.C. The second wave of Germanic tribes, which reached the Black Sea through the Vistula Arc, was the first to move to Eastern Europe. The second Germanic wave, which took the way to the east, was formed by the Vandals, who settled in Silesia, Galicia, Poland and Posen (about 100 B.C.). As the third and last wave of East Germanism, but at the same time also the most powerful, the Goths and Gepids moved to the east of Europe and founded a powerful empire at the Black Sea around 200 AD. The Goth king Ostro-gotha commanded at that time a Gothic empire, which extended in the west up to Romania and Hungary, over today's Bessarabia, Moldavia, Wallachia and Transylvania, in the east over the Ukraine with Crimea to the Don. This Gothic foundation of the empire did not last long, however, Ostrogotha itself divided the territory into that of the Ostrogoths and the Visigoths; the dividing line was the Dniestr River. A lively exchange of goods took place by sea with Byzantium and the Mediterranean countries. The flowering of the Ostrogothic Empire falls under King Ermanarich, who eventually ruled over a vast empire stretching from the Black Sea to the Baltic, including the settlement areas of the Aists and Finns. The Goths had not moved into completely deserted areas in southern Russia, but they found here the remains of the Bastards and Skirs, as well as a native population, which they brought under their rule. They ruled as a relatively small upper class. The land-grabbing was out of all proportion to the real number of Goths. In spite of all its prosperity and apparent strength, this powerful empire already carried within itself the seeds of death. It lacked the influx of sufficient new forces from the old Germanic region. The population did not grow in such proportions that a lasting dominion could have been established. The popular strength of the Gothic empire was sufficient to secure its rule over the subjugated peoples and tribes, but not against a strong external enemy. Under these circumstances, even the outstanding efficiency of Ermanarich could not preserve an empire against the Huns who were advancing from the east.

Numerous as swarms of locusts, the Huns invaded the land, small, yellow, slit-eyed Mongol creatures. They hunted through the land as if they were mounted on their shaggy, tough horses. Soon they appeared here, soon there. The decisive battle in 375 AD against them was lost. Ztr. against them is lost. Ermanarich gives himself death. With this, the wall that protected the rest of Germania was broken. A large part of the Ostrogoths were annihilated, a part became tributary and fought in future on the Hunnic side against their own brethren; only a small part succeeded, as did the Visigoths, in escaping westward across the Danube. As a result, the Hun hosts poured further and further into Central Europe, spreading death and misery. In front of them, the Germanic tribes retreat into the Central European area, in order to migrate further into the Western Roman Empire, to Italy (Goths) or to France, Spain, even to North Africa (Vandals). The impetus for the great Germanic migrations, which we know as the historical migration of peoples and as part of the Germanic landgrabbing, is given. Franks, Alemanni, Saxons and above all the Visigoths, together with the Roman governor of Gaul, Aetius, finally stopped the Hun king Attila in his advance to the west in the famous decisive battle at Mauriacum, now Chälons sur Marne (Catalaunian Fields, in 451), and beat him back. The Hunnic danger to Central Europe was hereby for the time being eliminated. Since the Hunnic eastern nomads had overrun the important, promising Ostrogothic kingdom in 375, however, a firm guard against the eastern nomadic storm had been lacking in that region between the mouth of the Volga and the White Sea.

That Hunnic invasion in the year 375 belongs to the series of invasions, repeated every few centuries, which have taken place westward from the living district of the Mongolian racial core in Asia and have brought so much nameless misery and senseless destruction of high cultural values for Europe: The invasions of the Huns, Avars, Hungarians, Tartars, Ivan IV, turning his gaze westward, Peter the Great's European policy, Russia's threat to Europe in 1914/18, and finally belongs in great historical intimation in one and the same context. The advance of Bolshevism against Europe. For centuries there has been a struggle to secure Europe against Asia. The main share in this decisive struggle is borne by the forces rooted in the Central European, Germanic region. The marching direction of the Germanic peoples to the south and west was not stopped by the retreat of the Huns. The Germanic peoples succeeded in destroying the Western Roman Empire and in subjugating Italy, France, Spain and North Africa, but here the Germanic tribes were gradually absorbed by the inhabitants of these countries. The Christianization that began at that time undermined Germanic racial consciousness by its slogan, "Christians are all equal!" Thus, outside the narrower area of Germanic settlement, a stream of blood seeped away, carrying within it the most valuable forces. When Attila died suddenly two years after the battle of Mauriacum, his empire disintegrated, The remnants of the Ostrogoths were able to shake off the Hunnic rule, A large part of them turned to the west, united with the part of the people that had already escaped before the Hunnic storm and stormed against the Western Roman Empire, whose inheritance they finally took over, until they too tragically perished. The Goths, who remained in the Russian region, essentially successfully repelled further attempts by the Huns to resume their old rule over the Ostrogoths. After a changeful fate, these Goths, who had partly preserved their old Germanic language until the 16th century, were tartarized. From the 6th century onwards, a new danger for Germanicism became apparent, which is still present today: the infiltration of the sites in Eastern Europe abandoned by the Germanic tribes by cultureless Slavic tribes. It is true that considerable parts of the Germanic tribes had at that time remained settled in the Vistula region, but they were no longer of any importance for the Germanic people as a whole; they became cultural fertilizer for the Slavic peoples. Slowly and steadily, with uncanny precision, often silently and almost imperceptibly, the Slavic peoples advanced in places as far as the Elbe, Saale, Salzach and Drava rivers. The German model helped them to grow into the European cultural community, even if they were not themselves capable of great cultural achievements. It is a peculiarity of the primitive peoples rooted in the European and Asiatic steppes is that they are not able to produce any permanently valuable political, military, economic and cultural achievements of their own; to the east and west of this cultural rift are countries of the highest culture, such as the European and the East Asian. Achievements which the peoples of this cultural rift have accomplished have not been accomplished by pure-blooded members of these tribes. They always brought with them streams of blood from other peoples who were at the same level of culture. Historical research has made it clear how the advance of Slavs on Central European soil has had a devastating effect on our German nationality. If the Ostwall had held in 375, perhaps 1500 years later there would have been no Slavic, i.e. Polish and Czech, problem of such severity. This is the tragedy of the defeat of such a great and proud people as the Goths. The existence of the Germanic tribes in the region of the Vistula, the Ukraine, etc., before the Slavic settlement, however, proves that the Germanic claim to these regions can be justified by us as their descendants with more justification than the so-called "historical" claims of Slavic peoples to Central European, to German central space. If one wants to justify historically a claim to possession of the East, then here in the first place the claim of the Germanic peoples is given, who today basically only move back into the territories which they once possessed.

II. The repulsion of Mongolian-Slavic peoples from the Central European area

From the 9th century onwards, a second phase of the Germanic struggle against the Slavic Mongolian peoples advancing from the East begins, which was to retain its character for about a thousand years, until the World War of 1914/18. It is characterized by two separate, independent processes:

1. the direct defense and pushing back of Mongolian-Slavic tribes coming from the east. Peoples from the German central area. Establishment of the "Marches" and the subsequent attempt to push back Slavicism (Henry I, Crusaders, Frederick the Great, etc.);

2. the indirect defense against and binding of Slavic-Mongol forces in Eastern Europe since the Waräger, the dwindling of Germanic influence since the Mongol storm up to the World War, and the annihilation of Germanic-Germanic influence in Bolshevik Russia. The advance of Slavs into the central German area had essentially endangered Bavarians, East Franks, Thuringians and Saxons. The relationship between Germanic and Slavic neighbors was seldom completely peaceful, since the Western Slavs often provoked the Germanic border tribes to the utmost by their assaults, cruelty and deceit. It is not surprising that in these border wars the Germanic border tribes had to do a great deal of work in order to create peace for themselves, and even went so far as to exterminate entire Slavic tribes. These border wars, however, were able to secure the soil from further encroachment by the Slavs, but Germanicism was not in a position to regain formerly Germanic soil in this way. This could only happen since the Germanic tribes were united by a central power, when Charlemagne united the power over the German tribes in himself. It is to his credit and to that of the following emperors and kings that the reclamation of the East was again undertaken and further advanced in the following period. The rulers of that time acted, on the one hand, out of military interest, and, on the other hand, their deep religiousness, which, for racial reasons alone, was a Gertnanian religiousness, a Gertnanian will in ecclesiastical form, was a powerful impulse for them to convert the pagan or half-pagan Slavic tribes to Christianity. Christianization thus acquired a Teutonic character, which in the end remained in the long run more lasting in its effects through the re-Germanization of the Eastern territories than the efforts of the Church to extend its Christian sphere of power eastward. If one traces the reclamation of the German eastern region in broad outline from a geographical point of view, its course is as follows:

1. Bavarian settlement and Germanization of the eastern Alpine region (today's Ostmark east of the Salzach-Drau source). Time: 740-1200. Here are to be noted as particularly remarkable:

a) 740-900 the long-lasting battles with the Avars on the part of the Bavarian dukes and Charlemagne. Foundation of the Ostmark around 800 by Charlemagne between Enns and the Vienna Woods. 100 years later collapse in the Magyar storm. Time: 894-907.

b) Re-establishment of the Ostmark and the Mark of Carinthia by Otto the Great and new settlement with Bavarians and Franks. 855 Battle of the Lechfeld. 1198 Foundation of the united Duchy of Austria-Styria. The southeastern cornerstone of 'today's German national territory was created with the settlement of Upper and Lower Austria, Styria, Carinthia, Carniola (in part), Burgenland and the linguistic island of Gottschee.

2. From 928 onwards, reclamation, Germanization and later settlement of the land between the rivers Saale and Elbe up to the Oder (preparatory work of Charlemagne. Creation of the Sorbian Mark).

a) 930-1120 Conquest, securing of castles in the country (King Heinrich I, Emperor Lothar of Supplinburg), manorial and ecclesiastical penetration of the country.

b) 1125-1250. Under the Wettins, the land is settled by Germans; Slavicism is gradually assimilated. Hereby a country had become German settlement area again, which covered approximately today's Saxony and the southeastern Brandenburg (Lausitz).

3, From 1125 to about 1375 reclamation and settlement of other eastern territories.

a) Mark Brandenburg (Askanier), Mecklenburg (Heinrich der Löwe), Pomerania, Silesia, Posen, East Prussia, Pommerellen up to the area of the Vistula, Galizien.

b) In the 14th century. Bohemia and Moravia becomes more populated (Emperor Charles IV), Hungary (Transylvania, Spiš)

4, The land seizure that led to the settlement of Livonia and Estonia in the 13th century had a different character, since despite the greatest efforts of the Teutonic Knights, there was no influx of peasants.

German rule here was based solely on the noble German landlords, on the German citizens in the cities and the German scholars and clergy. The greatness of the deed of this eastern settlement from the Baltic to the Balkans is to be sought above all in the fact that it almost doubled the German area. This eastern settlement was the precondition for Germany's development into a great European power in later centuries and in modern times. To a large extent, however, the German nation owes its present greatness, in addition to the princes, to the beneficial work of the Hanseatic League and the Teutonic Knights, which at that time grew far beyond its task of Christianization. The deeds of a Frederick the Great for the Eastern settlement in the 18th century then finally created a firm foundation on which we are still able to build today. It is regrettable that the domination of the Italian area, which was necessary in itself at that time, was tied up for centuries in the south by the necessity of gaining influence on the occupation of the papal throne in Rome, so that the German human effort in the east and north-east to secure and fill up those areas filled with or threatened by Slavs could not take place in a stronger form. The expansion in the east was basically always only a matter of particular forces. It was endangered as soon as a combined strong power arose on this frontier. The development of Germany's relations on her eastern frontier is closely connected with her development within the country. Whereas in France, for example, the royalty triumphed over the nobility and made possible an early union of states, in Germany it was the nobility, with its statehood, which again and again prevented German unity. This is one of the main reasons why the reclamation of German territory east of the

Oder always remained a piecemeal effort and why the tasks of the East could only be tackled again after the unification of the German people under Adolf Hitler.

It is nevertheless remarkable that the German emperors and kings, in spite of the general turning of their gaze to the south and west, saw themselves induced again and again to intervene in the affairs of the Polish state that was forming in the tenth century. The Polish state was a foundation of the Viking Dajo (Miesko I, 960-992), who united the Slavic tribes that had advanced from the Ukraine. Their residences extended over the area between the Oder and Vistula south of the Netzelinie, This Polish state and the individual duchies into which it later disintegrated were Germanic in their internal structure. At the top were the nobles, descendants of Germanic conquerors. Gradually the Germanic lords became more and more mixed with the Polish landed nobility and lost their inner connection with the Germanic area. Asiatic blood came in through slaves and through the later Mongol raids, and thus more and more Mongoloid traits developed in the racial image of the eastern Polish peasant in particular. As a result of its internal disunity, the Polish state succeeded only once in the course of its history in bringing together a multi-ethnic state (from the Black Sea to the Baltic), after the personal union between Poland and Lithuania in 1386, taking advantage of the weakness of the German and Russian empires. Even the battle of Tannenberg in 1410 against the Crusaders did not bring the Polish Empire a lasting victory. Later, the German element brought order and culture, especially to the cities of the countries settled by the West Slavs. Many thousands of German citizens were assimilated by the Polish and Czech national bodies. But the West Slavs, like all the other tribes of the aforementioned cultural rift, have never been able to produce a culture of their own. Here it has always been purely Germanic forces, or Germanic forces that have merged into Slavicism, that have created cultural values. With their poverty of their own achievements, the Western Slavs themselves did not even shrink from claiming for themselves the achievements of purely German artists and scholars, such as Veit Stoß, Copernicus, Parler. But for the second time a Mongol storm was to threaten German settlement territory. Under Temujin, the Mongols had brought an enormous Asian-Eastern European empire under their rule. His grandson Batu advanced with his Mongol armies, breaking through the barrier zone of the Varangian Empire, as far as Central Europe. Again, as so often, the German emperors were tied up in Italy and left the defence to the individual German princes. Henry the Pious of Silesia finally succeeded, in an extremely bloody battle of Wahlstatt near Liegnitz in 1241, in warding off the threatening Mongol danger from the Germanic core area for the second time in German history. The Mongols may have retreated to Eastern European soil, but, as is made clear elsewhere, they destroyed the advanced rampart of the Varangian Empire between the Dnieper and the Volga. For Eastern Europe, this Mongolian campaign became of great importance in the course of the whole of its later development up to our own day. The restless Mongol blood permeated the Slavic tribes and gave the Russian empire a character with which we again have to contend today in a bloody struggle.

III. The founding of the Russian Empire and its consequences for Europe - The danger of the Turks and Judaism threaten Europe

While the land-grabbing from the German heartland, described in broad outline, slowly gained ground again towards the east step by step from the 8th century onwards, from the 4th century onwards, the German Empire had been in a state of decline. In the sixteenth century a Germanic people, coming from Sweden, gradually began to establish a far advanced eastern front: the Normans or Varangians. The Normans, who advanced to the east of Europe, were only one wing of that mighty North Germanic sea migration which in the east reached as far as the Volga, and in the west discovered Iceland, Greenland, America, and advanced around the whole European continent as far as the Mediterranean. These Viking campaigns were essentially as bound to the water in the east of Europe as the great voyages in the west. For a long time a trade route was known to the Varangians, which led from the Gulf of

Finland, from the Neva to Lake Ladoga and from there upstream to Lake Ilmen, upstream to Lake Lowa and then, overcoming the narrow watershed, to the Dnieper or the Volga, following these rivers downstream to the Black Sea or the Caspian Sea and further to Byzantium and Persia. Likewise, at times they navigated the Duna Dnieper-Black Sea connection and the Vistula with its tributaries. The Vikings were strong merchants and colonizers with unquestionably strong political and military talents. All their efforts in Eastern Europe had to be directed towards securing the trade routes between North and South, primarily between the Baltic Sea and the Black Sea, politically and militarily. From Aldeigjuborg on Lake Ladoga and Holmgard or, as it was later called, from Novgorod at Lake Ilmen, Rurik, a Varangian prince, laid the foundation for a dominion in Eastern Europe in 862, from which the Russian Empire was to emerge later in the course of the centuries. Coming from Holmgard, the Varangians established themselves in Känugard = Kiev on the Dnjepr. From these two strong points, the neighboring tribes were subjugated and made tributary, and they also voluntarily came under Varangian rule in order to gain support and protection from the surrounding tribes. In time, all the tribes between Lake Ladoga and the Black Sea along the trade route described above belonged to the Varangian Empire. With this, a Germanic exclusion zone was again created in Eastern Europe for the protection of the core area. This time, however, this exclusion zone also protected the Slavic people from flooding and made possible the formation of a Polish-Lithuanian state, which threatened the German settlement in the East, which was advancing from the Elbe. As a consequence, the Russian Empire attracted the attacks of the Mongolian nomads (Golden Horde), who were only able to penetrate as far as Central Europe once in the 13th century, as already mentioned (Battle of Wahlstatt near Liegnitz in 1241). The Varangians were culturally far above the Slavic peoples they ruled, they brought to the same cultural goods that had been foreign to them until then. Their military influence was strong. Castles were built, a new art of war was developed, and the Slavic followers were introduced to new weapons.

The goals of the Varangians were at first:

1. to establish the most advantageous trade relations with the neighbors and to secure the traffic with the foreign trade centres,

2.to unite the native tribes, and to consolidate them firmly in one hand, in order to eliminate any threat to these trade routes,

3.to protect the country from external enemies.

The Varangians always remained in the minority. Although they had the power to establish a new empire in Eastern Europe, they were unable to build a purely Germanic empire in Eastern Europe due to the lack of essential additions in terms of people and blood. In the course of the centuries, more and more Slavic and other components were added to the originally pure Germanic blood of the Varangian princes and their men. The constant power struggles of the princes among themselves often destroyed the last remaining Germanic bloodlines. In addition, a powerful Russian nobility emerged, which was Slavic and Mongolian by blood and had no relations to Germanicism at all.

The 10th century saw an event which, apart from the lack of blood refreshment of the Gerrnanian lords, was to acquire the greatest significance for the further direction of the Russian Empire: the adoption of Greek Orthodox Christianity by the Varangian princes. The cultural and character development of the Russian Empire in got by the acceptance of the Byzantine Christianity another direction than that of the other European countries. Through this a dividing line was drawn to the rest of Europe, which, the more the Greek-Orthodox faith distanced itself from its common Christian origin from about 1054 (complete separation from Rome), had an ever stronger effect. The Church as theology had just as little creative effect on culture in Russia as in Europe. The Russian Empire became more and more alienated from Europe, and this at a time when national passions generally played a far less important role than religious passions. It is not least to be attributed to their work that the Russian Empire remained until our time at the door of Europe from a cultural point of view, that the attempts on the part of Russia to introduce the Russian people as a full member of the European cultural community failed again and again. But in no other country, even in later centuries, has the Church had such a dominant position in everything, culture, economy, legislation, etc., as in Russia. The reason for this is to be found above all in the fact that the Greek Orthodox religion was from the beginning the state religion, brought from above, the princes, to their peoples, and which in the course of its history was seldom seriously shaken by internal struggles. In its orientation it also played a great role that the clergy was not formed by Germanic peoples, but by Slavs. This meant that the Germanic character of the Russian empire founded by the Varangians was lost from the outset. This purely Slavic spiritual influence contributed not inconsiderably to the Slavization of the princely families. The fact that the Greek Orthodox Church was, so to speak, of one piece, opened up possibilities for it, which, however, it did not always know how to exploit for its own blessing and for the blessing of the Russian peoples. The Russian Empire became not only the land of Eastern Christianity, but also Orthodox at the same time the land of sects. In no country has mysticism acquired such importance and formed the character of the people as in the Russian Empire. It is the Russian Church's own fault that it had to perish so ignominiously in 1917. For with all the power that was given to it, it did not understand how to guide and educate the Russian people spiritually and how to take over the spiritual shaping of the Europeanization of the country that began with Ivan IV. The decisive factor for this was the level of education of the Russian clergy. The Greek Orthodox Church has always done little for the education of its clergy. Often enough the clergy could just read and write. An occupation with foreign languages was very rare and also not necessary, since the church writings were written exclusively in Russian. Thus, the Church was no more capable of creating and forming culture in Eastern Europe than it was in Central and Western Europe. Here, too, it lacked the racial basis from which such tasks can only be successfully tackled. The Western means of culture were given into the hands of a people without any spiritual preparation, who were not at all accustomed to handling such dangerous weapons. As a result, European culture always remained something alien to the Russian people, much admired and eagerly imitated, but not understood by the masses.

As a result of the decline of the Germanic influence in the leadership and the shaping of the Russian people in spiritual and cultural terms, the Russian Empire lost more and more in the course of the centuries the character of a protection for Europe against Asia. This development was accelerated by the historical course of events in Eastern Europe. At the beginning of the 13th century, an enormous power had accumulated in Asia, when the Mongol chieftain Temujin was proclaimed Genghis Khan of all Mongol tribes and established a vast Asian empire in huge campaigns of conquest. His sons and grandsons continued these campaigns of conquest, and Temujin's grandson Batu and his Mongols, rushing against Europe, destroyed Kiev, the main pillar of the Vagaean empire, in 1240, and set about the threatening advance into Central Europe. In the aforementioned Battle of Wahlstatt in 1241, this threat to Central Europe was averted. In spite of the victory, the Mongols had met with such resistance that it seemed advisable for them to retreat to the Russian Empire after a march through Hungary, Moravia, and Dalmatia. Europe had escaped a great danger, and German blood had not flowed in vain; but all Eastern Europe was subdued by the Mongols, and the Grand Princes of Moscow became subject to them. With Mongol support they sought to extend their empire. They were related to the Mongol Khans by marriage, had their dignities confirmed by them, and became more and more compliant executors of Mongol aims. The number of Mongols in the state service of Moscow increased, as did the resulting racial mixtures, Of the Grand Prince Vasily II (1425-1462) it is said that he loved the Mongols and their language above all things, and persecuted the native princes without mercy.

In this connection it is of no importance whether the Mongols of Genghis Khan were one or several tribes, what is important is that the racial basis of these tribes was completely different from that of the Germanic or Indo-Germanic races of Eastern Europe, Mongolism had a racially disintegrating effect to the highest degree. This also explains to a certain extent the imbalance of character of the peoples living in Eastern Europe. Bolshevism, in turn, brought an increase in Mongol influence in Eastern Europe. Probably everyone, who in the first and second world war the types of Russian prisoners of war it will have struck you how much more pronounced the mongoloid influence of the prisoners of war of the present war. In the course of the battles in the Russian Empire, the Lithuanians also came into a relatively loose temporary dependence on the Mongols. This had the consequence that the Greek Orthodox faith also gained stronger influence in their country, which was only later pushed back after the unification of Lithuania and Poland. Numerous are the fights between Lithuanians and Poles with the Russian rulers, to which since the 16th century frequently fights with the Swedes are added. At times, the Russian rulers succeeded in advancing their domain almost to the East Prussian border (Ivan III), conquests which, however, were always lost in the course of the battles. The influence of the Mongol rule went so far that Moscow adopted Mongolian ways of life, When since the 15th century the mighty Mongol empire approached its dissolution, Moscow took over this inheritance, From this developed in the course of history an ever greater danger for the rest of the continent. Central Europe could not enjoy a long respite even after the Mongol storm. Again and again new dangers threatened from the east or southeast. By the middle of the 14th century, the Turks had gained a firm foothold in Europe. In 1389, the Serbs and Bulgarians were defeated in the Battle of the Field of Blackbirds, and Emperor Sigismund lost the Battle of Nicopolis (1396). Until the second siege of Vienna (1683), the direct Turkish threat to Central Europe was to remain constant. It was at this time that the first attempt was made to plunge Germany into a war on two fronts. The "most Christian" king of France allied himself with the Turks in order to achieve a division of the German armies to the east and west. Subsequently, the attempts of the Western European states were to be repeated again and again to heckle Germany from the West and the East. In the Middle Ages we encounter a new power that began to play a role in Europe; Judaism. The Judaism of the Middle Ages showed exactly the same international connections as in modern times. Judaism had established itself in Germany during the Roman campaigns, and from the 14th century the position of the Jews was already so consolidated that they were to a certain extent an economic power. Their unscrupulous trading practices and their usury had since that time, the Jews spread more and more to the East and gradually established themselves in Eastern Europe as well. In the Russian Empire, however, they were to attain importance only in the 19th century.

IV. The first signs of a threat to Europe from the Russian Empire.

In the Russian area the development to a united Russian state, as already mentioned above, had progressed under the Mongol rule. With the destruction of the purely Germanic-Varagian princely dynasties the Mongolian-Slavic element in the leadership gained more and more the upper hand. After the Mongols had thrown off their yoke (1480), the protective zone for Central Europe became a threat to this area, which was to take shape for the first time under Ivan III (1462-1505) and then above all under Ivan IV (1533-1584).Russia had developed into a continental state in the vastness of the Russian plain, which lacked any direct connection to the rest of Europe. The Baltic coast, as well as the Black Sea coast and the Lithuanian-Polish land mass, was in the hands of foreign states. Ivan IV had for the first time clearly recognized that if he wanted to open his country to European progress, he would have to have a direct geographical connection with Europe (1553 establishment of trade relations with England via Arkhangelsk, 1558-1583 Livonian War, later from 1645 establishment of trade relations with France). From this time on, beyond Peter the Great (1682-1725), date the never-ending struggles of the Russian Empire to advance further into Europe by land between the Baltic and the Black Sea and to gain useful coasts in the south and north. Only in this sense can the struggles of the Russian Empire to gain the Baltic area and Finland, the battles with the Turks over the Balkans, the Black Sea and Constantinople, the struggles for the land of the Vistula arc be understood. Peter the Great was the first Russian ruler who purposefully thought far beyond the borders of his country. He had, perhaps in no small part, acquired political foresight through his travels in Europe, who included in his calculations the European countries of the center and the West. The Russian people were to share in European culture and civilization, and the Russian Empire was to become a European power. This inevitably led to a shift in the European balance of power, the violence of which had to be borne first and foremost by the Central European area, squeezing it between two powerful groups of states in the West and the East. From now on, the Central European-Germanic area from the coast of the Arctic Sea to the Black Sea was confronted with an adversary in the East who ruled over a land mass larger than the whole of Europe, an adversary who, moreover, had a constantly growing population. And here we meet at the same time the Russian man in his thinking and feeling. These Russian plans of conquest receive their mystical mantle: European progress is to be made serviceable to the Russian people, but at the same time the Russian is to redeem the peoples of Europe from their "depravity," bring them, as it were, a new ethic. This idea of world improvement has never again sunk into the East of Europe. From that time on it has remained alive in the Russian Empire through Pan-Slavism and Bolshevism up to our own day. There is not a single Russian ruler who did not have the frequently attacked and also denied double-sensed testament of Peter the Great constantly before his eyes, The tsars were aware of the inadequacy of the Russian peoples .They had recognized that Europe was culturally centuries ahead of the Russian Empire. They sought in every way to remedy this state of affairs. A constant stream, especially of German people, peasants, citizens, scholars and officers, was directed by them into their empire. They accomplished great creative deeds in all spheres of life and had an exemplary effect on the Russian leadership and its peoples .Peter the Great was the great reformer of the Russian Empire. He led Russia out of its isolation in world politics, but also created a permanent threat to the Germanic people's soil. With the Battle of Poltava in 1709, Sweden forfeited its supremacy in the Baltic Sea region and the Russian Empire became a European power. Since the Peace of Nystadt in 1721, Sweden has not risen above its position as a third-rate Germanic power. The claim to leadership soon passes to Prussia-Germany. It has been asserted above that Peter the Great thought far beyond the. thought far beyond the borders of his country. It can be assumed that he already had a kind of tripartite division of the European area in mind, which led him to conclude an alliance with Louis XV of France in a personal attempt, France, however, had not yet recognized at that time that it might be possible to take Germany in its heels with Russian help. Otherwise it cannot be explained that it still had little interest in an alliance with the Russian Empire.

Peter the Great also expressed this turn towards the West in purely external terms. Instead of the previous capital Moscow, he founded the new capital of his empire in Petersburg on the Baltic Sea, Petersburg became the "window to Europe". In the later time flare up again and again fights of the Russian empire with the Swedes and Turks. The participation in the Seven Years' War against Frederick the Great also has the goal to carry the Russian influence further into Europe. Under Peter the Great, the second great attempt since the Mongol invasion to penetrate Europe is recorded. The later policy of the rulers who followed - including the Bolsheviks - is nothing other than the continuation of this striving towards the West. The difference between now and then is that the leading aristocracy of the time had certain ties of various kinds to the West, ties which the Bolsheviks have thoroughly cleared up, except in the purely practical field. A defense and securing of the Germanic core area in the "force-field" was practically not attempted in this century, with the exception of the Swedes. There was by and large a lack of understanding in this century of the dangers massing in the East. Frederick the Great, too, was far too busy during his wars in the other theatres of war to be able to combat the dangers threatening from the East in any other way than on a secondary theatre of war. That he understood the great task of eastern settlement in time of peace is proved by his attempts at internal colonization and by his recruitment's for land in the Polish divisions. If the Russian Czars always proceeded unerringly on their western frontier, this was due to the fact that their hands were not tied to the east, south and north in the way that they were to the German Central States in the heart of Europe. In 1815 the land mass of the Russian Empire had advanced to the national and cultural frontier of Europe proper. It is a sign of the Russian thinking of that time, which was turned towards Europe, that it almost completely neglected the great tasks that lay in Siberia and approached the mobilization of the enormous sources of strength of this region practically only with people who in most cases had been banished to this region by the tsars as asocial elements. Often enough, however, these exiles were racially valuable elements who carried strong streams of Germanic blood. The Russian rulers always made the mistake of imposing European culture on their country without taking into account the spiritual structure of the peoples. There remained constantly an undigested residue of culture, which carried the discord into the Russian souls. This is also the main reason why Russia is the typical country of revolutionaries and do-gooder. For this reason the Jewish element and Jewish thinking were able to take root here. In its state structure and in its cultural aspirations, the Russian Empire had remained alien to the Russian soul, and the latter took bitter revenge for the too little understanding shown to it. It is the tragedy of the Russian people that they did not carry out this revenge themselves, but in the end, in their lack of independence, fell victim again to a current brought to them from outside: Jewish Bolshevism.

V. The development of parties and intellectual currents in the Russian Empire destroyed the last Germanic influences in Eastern Europe and created the precondition for the threat of in the 20th century

For a deeper understanding of the present course of our contemporary events, it is necessary to bear in mind the foreign and domestic political events of the preceding century. The end of the 18th century, through the French Revolution, brought forth schools of thought which placed the relationship of man to the community, to the people, and to the State on an entirely different basis, and from which parties developed which are called liberalist, democratic, and socialist, with their various modifications. In the 19th century the struggle of these ideas with the conservative direction and the struggle of the parties among themselves began, which tried to assert their influence for the guidance of the destinies of the state, A fourth power joined them, which now also appeared as a party and again announced its claims to power: the Catholic Church. These party struggles created entanglements that often made the domestic and foreign policy of almost all European countries at this time appear only from the point of view of party policy.The economic upswing which also began in this century, and the manifold economic ties which arose as a result of the economy increasingly leaving national soil and entering into supranational, international entanglements, complicated and blurred the party fronts, and here again gave rise to new questions of power which had never been felt in such strength and in such breadth in the earlier centuries. And almost unnoticed, Freemasonry and Judaism created for themselves a key position which in many cases proved to be more powerful than the will of princes and politicians. Seemingly all the leaders of states took the party currents into consideration and sometimes, purely by force of the pressure of these currents, made mistakes which had serious effects on the life of states and peoples. In this misjudgment of dynamic forces, which were often only misguided, and in their wrong use from the people's point of view in the field of domestic and foreign policy, and sometimes also in the purely military field, one has found the cause of the great conflicts of the 20th century. It is a great opportunity to see the events of the twentieth century that have brought such unspeakable suffering to millions of people. In this century, however, one also finds the beginning of the self-reflection which, as a reaction to these terrible mistakes, gave the German people National Socialism and its leader Adolf Hitler. This is also the beginning of the upheaval that made the Italian people fascist, gave the Spanish people a rebirth, and caused the slow realization of a new national twilight among many other peoples of Europe, and indeed of the world. And finally, in the twentieth century, the injustice inflicted on the Japanese people, without knowledge of the true circumstances, when in the middle of the last century, by force of arms, the doors to the Japanese islands were opened to the American merchants. The essentially imperceptible guidance by Jews and Freemasons, the partly tragic mistakes, partly deliberate acts, born of ideologies, cost the world tons of blood, destroyed cultures and economies, and brought misfortune upon peoples who, in the broad mass, were often themselves little to blame for their misfortunes. Thus a century which, on the face of it, had served, especially in its last phase, the peaceful development of relations between nations and the increase of material goods, became the source of profound conflicts in the next century, in which, purely by force of events, the further development of the world had to be clarified once and for all. From this point of view one must therefore also consider the conditions which in the 19th and 20th centuries up to our own time have placed Russia in ever stronger opposition to Europe and its bulwark Germany. All Russian schools of thought have in some way pursued foreign policy aims and formed a threat to Europe. The help which Russia had rendered to the European states against Napoleon in the wars of liberation involuntarily brought about a stronger influence of the Russian Empire on the destinies of Europe in the Congress of Vienna in 1815. The Congress was dominated by the Austrian minister Metternich, who sought to establish a certain balance of power in Europe, Austria and Prussia were to form the "strong centre", Russia and France as equally strong "side weights" as possible. He resolutely opposed the annexation of Poland to the Tsarist Empire and was prepared to sacrifice the whole of Saxony in order to gain Prussian support.

Hardenberg and Wilhelm von Humboldt would have been willing to join forces with the Austrians against the Russians at such a price; then Frederick William himself intervened. He did not want to endanger his personal friendship with the Tsar and ordered his state chancellor to drop the resistance to the Russian wishes. This swing of Prussia became decisive for the progress of the congress, Alexander enforced his will. Although he had to give the German Danzig to the Hohenzollerns, after considerable hesitation also the so-called Duchy of Posen and the old German Thorn, furthermore the Tarnopol district and the salt mines of Wielicka to the Austrians, he himself secured no less than 82 per cent of the former Polish territory of 1772. Krakow was made into a small republic, because no one begrudged the other the possession, later it fell to Austria. The partition of Poland meant a considerable strengthening of Russian influence in Europe. Like a huge wedge, the Russian Empire now pushed itself between the German lands in the north and southeast. As the main points of the tsarist policy it can be stated that they were:

1. A foreign policy and military intentions were to penetrate as far south, north and central Europe as possible,

2. was pursuing the internal political goal of Europeanizing the Russian Empire to the greatest possible extent.

This policy was made easier for them by the fact that a European feeling of community in any form did not exist, because the rulers of the individual countries and states mostly thought in an absolutist and selfish way, and the conservative schools of thought supporting them were constantly and jealously watching over every movement of a different kind. The other intellectual and ideological fronts after the French Revolution were only beginning to develop in the 19th century. There was no sense of European responsibility at that time that saw the concerns of its own states as part of a larger whole.

The peoples were at this time struggling for their influence in politics and were completely disunited in their foreign and domestic aims, conservative tendencies were opposed to liberalist and later to socialist and anarchist ones, the latter two always appearing as the enemies of the rulers, and in consequence of their erroneous doctrine there could be no question of a politically or even nationally understood European feeling of community. The monarchist top echelons of the states camouflaged their egoistic views through a sense of community among the rulers that was more outwardly displayed than inwardly felt, and which found expression in addressing the ruling princes as "cousin" or "cousin". Only a few reigning heads really meant the address "cousin" inwardly as seriously as it was expressed in the attitude of Emperor Wilhelm I. The danger which the Russian Empire could mean for Europe was therefore not yet so outwardly perceptible at that time, since the Russian Tsar stood in close alliance both with the Prussian king and ultimately with the Austrian imperial house. The friendship apparently determined Russian foreign policy to no small extent and ultimately made possible the unification of Germany under Bismarck The Russian tsar actually felt drawn to the monarchs of Prussia and Austria in certain matters, however, only on a purely personal level, since he perceived in their emperorship and kingship the embodiment of traditional rulership par excellence, Almost all Russian tsars consciously struggled to maintain their absolutist position and believed that they were the only ones who had the power to rule. Almost all Russian tsars consciously struggled to maintain their absolutist position and believed that they could count on neighbourly help from the friendly states of Prussia and Austria in an emergency, despite some differences - especially with Austria in the Balkans, Their entire policy, however, suffered from the fact that Peter the Great had made Petersburg a European capital, without being able to win over Russianness for the tasks of a European state, In the nineteenth century, Moscow Russianness embodied more than ever the opposition to Petersburg. The Moscow Russianness embodied in the 19th century more than ever the opposition to Petersburg and its European way of thinking, Basically, the Russian Tsar since Peter III from the house of Schleswig-Holstein-Gottrop was felt and fought by the old Muscovite direction as a foreigner, as a German. Germans" still held the most important offices of state, and officers with German names and Germanic blood played an outstanding role in Petersburg's guard regiments. Petersburg increasingly became a city with a typically international-European character, in which German, Italian and French culture and art occupied a dominant position. Moscow, however, remained the embodiment of the Muscovite turn. An important role in the further development played the liberalist and romantic ideas, which brought with them the young generation of the freedom wars. It is not surprising that Russians returning from Europe made comparisons between Russia and the other countries of Europe, that their culture and civilization, and for Russian conditions, exceedingly liberal constitution made a special impression on them. It is in the nature of the East Slav peoples to be radical. No doubt this is a consequence of the whole disposition and history, a consequence of the religious nihilism which has made itself felt again and again in the course of time. But it is also quite understandable that the fear of this radicalism caused the Russian rulers, after the epoch of the wars of liberation, to take only half measures in their liberal reforms. The vacillating attitude of the Russian tsars caused an ever-increasing radicalization among the people themselves, as a result of which hardly any Russian ruler could leave his palace without the danger of assassination, truly a shameful sign! But this eternal ferment in the country also had a strong effect on foreign policy. In part, foreign policy tasks were undertaken by Russian rulers primarily to distract the people from domestic difficulties. For the first time this moment appeared with Nicholas I. His predecessor, Alexander I (1801-1825), had himself brought liberal ideas from Europe, tried to push through a reform of self government, but lapsed back into strong absolutism when he noticed with concern the increasing radicalization among the people. In foreign policy he increased Russia's influence on Europe by concluding the Holy Alliance. He made a significant attempt to settle peasant soldiers in western Russia. Alexander I wanted to create a reliable border population capable of military service, a counterweight against the restless Poles, but also to remedy the peasant plight of some regions. In any case, these measures had a strong Russifying effect in the border regions. The reign of his brother and successor, Nicholas I (1825 to 1855), after some fluctuations, was strongly absolutist. His reign saw events of a foreign and domestic political nature that were to carry strong weight for the future. The Decembrist Uprising (Russian: December People) in 1825 was the first attempt from officer circles to achieve a constitutional change by force. It was put down, many hundreds of noblemen were banished to Siberia for forced labor, Nicholas I created a secret political police in the "3rd Department", from which the "Ochrana" later emerged. From this moment there is a second, as it were, subterranean Russian history, which sometimes was to be more significant for the fate of the Russian Empire than the official history of the Tsar. On the one side stood the Russian state apparatus with the Tsar at its head, and on the other stood the revolutionary groups and parties that were forming, ranging from the liberalists to the anarchists and nihilists. It is worth noting here that these revolutionaries included precisely the honest and educated Russian, the awakening intelligentsia, which, thanks to its position, was sometimes able to influence the direction of the state itself. It was in this period that the works of the poets and thinkers Gogol, Pushkin, Turgentjeff, etc., were written, all of whom were on the side of the revolutionary groups. Now there was also the mighty upsurge of the Slavophile idea and Pan-Slavism, which grew out of Romanticism, and which held the conviction that the Russian Empire could be saved only by Russianness, not by Europe. The Slavophiles believed that Russia itself could leapfrog the whole of European development, that from the Middle Ages via Pietism and Humanism, Reformation and Enlightenment. Russia would be called to rejuvenate and renew Europe, which had grown old. Are these not sounds that we have heard constantly from Soviet-Russian Bolshevism down to our own day? The Pan-Slavic idea appealed to all circles. It is no proof to the contrary that in 1830/31 and 1861 the Poles revolted against Russian rule, for the Poles, too, felt themselves to be Slavs, but because of their education and culture they considered themselves to be "the chosen people of Slavdom. The Polish uprisings will have to be dealt with elsewhere, since they had a strong foreign policy impact. After the death of Nicholas I, Alexander II ascended the tsarist throne (1855-1881). Alexander II was determined to usher in an age of reform. His reformist domestic policy was in complete contrast to his father's absolutist one. But he was not energetic enough to carry through his plans fully. Alexander II, will to join the Russian Empire to Europe, to make it a European constitutional and legal state, failed, That his reform remained piecemeal became fatal for the entire Empire. The liberation of the peasants in 1861 became an internal political burden, since it freed the peasants externally, but did not give them enough land. In 1862, therefore, the first radical party in Russia was founded under the name of "Land and Freedom" (Semlya i Volya), whose programme had significance until the Bolshevik Revolution. The creation of the agricultural self-administration, the Semstvos, also came to a halt halfway, even though its merit for the people's school system, medical system, road construction, etc., was not recognized. - things which had hitherto received little attention in the Russian Empire - should not be disregarded. The proclamation of compulsory military service in 1874 did not bring the people any closer to the tsar either, since the education of the next generation of soldiers was more a matter of loyalty to Russia than to the tsar. The revolutionary circles felt that the manner of carrying out the reforms was not extensive enough. The half-measures rather increased the influx both from the ranks of the intelligentsia and from the peasant population, since the dangerous tension caused by the almost complete absence of a healthy middle class in the cities and the deep abyss between the noble landowners and the peasants had in no way been bridged by the reforms, Alexander II had probably outwardly freed the Russian man, but his attempts to give him better living conditions, to give him a new purpose in life, remained stuck in the rudiments. The Russian became revolutionary in the sense of destruction.

In an appeal of the "Young Russia" it says already in 1862: "Russia is entering the revolutionary period of its existence. From below, the muffled grumbling of the people can be heard, Today beaten down, flogged to death, tomorrow the people will rise again together with Stenka Razin and Pugachev. The only way out is revolution, bloody and inexorable revolution. We shrink from nothing, although we know that rivers of blood will flow, that innocent victims will be destroyed. We are ready to sacrifice our own heads for it. "Thus the Russian would be persecuted, banished and imprisoned as a "revolutionary idealist"; but he would act, suffer and die as a "martyr" for a resulting human "ideal state" through which Europe, indeed the whole world, would be redeemed. Insane as these thoughts were, nevertheless a large part of the entire young Russian intelligentsia fell into this delusion, Bakunin's disciple Nethayev wrote in his revolutionary catechism- "The revolutionary knows only one science - destruction. For it and it alone he studies mechanics, physics, chemistry, and even medicine. For him there exists but one enjoyment, but one consolation, one reward, one satisfaction- the reward of revolution, Day and night he may have but one thought, but one aim- relentless destruction, All means by which this is promoted are right. While we admit no other activity than destruction, we recognize that the form in which this activity is carried out may be very manifold: Poison, dagger, rope, etc. The revolution sanctifies everything without distinction."

And so we see Russian anarchism as the mastermind behind the scenes of history, and assassination becomes a means used without restraint, to which the Russian tsars, their relatives, members of the government and noble landowners fall victim, as do leading personalities of the rest of Europe. Behind this anarchism, however, stands Jewry as ruler and whipper-in, unwilling, however, to sacrifice its own personality. Alexander II also fell victim to this last brutal means, the assassination, in 1861. He died during a ride in Petersburg under the bombs of the Narodnaya Volya. This was the last attempt of a Russian Czar to carry out reforms in the Russian Empire. From now on, the fortunes of this mighty empire, which had been so immensely rich and yet always so poor, were drifting inexorably towards ruin. His successor, Alexander III (1881-1884), wanted to turn the wheel again, wanted to return to the absolutist rule of the all-powerful Tsar, but he did not consider that history knows no turning back, that there is not even a standstill in history, His father's liberal ministers had to go, the beginnings of the constitutional state were destroyed by a decree in 1881 on "Measures for the Preservation of State Order and Public Tranquility", the Semstvo order was nationalized, and the post of governor was created, who was to be in charge of state affairs.

The arbitrary rule and corruptibility of the officials increased. The arbitrary rule and corruptibility of the officials increased and with it also the hatred of the state by the broad masses, their destructive desire was from now on directed against everything that had anything to do with the state and state building, Slowly also the Russian church lost more and more the power over its followers, Now also it was, as nihilistic and anarchistic directions gained in strength and power, regarded by the revolutionaries only as an instrument for the domination of the masses. Under Alexander III, after nihilism, an ideology finally penetrated the Russian Empire which was to retain its terrible significance in Eastern Europe to the present day: Marxism. It is typical of East Slavic thought that even this European import was further sharpened and radicalized in the Russian sphere. Russian Marxism has never been a workers' movement in the sense propagated by it. It was always a direction of the "intelligentsia" and, above all, of the "oppressed intelligentsia". From the outset, therefore, Jewry played a major role in this new party. Judaism, which, as already mentioned, had begun to spread to the east of Europe in the Middle Ages, united with Judaism, which had settled on the Black Sea coast from about the tenth century onwards. Since the Jews had also made themselves unpopular in the Russian cities through their trading practices and usury, the Tsars constantly tried to prevent the influx of Jews into the interior of Russia. The so-called "Cherta" fixed the Düna and the Dnieper as the eastern boundary for the settlement of the Jews. It was not until the reign of Tsar Alexander II, and later his successor Nicholas II, that this "Cherta" was broken in many ways and Jews who practiced a trade and the Jewish intelligentsia were allowed to settle in towns east of the aforementioned line. The last remnants of the "Cherta" disappeared during the World War. The Russian Generalissimo Nikolai Nikolayevich recalled the experiences which Russia had made with the Jews during the last Turkish War. There, too, as always, the Jews had provided a large proportion of the spies and traitors, had served between the enemy fronts whoever paid them best. When in 1915 the Russian side became convinced that the German advance could no longer be stopped, Nikolai Nikolaevich secured his front by having the Jews forcibly transported to the interior of the Reich in May 1915. Thus Jewry had been given a completely free hand inside Russia.

In a short time the Jews dominated the leading positions in the international Marxist secret societies. Marxism is a Jewish product, and its doctrine of the international unification of the exploited proletarians against the capitalist exploiters in order to bring about a classless and stateless social order has always been akin in kind and spirit to the thinking and feeling of all Jews. Their people-less and stateless parasitism could only gain by the destruction of all states and peoples. Here one can already see how the circle begins to close, how Jewry, out of its attitude, tries to establish Jewish world domination on the one hand through the Marxist-Bolshevik doctrine and on the other hand through the plutocratic-international money economy. If men like Lenin have attained paramount importance in the Bolshevik leadership, they have been basically only forward posts of Jewry, which has constantly known how to remain in the background when in exposed positions. When the separation of the majority party (Bolsheviks) from the minority party (Mensheviks) was completed at a London congress of Russian Marxists in 1903, the struggle of the Bolsheviks for power began under Lenin's leadership; Europe was now threatened not only by the danger of Russian imperialism but also by the undermining of Marxist doctrine. The last tsar, Nicholas II (1894-1917), was himself much too weak to stop the development inside the country. It came to the revolution in 1905 as a result of the lost war against Japan. The sinister influence of the last tsars, and later of "Saint" Rasputin, hastened the end of the Romanovs and closed another chapter in the development of the Russian Empire. The fall of the Tsardom in Russia, however, as history has shown, did not mean a cessation of the threats coming from the East of Europe, but, on the contrary, a strengthening of them by the subterranean stirrings of Bolshevism.

Vl. The antagonisms of European power in the 19th century prevent a clear position on the Eastern Question and result in a stronger influence of the tsars on European destinies.

The domestic political development of the Russian Empire, described here in brief outlines, was only decisive in the background for the shaping of Russia's foreign policy in the 19th century and in the period up to the World War. It was still primarily the will of the Tsar that was decisive, although he knew very well how to use internal political tensions and pan-Slavic ideas for foreign policy actions. Thus the Turkish wars were quite popular in the Russian empire, since they were led for the "protection of the Christians against the infidel Turks". Less popular was the thought of a war against the Germans, even though Pan-Slavism was opposed to Pan-Germanism by interested parties. Moreover, from the nineteenth century onwards, the expansion of the interests of European states, the establishment of colonies, trading posts, etc., made political relations between them more and more complicated. Political, military and economic conditions of a country or a group of countries influenced in many ways the actions of other, geographically distant peoples and states. In this century it became obvious that any event in any part of the world could no longer be regarded as an isolated act, but as a result of the extensive interconnection of states and their interests began to have an effect on states and areas of other parts of the world. Thus, the Balkan policy of the Russian Empire, the attempts of its influence on the Black Sea and the Mediterranean resulted in entanglements with states far away from the Russian Empire. These include the Russo-Turkish War of 1827/29, the clash of British and Russian interests in Persia and Afghanistan from 1829 onwards, the Crimean War of 1853-56, which in its origins was a Russo-Turkish war, the Russo-Turkish War of 1877-78, which ended with the Congress of Berlin, the Russo-Japanese War and its background of 1904-05, and finally the fight against the Bolshevik armies by "White Armies". This also includes the expansions of the Russian Empire to Transcaucasia, Armenia, Persia, south of the Aral and Balkan Sea to Afghanistan and in East Asia to China, Manchuria and Korea. The influence on Finland increased the pressure on Northern Europe, the Baltic Sea and the Atlantic. In all these cases, the largest land power in the world came up against the largest sea power in the world: England. In the 19th century, England was the adversary of Russia, who for the most part, in the proven British manner, sent foreign nations forward to push back and weaken the Russian colossus. In the time of this conflict, the young German Empire Bismarck later gained strength, and the skill of the great German statesman succeeded in mastering the manifold dangers that threatened the young foundation of the Empire.

It is the duty of every politically thinking person to learn from history and to recognize mistakes. From the Middle Ages to the present day, the borders of the German nation have not coincided with the political borders of the German national territory. In the north and south, the sea and mountains provided natural protection, but not in the east and west. The large neighbors in the north, west and south had it basically already from natural conditions easier to come to völkisch unions (e.g. collecting area Paris basin). Germany has had to defend itself constantly against attacks and influences of all kinds, has lived constantly in a struggle with greater internal and external resistances in order to come to a unification. Since the great conflicts of the Middle Ages, the external power struggles in the West have always been basically in favor of France and to the disadvantage of Germany.

The German space has always been small and valuable in relation to its population and could never be used generously in battle, as in the neighboring Russian Empire, where the vastness of space has formed a strategic factor not to be underestimated. In the 19th and 20th centuries, Germany's central position has been decisively used by her neighbors and adversaries in the East and West in their calculations. It is true that Germany's central position offers great economic advantages in peace, and the advantages of an internal front in war have been made quite clear during the World War; but it always compels preparation for a war on two fronts, unified organization, planned spatial planning, and the constant readiness of the entire nation to defend itself. These moments have been of great importance in the policy between Germany and the Russian Empire in the19th century until our time always played a major role. The relationship of Russia to the Central European states, at their head Austria-Hungary and Prussia, was, as already described, largely determined by the personal relationship of Tsar Alexander I. to the Austrian Imperial House and the Hohenzollerns. Under him Poland was established as a constitutional state, with a constitution that embraced everything that European liberalism offered (1815). Poland was connected with the Russian Empire only through the person of the Czar. Securing Europe against the East no longer seemed necessary at the moment. Especially in the period from 1818-1820 Germans streamed into the vastness of the Russian Empire. Partly these were peasant settlers from the Old Empire, who were mostly settled in Transcaucasia and received the same rights as the Germans who had immigrated since Catherine II (Manifesto of July 22, 1763), partly the settlers came from the Congress Polish area. Accordingly, the latter already represented a kind of "daughter settlement". It should be mentioned here that the flow of German settlers to the East had again taken on stronger forms especially in the 18th and 19th centuries, since the promised freedom of religion, self-administration, exemption from military and civilian service, tax relief, etc., provided a strong impetus for migration to the East. In the 19th century the existing maximum number of Germans, including those in Congress Poland (here above all also urban settlements, industry in Litzmannstadt), can be estimated at about 2 million people, however, their political influence in the Russian empire was not high, since the Germans of Russia showed among themselves only small cohesion, a task for the safety of Europe these settlers already purely numerically no more to fulfill could, also hardly understanding for such a task had, they lost with the beginning German persecutions in the 20, century ever more their vested rights and are under Bolshevik rule the heaviest.

The people have been subjected to oppression and persecution. To a large extent. To a large extent, Bolshevik rule scattered the remaining Germans to the four winds; many perished in Siberia. Today there may not be 300,000 Germans left in the Soviet Union. Nikolaus I believed that he could master the internal difficulties of his empire through a strong foreign policy. The relationship to Austria worsened particularly by the resumption of the Balkan policy, With support of France and England the Turkish-Egyptian fleet was destroyed in Navarino in the course of the Greek freedom fight in 1827. In the Peace of Adrianople in 1829, the Russian Empire got hold of the Danube estuaries and the Black Sea coast north of Batum. The Danubian principalities and Serbia became practically Russian vassal states, The "Holy Alliance" which united the Russian Tsar with the rulers of Austria and Prussia had fallen into disarray as a result of the threat to Austria-Hungary. But after this conflict it was restored. Nicholas I from that moment possessed the undisputed preponderance in the three-night alliance. Twenty years later this preponderance was to acquire special significance. In the meantime, in 1830, the Polish uprising had been bloodily put down. Prussia, into whose eastern provinces the revolt threatened to spill over, indirectly aided the Russian project by occupying its eastern frontier under Gneisenau and Clausewitz; Congress Poland lost its free constitution and became a Russian province. At the same time, the Russian Empire began to expand across the Caucasus. Armenia with Yerevan was annexed to the Russian Empire (1828), Turkestan and Afganistan came under Russian influence, England saw this advance of the Russian sphere of power to the south as a threat to its position in Persia and India, It approached from this time above all France and sought in all ways to prevent a further disintegration of the Turkish Empire. Meanwhile, the year 1848, with its turmoil, gave Nicholas I another opportunity to consolidate his influence in Central Europe. The uprising of the Hungarians against Vienna was put down with Russian help, Austria was saved from a split. As a result, the Austrian Chancellor Schwarzenberg was given the opportunity to take a more energetic stand at the Bundestag in Frankfurt am Main, to reject the German constitution and to re-establish the Bundestag under Austrian leadership. Then, at last, in 1850, Russian pressure compelled Frederick William IV to renounce for the time being the Prussian policy of union at Olmütz; Schleswig-Holstein was surrendered to the Danes at the Russian instigation. This period showed the height of Russian power in Central Europe. The Russian Czar influenced the history of the whole Central European area. Prussia and Austria were too weak to escape Russian tutelage.

They were in complete disagreement even as to the settlement of internal German relations. It is obvious that the Russian Empire would have been in a position at this time to take possession by force of large areas of Central Europe. The policy of the Russian Czar was to support Austria, to prevent incipient Prussian attempts at unification, and at the same time, as a powerful friend of the Prussian and Austrian rulers, to indirectly direct the history of these states in such a way that they could not become dangerous to the Russian Empire. A unified German Empire could escape the tutelage of the Tsar, but not a Germany in which almost two equally powerful groups of powers struggled for influence. Emperor Nicholas I felt strong enough to resume the traditional Balkan policy. His decision was facilitated by the disagreement and tension between Austria and Prussia, In the year. 1853 war broke out between the Russian Empire and the Porte, England and France immediately sided with Turkey, unwilling to tolerate an encroachment of Russian influence on the south-eastern European area. Austria believed that she could no longer tolerate an increase of Russian power in the Balkans, since half of the state would then have been embraced by the Russian Empire from north to south, and forced Russia by an ultimatum to vacate the Danubian principalities. A Russian campaign against Turkey had hereby become impossible. The allied powers attacked Russia in the Black Sea itself (Crimean War). The end of this war experienced Nicholas I. no longer, his successor, Alexander II., after the unfortunate course of the same, had no choice but to offer peace, The Russian Empire lost the Danube estuaries, the Danubian principalities and its conquests on the Armenian border in the Paris Congress of 1856, Maintaining a navy on the Black Sea was also prohibited. On the Russian side, Austria-Hungary has always been reproached with the fact that its policy during the Crimean War was insincere and in no way friendly. It must be remembered that a seizure of the Balkans by the Russian Empire would have meant a strong threat to the Austro-Hungarian monarchy. The failure of the Russian action in the Balkans in 1853 averted from the Central European area a danger which should not be underestimated. If the Russian plan had succeeded, a front in the south would have been added to the front in the east. In the event of a later attack from the Russian side, Hungary and Galicia would then have been difficult to hold, apart from the unreliable attitude of the Hungarians at the time, since this area would have offered the possibility of Russian attacks from the north, east and south, and the geographical conditions could also only have been used to a limited extent in favor of the defense of this area. By its resolute action against the Russian Empire, Austria-Hungary averted a great danger from Europe in the middle of the last century.

VII. Securing Europe through Bismarck

The following period saw, perhaps also as a result of the still existing bitterness against Austria, a stronger rapprochement of the Russian Tsar with Prussia. Not least, the close family ties to the Prussian ruling house may have played a role here. In addition, Bismarck had succeeded in gaining Alexander's goodwill and friendship during his time as envoy to St. Petersburg in 1859/62, so that the ruler of Prussian history from 1862 onwards was no stranger to the Tsar. The Russian Empire had been weakened to a large extent by the Crimean War. It was still in political opposition to England, France and Austria-Hungary. An alliance with Prussia was the natural counterweight. The apparent abandonment of Central European interests by Bismarck was necessary in the same period in order to finally wrest the leadership of the German tribes and states from the incompetent Austria. It is the mainspring of Bismarck's actions in the sixties. He needed the unconditional goodwill of the Czar to be able to unify Germany; Prussia could not afford to create enemies on all fronts at once. Bismarck would never have succeeded in uniting the small German states under Prussia's leadership against the opposition of Austria, France, and the Russian Empire. It is from this standpoint that the Prussian-Russian friendship must be viewed. It also makes Bismarck's action appear in the right light when, in 1863, during the renewed uprising of the Poles, he resolutely opposed the steps taken by the Western powers to force the Czar to yield to the Poles. The so-called Alvensleben Convention for the defeat of the Poles had less a military than a political significance. All his life Bismarck stood on the view that "an independent Poland would mean a second French army on the Vistula." The correctness of this view was confirmed in the years after the World War.

It was on this basis of friendship with Russia that Bismarck was able to tackle the urgent tasks in Prussia (army organization under Roon, curbing the dangerous liberal influence in parliament) and the settlement of internal German relations (war with Denmark in 1864, Austro-Prussian War in 1866). With Russian cover behind him, Bismarck could set about countering French claims to power, which had been growing since the benevolent attitude of the Russian Czar, which Bismarck's diplomacy had caused, is to be attributed to the fact that Bismarck was able to undertake the great work of unification in the Franco Prussian War of 1870/71 and that Austria-Hungary was prevented from intervening in favor of France. Bismarck was convinced that a unification of Germany could only be achieved in a war against France. As early as 1862, on the occasion of the Hessian constitutional question, the Prussian war plan saw in war against France a means of unifying Germany. Bismarck, however, would never have been able to put his thoughts into practice if the genius of a Moltke had not been at his disposal for the elaboration of military plans. Moltke had constantly to take account of possible opponents in his war plans. Austria had not forgotten the defeat of 1866, and regarded with anxiety the increase of Prussia's power; Napoleon III. likewise believed that he must by all means prevent a unification of Germany under Prussian leadership. Only Russia was only too glad to see Austria weakened as a result of her opposition in the Balkan question and was sympathetic to Bismarck's aims. As early as 1867, Moltke drew up war plans, all of which took into account an Austrian-French alliance against Prussia. In 1868 a firm military agreement was reached between Prussia and the southern German states, which guaranteed Prussian leadership in a war against France. The war of 1870/71 then united the German states with the exclusion of Austria to the Little German

Empire, as it should exist until 1918. Even after the establishment of the German Empire, relations with the Russian Empire initially remained unclouded, The balance of power in Central Europe had shifted fundamentally, As long as the German-Russian understanding was maintained, however, no serious threat to this area was to be expected. The year 1872 saw the Three Emperors' Alliance, which also outwardly certified the agreement of Austria-Hungary and the Russian Tsar with the rise of Germany. Not only Prussia-Germany was the beneficiary of the Prussian-Russian agreement, but also Russia was backed by it, which enabled it to start further conquests. Under the protection of the benevolent neutrality of the new German Empire, Russia expanded further, in 1865 Tashkent was conquered, in 1867 the General Government of Turkestan was founded, in 1868 Russia established its rule over Samarkand and Bukhara, in 1873 Shiva followed. This empire also appeared as a competitor in East Asia. In 1858, the Amur River was established as the Russian-Chinese border, but in 1860, despite this agreement, Russian troops occupied the coastal province south of the Amur on the Sea of Japan, and Vladivostok was founded. The Russian Empire sold its possession of Alaska, which appeared strategically and economically unimportant and endangered, to the United States of America for a few million dollars. The great European success of these years, however, the Russian Empire owed decidedly to Bismarck, who stood up for Russia at the London Conference in 1871 and thus succeeded in having the provisions of the Peace of Paris, which had forbidden Russia's rearmament on the Black Sea after the Crimean War, dropped again.

VIII. The natural antagonisms between the peoples of Central Europe

The year 1875 then brought the first disgruntlement between Germany and Russia, which, however, in its first stage was more a mutual mistrust between Bismarck and the Russian Prime Minister Gortschakow. In 1873, the French Defense Commission (Seri de Rivière, Brianon, etc.) was founded with the aim of reorganizing the French army. In 1875 it came to the "war-in-sight". Such a crisis due to the French Cadre Law, The Russian Prime Minister Gorchakov was convinced that Bismarck intended a preventive war against France in order to throw the strengthening France back to the ground. Bismarck in no way wanted to stop France from rearming by force of arms at that time. He was of the opinion that the newly founded German Empire first needed peace in order to consolidate itself and to exploit the fruits of its victory, especially in the economic field. He tried, by political pressure alone, to limit the French armament tempo. Gorchakov nevertheless intervened in favor of France, as did England. The disgruntlement was there, aggravated by Bismarck's distrust of the Pan-Slavist idea, of which Gorchakov was a supporter, and which from the beginning had been strongly anti-German and had gradually become a political power in the Russian Empire. A year later a serious tension arose in the wake of the Russo-Turkish War of 1877-78, which reached its peak when in the Berlin Congress Russia felt cheated of the fruits of its successes by Bismarck, who acted as an "honest broker".

Russia strengthened the garrisons on the western border of its empire. From now on, Pan-Slavism increasingly demanded a war against the hated Germans. In 1879/80 the situation in Germany was considered so serious from the military side that a detailed memorandum by Moltke pointed out the military strengthening of the neighbors. Bismarck concluded a secret agreement with Andrassy in Gastein in 1879, which secured the dual alliance of Germany-Austria-Hungary against attacks by Russia, while Emperor Wilhelm I and Tsar Alexander II met in Alexandrovo to discuss the situation. Once again they succeeded in convincing the Russian Czar that the German states did not intend to attack the Russian Empire. Gorchakov had to go and Giers took over the direction of Russian foreign policy, but the development could no longer be stopped. Russian military circles were already preparing an alliance with France. Miljutin built roads, railways and fortresses on the western border of the Empire. Gradually, more and more cavalry regiments were transferred to the western section. French money gained more and more influence in the Russian Empire, Still Bismarck managed to keep open the way to Petersburg by peaceful means. In 1881 a neutrality agreement was concluded between the three emperors - empires, the year 1884 saw the Three Emperors Alliance; the secret reinsurance treaty was signed in 1887 between the German and the Russian empires, which was to withdraw Russia from France according to Bismarck's will, the tension between the two empires nevertheless continued to rise, even if after the death of Alexander II in 1881 with his successor Alexander III some hopeful attempts at an understanding between the German emperor and the Russian tsar were made, Bismarck's policy was the policy of a great genius, which violated natural conditions and forced them to its will, The reinsurance treaty with Russia was the masterpiece of a statesman, but by its very nature it could only have significance as long as Bismarck's power stood behind it; it had to forfeit its value when the figure of Bismarck was relegated to the background and eliminated by Kaiser Wilhelm II. At this moment the natural antagonisms between the East and the centre of Europe again came into their own. Germanness was forced into a defensive position and had to prepare itself for a tremendous confrontation. That this did not happen in a sufficient manner is the criminal fault of the German political parties. The year 1885 was to be fateful in this respect. Out of concern for its position in the Balkans, Austria broke up the Three Emperors' Alliance by intervening in the Balkan turmoil. Austria's relations with the Russian Empire were subsequently disturbed to such an extent by Russia's behavior in the Bulgarian sovereign question that the Three Emperors' Alliance could no longer be extended. The eighties of the previous nineteenth century also shows a wealth of tensions outside the Austro-Russian antagonisms. Germany had taken the first tentative steps towards a world policy through the acquisition of colonies, which immediately set her at odds with England. Similarly, the England-Russia tension had grown stronger as the Russians continued to exert influence in Persia and Afghanistan; England therefore sought to gain annexation to Austria in order to obtain a "continental diagonal" against Russia. But the occupation of Egypt by England also meant a far-reaching disturbance of the England-France relationship. Turkey, under pressure from Bismarck, refused to act against Russia. In 1887 there was a Mediterranean entente between England, Austria-Hungary and Italy, with special encouragement from Bismarck. In addition, there were strong internal difficulties in Germany, which led to the rejection of the military draft. And in the background stood France, which for the moment remained isolated, but knew only one goal: to rearm in order to take revenge on Germany for the ignominy suffered in 1870/71. There would always have remained the possibility of fundamentally relaxing the relations of the great powers. German peace policy was honest, almost too honest, and sought only to preserve the peace that was generally threatened. The formidable, awe-inspiring figure of Bismarck prevented the worst at that time. It continued to have an effect even after Bismarck had resigned as Chancellor of the Reich, and even, in a certain sense, after his death. From now on, however, Germany was irredeemably caught between two ideologies that wanted nothing more than the destruction of this state: Eastern Pan-Slavism and the French Revancheidee. At its side, Germany had only Austria as a confederate, which was itself in need of support because of its nature as a nation-state. The Triple Alliance of 1882 between Germany, Austria, and Italy was, for purely political reasons, a more than questionable structure from a military point of view. Gradually the fronts began to emerge that were present in 1914 at the beginning of the struggle between nations, Germany and Austria were more and more torn apart by factional pity. The parties fought each other to the knife, forgetting that there were unfavorable neighbors on the borders of the Reich, who were only waiting to pounce on the states of Central Europe as soon as they had achieved greater military strength. In 1888, Moltke wrote a memorandum on the deployment in a two-front war. The years 1890/94 brought an increase in the standing army of a whole 60,000 men, in return for a reduction in the period of service from three to two years. In 1894, Schlieffen for the first time drafted a memorandum on a war on two fronts. This memorandum, like Moltke's, was also imbued with the conviction that a middle-ranking state such as Germany's can only defend its limited space by attacking the strongest opponent. The liberalist economic upswing feigned a flourishing of the German-Austrian economy, which, however, had to be regarded as highly questionable from the point of view of defense economics. In 1883, in a letter to the War Ministry, Moltke drew attention to the question of food and raw materials in the event of war. In 1900 General Blume dealt with the economic difficulties. But nothing was done on the part of the Imperial Government to meet all the threatening dangers.

When Bismarck's successor, Caprivi, refused to extend the reinsurance treaty in 1890, this meant a radical departure from Bismarck's political principles. The events that followed are nothing but the consequence of the collapse of Bismarck's policy. In the same year the military conventions between France and the Russian Empire were concluded, and in 1893 they were extended into an alliance, and with them the fears of England about a union of Germany with Russia faded away. It is the tragic fault of Kaiser Wilhelm II to have overestimated the strength of Germany. He always believed that he could tip the scales of European, indeed of world politics, He overlooked the fact that the political antecedent had passed to another group of powers through the non-renewal of the reinsurance treaty with Russia. It was no longer Germany that determined the political direction in the future, but a group of powers hostile to Germany in the East and West of Central Europe. The danger of Germany's change of course was not recognized until it was too late. The events of these years, however, meant not only a tremendous break in German policy, but also in Russian policy. Russia did not believe in the policy of the "two irons in the fire" which henceforth determined German policy; it believed in a German-English unification and took refuge in the alliance with France. The alliance between the republican France and the completely absolutist Tsar Alexander III was concluded by the latter only with reluctance, In 1899 the Franco-Russian alliance got the version in which it was later incorporated into the Entente-cordiale with England (1904), In 1907 England finally reached an agreement with the Russians on the Asiatic questions, In the meantime there were still various weak attempts, especially on the part of Germany, to clarify the increasingly worsening situation. But the strong personality was missing to stop the contemplative storm. The death of Alexander III placed the leadership of Russian destiny in the hands of Nicholas II. Young, inexperienced and weak in his decisions, he, like the German imperial leadership, was unable to turn the helm of his ship of state, which, driven by pan-Slavic power groups, was inevitably heading for war with Germany and thus to its demise. The understanding reached between Austria and the Russian Empire in 1897 brought temporary relief and apparently lessened the pressure of the Russian colossus on Central Europe. It was also probably honestly meant on all sides, but the conditions themselves had already become too strong. Even the attempts of the Tsar through the Hague Peace Conferences of 1899 and 1907 to reduce armaments and to create international peace conferences, although born of good will, could no longer stop the fate. Once again, in 1905, an opportunity presented itself for the Central Powers to escape from their oppressive grip, when the Russian Empire lay weakened by the loss of the Japanese war and by the revolution. But it was used neither politically nor militarily to avert fate. Thus conditions drifted unceasingly toward world war. German parties, it must be said to their shame, often pursued a policy which meant damage to German prestige and position. One need only think of the interaction of the Center with the Reichstag deputies of the Polish minorities, which revealed that it was more important for the Center to pursue a Catholic policy than a German one. The German governments were themselves a plaything of the parties. Instead of uniting the divergent forces in the German peoples in one stream, preparing them for the impending struggle for existence, they allowed themselves to be carried along by the waves of party passion. It is only one example of the political arrogance and lack of understanding that had taken hold everywhere when, after the Russo-Japanese War, Kaiser Wilhelm II awarded both the Russian defender of Port Arthur and his conqueror the Order Pour le Merite. It must be regarded as the greatest fault of the influential personalities and Kaiser Wilhelm II that they pushed Germany onto the path of world politics without themselves having the unconditional upper hand in Europe. Germany was thus led into entanglements which it was unable to cope with in terms of power politics and population policy. The few warnings, especially on the military side, were not heard; Germany neglected her task in the East and missed the last opportunity in 1905 to avert the danger threatening from the East. But it also neglected to secure its position vis-à-vis England. One spoke of English "cousins" and did not see that the latter were not even thinking of supporting the Germans "as relatives". England saw only the threat to her world empire from the rising Germany. Germany lulled herself into the hope that, in spite of all differences, the close economic interdependence of these two states would not lead to a warlike conflict with England as an enemy, and yet it was precisely from England's side that the encirclement had been pursued in the last years before the World War, All the enemies of Germanness and enemies of the Central European regional order had found each other in this policy of encirclement. Behind these games on the world stage, however, stood the Masonic and Jewish powers, and ultimately also England, which felt threatened by the growth of the German fleet and German world trade.

England has never been concerned with a real European order, she has never understood the danger threatening Europe from the East, England has been anxious for centuries to keep Europe in a state of political equilibrium, and this was by no means done out of a European community feeling, but solely out of her urge for her own world position. Whenever Great Britain encroached upon the European mainland, it was always in order to gain some advantage for herself or to fight states which threatened her position as a world power. Thus, England's action against Germany was primarily because, on the principle that "to trade follows the flag," it feared English trade being outflanked by German trade. England always regarded trade as a question of political power. One of the last phases was the construction of the Baghdad Railway, through which Germany interfered strongly with English spheres of interest in terms of space policy. It was always England's endeavor that in Europe two groups of powers of approximately equal strength held each other in balance. In pursuit of this tactic, England alternately offered her help to this or that state which was outstripped by another in economic or military terms. The promises of aid made by England frequently enough brought the continental states into warlike entanglements, and while the European states were tearing themselves apart in wars, the overseas theatre became free to England; she was able to subdue the most valuable countries of the earth to her dominion and incorporate them into her world empire. After all, England ruled over about 1/5 of the earth's surface. Thus the conviction was formed in England that it was the God given profession of the Englishman to rule seas and countries and to patronize other nations, anyone who opposed this was a sinner against the divine world order. It is understandable that Freemasonry and Judaism found similar tendencies in the English ideologies of world domination as they themselves aspired to. The amalgamation of these three efforts at domination is therefore to be regarded as quite understandable.

IX. Germany beats back the danger coming from the East in the World War 1914-1918

The defensive geographic situation of Germany and Austria-Hungary at the beginning of the World War of 1914/18 was as follows. To the north, the Central European bloc was largely protected by the Baltic and North Seas. The Baltic offered a partially suitable coast to possible Russian landing attempts. But the German fleet as a whole was always superior to the Russian. The passage through the canal between the North and Baltic Seas passed close to the German coast and could easily be blocked. The German fleet at Kiel held the Russian Baltic fleet in check by its mere presence, The North Sea coast was thoroughly hostile to landing attempts. The strength of the German fleet was also sufficient to protect this short stretch of coast. However, the fleet in the "wet triangle" of the German Bight was to be regarded as blocked by the stronger British fleet itself. In the south, the Alps represented a strong strategic obstacle. They offered a variety of defensive possibilities. The Adriatic coast was probably difficult for the small Austrian navy to monitor, but for strategic reasons it offered little incentive for a landing. The frontier against Serbia, with the exception of the Sava-Danube section, might be regarded as not secured by nature. However, the inhospitality of the terrain had to be taken into account, the western border showed no obstacles difficult to cross. The Vosges ridge gave friend and foe the same opportunities for attack and defense. The northern section was completely open. Fortifications, especially in the central section, prevented the enemy from breaking through to the Main line and from separating the spaces between north and south by an enemy push-through. If necessary, the Rhine formed a considerable defensive position in the background, but this could only be used in extreme emergencies, since it would have eliminated war-important industries from the enemy and would have brought the armament center in the Ruhr area into the immediate vicinity of the enemy. The eastern border was divided into two clearly separated sections, the southern section and the northern section. The southern section could be seen as a defensive zone against Romania. In its northern part, the further course of the Carpathian ridge, albeit at the cost of Galicia, provided opportunities for defending the Hungarian lowlands. The junction between the northern and southern sections could offer the enemy an incentive to break through into the Bohemian Basin. The northern section, which stretched from the Carpathians along the German-Russian border to the Baltic Sea, was essentially unprotected. However, there were also some natural obstacles on this northern section, such as the Inasurian Lake District in East Prussia, which was to gain great importance during this war.

The connections between the eastern and western fronts were sufficient for rapid troop movements. Only between the Balkan and Carpathian fronts were traffic conditions unfavorable. The railroad lines along the eastern front were poorly developed and caused considerable difficulties for troop movements on a large scale. In the given circumstances, however, one had to reckon with the fact that the two Central Powers would be enclosed on all sides in a besieged fortress. Exceptions were perhaps a part of the Balkans, the Baltic Sea, and the traffic with Sweden, which could not be disputed by German shipping. From the English side, it was believed in Germany that a close blockade of the German Bight was to be feared. In the course of the war it turned out that the English were not willing to move their precious warships so far from their base in England. As is well known, England preferred to make a wide blockade generally out of the North Sea, extending from about the Orkney and Shetland Islands to the coast of southern Norway. It is certain that military geographic considerations played a major role in the German military authorities. Both the elder Moltke and Schlieffen recognized exactly the weaknesses and strengths of the German-Austrian positions and used them in their calculations. Above all, German considerations must have been that the space of the Central European states was narrow and far too precious to be sacrificed to generous plans.Both states were to be defended only by attack. Only in an emergency did the war plan provide for the surrender of East Prussia and West Prussia up to the Vistula line.For reasons of transport and organization, it was expected that the French would mobilize more quickly than the Russians. The German railway deployment had been determined down to the last detail and guaranteed that the German troops on the borders would be ready for war quickly. However, consultation with Austrian military authorities on the war plans had only taken place in very vague terms, since the German side feared that the plans would be kept secret, a fear that was quite justified in view of the wide variety of nationalities in the Austrian army. Polish and Czech circles, in particular, were considered unreliable and often contributed to the betrayal of military secrets.

Schlieffen's plan of attack was initially directed against the west, in order to first decisively defeat the strongest and most combat-ready opponent here. In the east, it was believed that energetic attacks by the Austrians would be able to stop and tie up the Russian army to a large extent until troops were released in the west. The German plan therefore believed that it could manage with only a few divisions in addition to Landwehr and Landsturm formations to protect the eastern border, although it was known on the German side that in the Franco-Russian general staff discussions a French demand for an immediate offensive by the Russians in the general direction of Berlin had been made and promised by the Russian general staff. The course of the World War battles on the fronts, especially in the

East, is generally too well known for it to be necessary to go into detail. In general, it may be said that the allied troops succeeded, in part after the heaviest fighting, in driving back the Russians who had penetrated beyond their borders and in penetrating far into Russian territory in the course of the campaign. Even the later intervention of the Romanians on the side of the enemy forces did not bring them any success. The occupation of Rumania was extremely valuable for the Central Powers, since from that moment on, above all, Rumanian oil was at their unrestricted disposal. It is a proven fact that it was only Rumanian oil that made possible the spring offensive in the West in 1918. In addition, the food situation, which had become extremely scarce, was not insignificantly improved. In 1917, when the strategic advantage in the West passed to the enemy powers, the old Tsarist Russia was at the end of its tether. The Central European area had remained free from the invasion of the Slavic and Mongol troops of the Russian Empire, and the enemy had been driven far from all frontiers into the interior of the country.

In this context, the play of the West Slavic forces is interesting. The Czechs were almost entirely on the side of the Russians. They were the most unreliable element in the Austrian army. In droves they defected to the Russians, only to reunite there in the "Czech Legion". Among the Poles the forces were striving apart. At the beginning of the war, the Tsar had promised the Poles a constitution. After the occupation of Poland by German and Austrian troops, the German Emperor had also promised the Poles the establishment of a Kingdom of Poland. This promise of the Emperor was a political imprudence and at the same time a slap in the face of the Tsar. With the exception of a small minority, the Poles did not even think of accepting the gift of a Kingdom of Poland from the hand of Emperor Wilhelm II. Their hope went to France and the gradual exhaustion of German forces. In no way during the World War did the Poles succeed in gaining substantial cooperation for the goals of the Central Powers. The completely unclear war aims of the German government also contributed a great deal to creating uncertainty everywhere in East and West. As a result, however, the fighting troops in particular lacked an impetus. The idea of an eastern settlement in the Baltic countries, which came later from Hindenburg and Ludendorff, probably showed a definite direction, but was also vague and indefinite. In any case, planning was lacking in every respect. It could not even begin, since there was no great German idea promoting the continuation of the German settlement in the East. It was certainly the conviction that somehow the East, which was rich in foodstuffs, would have to be made serviceable for German nutrition even after the war, in order to prevent similar catastrophes as during the war in the future, but the regulation of the conditions was postponed until later. On the German side it was also believed that consideration would have to be given to Austrian conditions, since the Austrians also wanted to be taken into account in the case of a land acquisition in the East. There was, however, no common line either in Germany or in Austria, much less between these two powers, even in the slightest. In this sense, the Peace of Brest-Litovsk was never a peace that was in any way satisfactory. It may well have separated the new revolutionary Russian Empire from the Central European area to a considerable extent, it may well have eliminated this empire as a European power factor to a large extent, but it lacked the final consequence, it lacked the idea of what to do with these newly won territories. The threat to central European soil from the Slavic voice had in no way disappeared. It was rather aggravated, especially since the Poles had been promised their own kingdom, which had to be closely related to the Central European area, in order not to have a Poland as a hostile power on the eastern border right from the start. One thing, however, had been achieved: the new revolutionary bloc within the old Russian Empire had been considerably pushed away from the Central European area. The defeats that the Russian troops had to accept from the Central Powers did not remain without repercussions within the country. The organization of transportation, which had always been one of the weakest points of the East Slavic peoples, became increasingly difficult. The most necessary war, crew, and material transports generally met the requirements of the front, but there was a lack of an organizing hand and of sufficient rolling stock and manpower to ensure further civilian supplies. Inflation and food shortages led to unrest; the political incitement of the masses by Jewry and its fellow travelers took on ever more threatening forms. The intolerable conditions of society, the cultural high status of a few and the half-education of the leading classes on the one hand, the presence of primitive people who were far behind culturally and economically, on the other hand, led to the creation of a new social order.

They were, on the other, working together to make the appeal to the baser instincts fall on fertile ground. The tsarist government had become weary of war in contrast to the people's representatives, the Duma opposed the tsarist government, close threads ran to the English embassy. Finally, even the highest generals of the army agreed to a revolution and to the deposition of the tsar. In early March 1917, hunger revolts broke out in Petersburg, The government used garrison troops against the revolutionaries. They failed. The requested regiments of guards from the front were not deployed at all or were deployed too late, Revolution ensued. On March 15, 1917, the Tsar signed his abdication. England, however, which was usually so tradition-bound, welcomed the change in the political leadership of the Russian Empire with the greatest satisfaction, since it believed that in this way it could continue to count the Russian masses as a factor in the war. The House of Commons sent a telegram of congratulations to the Duma to the following effect: "The House of Commons sends fraternal greetings to the Duma, and offers its hearty congratulations to the Russian people on the introduction of libertarian institutions, in the fullest confidence that these institutions will not only secure happy and speedy progress to the Russian nation, but will also secure the continuance, with renewed firmness and energy, of the war against the stronghold of an autocratic. Militarism which threatens the freedom of Europe. "It is a mistake to believe that this Duma represented the peoples of the Russian Empire. In the real Russian people lived quite different volcanic and subterranean forces. Stronger influences than those of the Masons, Liberals and Democrats were already preparing to usurp power in the Russian Empire. The bourgeois revolution formed only an intermediate stage to the final revolution in November of the same year, when Lenin took over the chairmanship of the Council of People's Commissars, where the Red Tsar took the place of the White. The revolution raged through the country, spreading terror, misery and death. The counter-revolutionary uprisings repeatedly challenged the conduct of the Red Revolution. The continuation of the revolution was carried out by exerting all the forces within the country. The reign of terror of the Bolsheviks ruthlessly swept away the hitherto leading strata of the Russian Empire. Thus the last Germanic bloodstreams, which in the East could still have some significance for the whole of Germany, were destroyed, and the German settlers in the Ukraine, in the Caucasus and on the Volga also fell victim to it. From the moment that Jewish Bolshevism raised the red flag on the Kremlin in Moscow, the last vestige of a German-German influence in Eastern Europe was destroyed. This danger became immense when the last remnants of Europe's security against the East were eliminated in the violent peace of Versailles. In order to free their hands on the outside world, the Bolsheviks soon concluded an armistice with the Central Powers. In December 1917, the Brest-Litovsk peace negotiations began. Trotsky Bronstein, in Jewish rabble-rousing, tried to drag the negotiations along on Lenin's behalf, since in Petersburg and Moscow themselves they hoped for the outbreak of a revolution among the Central Powers. Moreover, Lenin was not at all willing of his own accord to cede Russian soil to any other powers. Only the energetic intervention of German military authorities and the further advance of German troops saw the Bolsheviks ready to sign the peace treaty at the beginning of March 1918. Meanwhile, Ukraine had broken away from Bolshevik Russia with German help. German troops secured German soil far ahead of the old line of 1917. In spite of this quarantine line, however, the Bolshevik poison penetrated to a greater extent into the Central European area, contaminating the homeland and above all weakening the position of the stage.

From this time on, the Bolsheviks began to intensify their attempts to revolutionize the world. The revolutionaries had at first only the possibility of spreading their ideas without substantial support, only out of themselves. From the moment Jewish Bolshevism got hold of the Russian Empire, it had at its disposal a state power which it was willing to use to revolutionize the world, despite all attempts at denial. The Bolshevik rulers were always guided by the clear realization that he who possesses Europe and the Central European area above all else can have influence over the most important parts of the world. After the collapse of the Central Powers in 1918 a development took place which had as its aim, in an unbroken chain, the revolutionization of the European area. The healthy forces in the German people desperately resisted the Jewish-Marxist doctrine. From the Kapp Putsch, through the internal political struggles of the systemic era of the birth and the struggles of the National Socialist Party of Germany, through November 1923 in Munich, the sacrificial death of one Horst Wessel and the reorganization of the German area after the seizure of power, to the tremendous struggle of our day, there leads a single chain of struggles for the security not only of the German people but of Europe. The disgraceful Treaty of Versailles aided and abetted the Jewish subhumans, leading the German people to the brink of ruin. One good thing came out of the disgraceful Treaty of Versailles: even if many good Germans regarded the ideological dangers threatening from the East as slight, this disgraceful treaty led them to a self-contemplation of their Germanness; it became the seedbed for the reawakening of the German people. The German people, as a result of this humiliation, turned back to themselves. The National Socialist Party and its leader Adolf Hitler, however, became the heralds and executors of this purified will of the people.

X. Bolshevism interferes in the internal political relations of the European states.

Stalin continues the policy of the tsar in foreign affairs. The Peace of Versailles threw back the development of Germany in the East more or less to the line of the times of Frederick the Great. Although the unity of the Kleindeutsche Reich had not been shattered, such a number of military provisions had been added to the Versailles Dictate that Germany as a military power was no longer able to represent a factor in Europe, much less in the world. The Versailles Dictate represents a compilation of the desires of politicians, military leaders, and economists from a wide variety of countries, all of whom, each against the other, sought to realize their views and goals. The Dictate of Versailles has pronounced relations with the East of Europe, even if at first sight it appears to be a work of purely Western Jewish-democratic machinations. Here again one must delve into the background of the Jewish plans for world domination and their foundations. The Jewish plans for world domination cannot be separated from certain national foundations. There is no people on earth which shows such a branching out and intermarriage over all the countries of the world as the Jewish. Detailed observations have proved, for example, that there is hardly a Jewish family which does not have relatives both in Eastern Europe and in the countries of the West. From this point of view the new foundations of the Eastern European states also gain their special significance. With the exception of Estonia and Finland, all the others formed the reservoir of strength for Jewry in Western Europe and America. Thus, for example, one can trace a comparatively short line from the Jews surrounding the American President to the Jews in Germany and the countries farther east. In this sense the genesis and consequences of the Versailles Dictate also take on a face that is particularly turned towards Eastern Europe. The sufferer was the Germanic-German man, who was sacrificed without pity to all the dangers rushing upon him from the East.

From the point of view of foreign policy, the new "democratic" Germany found itself in a dangerous position. It was surrounded by enemies, and there was no thought of fulfilling its tasks in the East, despite the fact that the Slavic-Germanic border had been moved forward into the middle of the European area. Polish land began 150 km east of Berlin. Poles and Czechs subjugated and harassed the same Germans who had been their culture-bringers for centuries. One German position after another was occupied by the Slavs. East Prussia, cut off from the territory of the Reich, faced an uncertain fate. Slowly and tenaciously Slavicism tried to work its way across these borders and gain further ground. Fanatical Polish and Czech priests and teachers were the tireless propagators of Slavic ideas. The Poles and Czechs have always been aware that only he who owns the soil can call a country his own. In the first place, therefore, their efforts were directed to getting hold of the land in order to make the German people rootless; millions of Germans have had to leave their ancestral home. And in spite of the fact that the German people lay on the ground without rights or protection, they still feared it at bottom, they tried in imperialist megalomania to lay claim to further power on German soil and to realize it. The maps circulated by Poles and Czechs about this speak eloquently. (Maps 14 and 15.)Poland as well as Czecho-Slovakia suffered constantly from the fact that, on the one hand, despite all their pan-Slavic ties, they were nevertheless compelled, if they did not want to give up their independence, to make a front against their great Slavic brother in the East; on the other hand, they were constantly in the strongest opposition to Germanism and could not come to any agreement with it. The existence of these West Slavic states meant a permanent threat to European peace. Europe can never come to peace if to the east of its core there exist a Polish and a Czech state which are not willing to live in peace and quiet with Germanness. Since, according to the experience of history, neither Poles nor Czechs are capable of pursuing peaceful aims together with Germany, their attitude entitles Germany, in the interest of the whole, to pursue a policy towards the Poles and Czechs which forces them - even against their will - to cooperate in the great European tasks. To have given little thought to the consequences of the establishment of the Polish and Czech States in this sense is one of the greatest crimes of the authors of the Versailles Dictate. They saw here something new, something foreign, which they did not understand and which they endeavored to keep away from old Europe by means of a barrier zone extending from the Arctic Sea to the Black Sea. The Versailles Dictate therefore created states and groupings of states such as are unique in history. Everywhere a groping and searching for political and military alignment began, everywhere a reestablishment and recycling of trade relations. The politicians of both the old and the new states were not in a position to start again from where they had stopped in 1914. Everything was in flux. Rarely have the views of politicians and the military been so opposed to each other anywhere in Europe as in the post-Versailles period. The military experiences of the World War, the experiences of the use of space and time and their filling with new weapons, with air fleets and submarine flotillas, contributed in no small measure to this. All had to realize that hardly any point on earth still possessed a permanent strategic value, whether in Europe or the rest of the world.

Permanent new groupings of powers therefore emerged time and again. The interwar period between the First and Second World Wars became a time of agreements and pacts because of this uncertainty. Whereas before the world war of 1914/18 there had been a kind of European equilibrium which essentially influenced the fate of the world, it had become clear that as a result of the changed circumstances, the growth of American power, Japan's position of power in the East Asian region and the fragmentation of Europe, this play of forces had moved far beyond the borders of Europe. From a purely European point of view, it could no longer be understood. Even a small European continental state, such as Czecho-Slovakia, had to take this change into account and had to be evaluated as a factor from this point of view as well. And one more fact stands out in this connection. The Western powers and the Soviet Union had a variety of states in their grip, ranging from the North Cape to Greece. All these were states which had no direct possibility of expanding themselves without causing the most serious shocks. Likewise, none of these states possessed even the smallest overseas colony. If one considers the demarcation of the Central European area intended by Versailles at that time, then one first understands its hopeless situation, but also the greatness of the Führer's deed in leading Germany out of this chaos of states. It is understandable that this Central European area, as long as it possessed the Versailles form, could never come to rest, an area above all in which almost as many peoples of other states as Germans lived, but who only had at their disposal a surface area which amounted to somewhat more than one-sixth of the possessions of the other states of the Central European area. Versailles had profoundly shaken the fabric of the German state. The leaders of Germany's fortunes after Bismarck had failed utterly in domestic and foreign policy. Short-sightedly they themselves brought up the emancipation of the Jews. Jews suddenly appeared in all the leading positions of the new state, The ship of state sailed under the Jewish flag, Let us mention only a few names such as Rosenfeld, Simon, Schiffer, Meyer-Gerhard, Eisner, Rathenau and others. After all, one never forgets. It was Jews living in Germany who gave the enemy the opportunity to prove Germany's war guilt as enshrined in the Versailles Dictate.The antagonisms in Germany became more and more acute, Spartacist uprisings were supported by Russia with money, organizers and propaganda means of every kind. The founding of the "People's State of Bavaria" by the Jew Eisner, the founding of the soviet republic in Munich by the Jews Levin, Mühsam, Landauer and Sinzheimer, the establishment of the "Red Guard", looting in Berlin and other places in Germany, in addition to the shooting of nationalists, these were the highlights of that sad time, In Thuringia, the Vogtland and the Ruhr, the Reichswehr and volunteers soon crumbled the Spartacist uprising. These power struggles cannot be seen as isolated acts in German history. One must constantly bear in mind that the ideologies which gave rise to the bloody clashes in Germany at that time were nourished by the Jewish-Bolshevik side. They represent nothing more than Soviet interference in Central Europe in order to make the countries in the heart of Europe ripe for Bolshevik rule. The threat of violence from the East had only taken on a different sign as in the days of the Russian Czars.

In other countries, too, the revolution was raging; after the collapse, Austria had made an attempt to join the German Reich, but here, all at once, the famous "right of self-determination of peoples" was not allowed to be applied, since a union would have given German concerns an unwelcome boost. After the collapse of Austria-Hungary, the Jew took over the management of the rest of the Austrian state, and Austria, as a result of its legislation for the protection of minorities, which had been forced upon it, became a paradise for the Jews, who immigrated en masse from Poland and other countries of the East. After a short time the Jews had already acquired such power in Austria that Vienna had almost become a Jewish city, Austria almost a Jewish republic. In Hungary, Bela Khun (Cohn) had set up a Russian-style soviet dictatorship. A reign of terror raged that surpassed everything that had ever happened on European soil in terms of robbery, torture and murder. When the counter-revolution succeeded, Bela Khun fled with his Jewish followers to Austria and was accepted there as a "state guest". Italy too, shamefully abandoned by the beneficiaries of the Versailles Dictate, was close to the brink of Bolshevik destruction until Mussolini powerfully seized the helm of the state at the last minute. In Poland and Czechoslovakia, Bolshevism used Pan-Slavism as a pretext for spreading its ideas. Here Bolshevism was given a national mantle in order to penetrate the national circles of Western Slavs. Especially in Czecho-Slovakia his efforts were accompanied by success. This was less successful in Poland, which, as a direct neighbor of the Soviet Union, was at least able to lift a small corner of the camouflage which enveloped the Bolshevik Empire from the barbed wire of its border onwards. For one thing the Russian Empire has always understood and has been developed by the Bolshevik rule to a true art: not to let itself be seen in the cards in any respect. Even old York von Wartenburg felt this when . he exclaimed. "It is the puzzling thing about Russia that we cannot see into it!" Even we of to-day have well recognized the nature of Jewish-Bolshevik domination; of the magnitude of its military might we had only a vague idea until this conflict in the Second World War.

In all other European countries, Bulgaria, Romania, Sweden, France and Spain, Bolshevism is very active. The Jew was always the promoter and propagator of Bolshevik demagogy. How many people have fallen victim to the ravages of Bolshevism is still not clear today. Many millions have lost their lives in the Soviet Union alone. In the twenties Bolshevism had become a power in all countries, demanding its attention both domestically and externally. Another Jewish power, however, which had become great through the world war, also influenced the destinies of the nations - the Jewish plutocracy. Jewry was now in a position to throw the ball to each other from two sides, just as the circumstances demanded. It was on this background of Jewish international world influence that the politics of the states of Europe and the rest of the world took place. The Versailles Dictate had created an intermediate or buffer zone between the Soviet Union and the rest of Europe, which included the new states of Finland, Estonia, Latvia, Lithuania, Poland and Romania. Lithuania, Poland and Romania, which already existed from earlier times. These weak border states were responsible for guarding the East. They were supported in the first place by France and England, who, in creating this cordon, had in mind above all the avoidance of close contact between the Soviet Empire and Germany, which was lying on the ground. All the Western States feared an immediate bloody campaign of revenge if Germany became Soviet and the strength of the Russian Empire' could be placed directly at its disposal. It was believed, often not wrongly, that German nationalism, in despair of national misfortune, would throw itself into the arms of Bolshevism. Thus the League of Nations became a supervisory body over the Central European area, especially over Germany. Constant pressure was brought to bear to prevent Germany from daring to adopt a policy of her own. Gradually even the most die-hard democrats, centrists, etc., in Germany saw in the twenties that the draining of the German people by the Versailles provisions must lead to a catastrophe. In a certain sense an antagonism arose in the own ranks of Internationalism, Masons and Jews against their own Judeo-Masonic leadership, as the Jewish economic and financial circles of Germany themselves began to suffer under the oppression of the German Reich. It must be stated in any case that the economic stranglehold on the German throat was loosened only because even Jewish international circles rooted in the German area resolutely resisted a further strangulation of the German people, because this would have plunged Central Europe into chaos and made a further economic utilization of the German people impossible. Only in that case, if the German economy were allowed to recover to some extent, could one hope to continue to exercise international domination in Germany with success. All too soon the world had to realize that with the destruction of Germany there had also begun a simultaneous destruction of the prosperity of the world, that the center of Europe could not be destroyed with impunity.

These general considerations accommodated a German policy which, in 1922, sought for the first time to regain a certain freedom of movement through the Treaty of Rapallo with the Soviet Union. This act on the part of Germany, in order to gain something like a free hand on one side at least, was regarded with the greatest suspicion on all sides, since at that time the ruling forces of the West still did not know how the course in the Soviet Union would one day run, and for this reason it had been preferred up to that time not to resume diplomatic relations with the Soviet Union. The Jewish financial circles had supported the Menshevik direction of the Russian Social-Democracy most vigorously, but when the Bolsheviks declared that the foreign debt was no longer due, the wrath of the Jewish bankers was aroused. They realized that the leadership of Eastern Europe had slipped out of their hands. This also sufficiently explains the support of the White armies and Poland against the Bolsheviks in the years 1918/20. Only very gradually did the international solidarity of Jewry, of Jewish rule in East and West, again become more apparent, to the same extent that the Bolshevists had again become "socially acceptable". At that time the Treaty of Rapallo had immediately aroused the opposition of England and France in particular, but also of Poland and Czechoslovakia, which manifested itself in renewed and intensified blackmail. The international Jewry and the stock exchange controlled by it saw to it that through further pressure the Mark sank into the bottomless pit in 1922/23 and that any desire for freedom on the part of the German people was nipped in the bud. During this time there was a lively exchange of goods between Germany and the Soviet Union. German machines, German engineers and skilled workers went to the Soviet Union in increased numbers and were employed there within the framework of the Russian Five-Year Plan. Germany was very restricted in its freedom of movement, it had to somehow get its economy going again and try to make an impact abroad. The Russian Five-Year Plans accommodated the German striving to get out of the confines of space. It must be stated with all clarity that Germany played an outstanding role in the initial construction of the Soviet Union. Only later did America take its place. It is the tragic consequence of the foolishness of that time that Germany's participation in many of the military points of the Five-Year Plans forged weapons which were later to be used against the same Germany when it had to take up the flag of Europe in the Second World War against the Jewish Bolshevik Asiatism. It was against this economic background that the political power struggles of the last ten years before the National Socialists came to power in Germany were played out. Germany was always viewed with suspicion, especially by France. France had set up the system of "collective pacts" to secure its hegemony in Europe and did not think of letting go of it. Any attempt, even the slightest, to rearmament was nipped in the bud. The power struggles of the parties in the German Reichstag prevented any strong external political activity, and Germany ultimately remained isolated despite its admission to the League of Nations. In no way could it think of fulfilling its historical tasks towards the East. The situation was no better for the USSR, which, despite all its efforts, was unable to join the West for the reasons already described. Germany and the Soviet Union were directly and indirectly confronted with a pact system which was unmistakably directed against Germany at its apex, but which, through the interweaving of interests, also always contained a point against the Soviet Union. After all, Poland, which was in an alliance with France, also saw the danger coming from the East, even if it was seen here more in terms of power politics than ideology. Relations with the Lithuanians and the Czechs were tense anyway Romania had found a foothold in the small Entente, but also found itself between three probable opponents in the East, South and West, namely between the USSR, Bulgaria and Hungary Only with difficulty could the League of Nations bridge all these antagonisms, even if only externally. League of Nations has never in any way promoted or even possessed a European sense of community, despite the fact that European states, namely France and England, were the most influential partners in it.

The two isolated states of Germany and the Soviet Union came closer together in the so-called Berlin Treaty of April 24, 1926 (extended in 1931 and 1933). On the one hand, this treaty defined the line of Germany, which did not want to be drawn into the threatening Anglo-Soviet conflict (marching through Germany against the Soviet Union); on the other hand, it indirectly gave the USSR protection against strong attacks by the Western powers. Already in the years 1921 to 1925 the USSR had managed to secure its southern border by treaties of friendship with Persia, Afghanistan, Turkey, China and Japan. The Soviet Empire had to gain time in order first to consolidate its forces within the country, and then to be able to place the power of the state in a strengthened form behind the Bolshevik idea. Never did the Soviet Union renounce the international character of Bolshevism, in spite of its apparent renunciation of it. The two Five-Year Plans always served primarily to create out of the Red Army an offensive weapon, in order to bring with its help to the world the gratification of the Bolshevik idea. Germany's turning to the USSR sprang only from the compulsion to get out of the entanglement in which the Western Powers held her. Lenin and Stalin, through the failure of the partial Bolshevik uprisings in the states of Europe, had seen that with the underground work of Bolshevism alone the goal of bringing the whole world under sickle and hammer could not be attained, There had to be a strong military force behind it to force, if necessary by force of arms, the carrying out of the Bolshevik revolution. The struggle of the Bolsheviks in Moscow for de jure and de facto recognition in the twenties also served only this one aim, They sought to stimulate the covetousness of the countries by means of trade earnings in order to in turn gain entry for Bolshevism into these countries through trade representations and consulates. In addition, the trade relations had to serve the rearmament in the second place. Thus the Soviet Union slowly grew to become an important factor in the world economy and thus also became a considerable political power again. Gradually, however, the Bolshevik Jews succeeded in convincing their plutocratic co-religionists that basically their ideas of world domination were not so different; only the methods of achieving this world domination of Jewry were different. After all, the League of Nations was nothing more than an institution for the fortification of Jewish plutocratic power. This League of Nations of the Western States was opposed by a League of Nations of the Bolshevik Eastern peoples in their union as the "Union of Socialist Republics". England and France, as the dominant powers of the League of Nations, never grasped the danger threatening Europe from this union. Sailing in the Jewish wake, they have betrayed it without understanding. The work done in this respect by Litvinov-Finkelstein is in no way to be underestimated. These considerations also make the admission of the Soviet Union into the League of Nations (1934) and the finally intimate relationship between plutocracy and Bolshevism in this world war appear understandable. In this way, the Soviet Union was able to "consolidate itself internally and gain a certain role as a state power externally. At a feverish pace, the more the conditions in Europe seemed to be coming to a head, the more rearmament was undertaken in order to be able, when the time came, to get it in time. Germany, on the other hand, still had a long and arduous road ahead of her. The fetters of the Versailles Dictate, its defensive geography, and the hatred and resentment of its neighbors made a rise much more difficult and dangerous.And yet this rise was to come. It is regrettable that in this small framework the internal political events in Germany cannot be dealt with in more detail, even though they are closely related to the later events in foreign policy. Never have domestic events and foreign policy actions had such a strong mutual interaction as in the German Reich since the National Socialists took power in 1933. The Führer's assumption of power created the internal conditions for a turnaround in foreign policy. In a short time, a formidable Wehrmacht was again created. Germany, united and strengthened under National Socialist leadership, suddenly became a participant in the political game that should not be underestimated. The German revolution, however, 'simultaneously meant the revolution of interstate relations. In a short time, they threw the distorted images of democratic political leadership overboard.

If one examines the period from the end of the World War to the assumption of power, it can be seen, looking to the East, that two currents are pressing against the Central European area:

1. The attempt by West Slavic peoples, the Poles and the Czech Republic, to penetrate further into the Central German area. These attempts find benevolent toleration from the Western powers, and economic support from the Versailles Dictate itself through the provision of two rivers, the Elbe and the Oder. The free port district for Czecho-Slovakia in the port of Hamburg marks the furthest extension of a West Slavic advance. The advances into the Central European area itself are weak and, seen as a danger, do not go much beyond the limits laid down in the Versailles Dictate, since these Slavic states are for the time being still fully occupied with their work of consolidating conditions in their own new state formations. The weak defense from the German side is therefore to be regarded as sufficient within the German Reich territory, but not the protection of their own nationality in the newly founded states of Poland and Czecho-Slovakia.

2.The attempt of the East Slavic-Mongolian peoples, especially under Jewish leadership, to penetrate the Central European area and beyond into the whole of Europe by three routes.

a) By blending the Pan-Slavic idea with the Bolshevik doctrine, to give the Incidental Slav peoples a new impulse to unite all Slav peoples and to unite the West Slav peoples, not forgetting the Slav Balkan peoples, with the Bolshevik core empire. In the course of the Polish-Soviet War in 1920, a violent confrontation ensued, which, however, was lost by the Soviet side. Later the attempt of the economic influence follows. Thus, these are attempts to drive the Slavic-Mongolian front directly to the west.

b) The direct attempts of ideological, political, military and economic influence on the states sanctioned by the Versailles Dictate, Finland, Estonia, Latvia, Lithuania and Romania. Here, too, the Soviet Union attempted to gain influence through military means of power as early as 1919/20. In Finland, Estonia, Latvia and Lithuania German troops played an important part in driving out the Bolshevik hordes. The later defensive struggle, as a result of German powerlessness and political opposition, was not supported by Germany, if one does not want to call Germany's relatively strong economic relations with these countries a support, but primarily politically by the states of the European West, by France and England, which, however, were also Poland and Czecho-Slovakia in the struggle for their state existence. In these countries, therefore, it is likewise a question of Bolshevism attempting to work directly beyond its western frontier.

c) To make spatially distant peoples ripe for the Bolshevik revolution by spreading Jewish-Bolshevik doctrine, to expand and occupy these outlying positions in order to conquer the other surrounding states from them again. Special attention is paid here to the states of Central and Northern Europe, since their importance had become clear to the Bolsheviks. After the failure of the attempt at Bolshevik interference, their main activity was transferred to Asia Minor, North Africa and, above all, Spain. The defense in the European states is of varying strength in itself. In three important states it leads in the course of time to a radical renunciation of Bolshevism, in Italy, which dominates the central part of the Mediterranean, in Germany, which dominates Central Europe, and later on the Iberian Peninsula in Spain and Portugal. In general, it must be said here that the defense against the danger threatening from the East is at first not led out of the strength of a superior worldview, but that state-political concerns play the greatest role. Later, the picture changes in part through the creation of the German-Italian-Spanish bloc of order. Neither France nor England had the slightest thought of seeing the enemy in the Bolshevik idea that was storming from the East; they were concerned only with the preservation of the status quo as it had been established by the Versailles Dictate. The European states, already undermined by Bolshevism, were thus just as defenseless in the face of Soviet propaganda as they were militarily completely inadequate to counter the threatening advance of the Russian war machine.

XI. National Socialist Germany takes over again the old historical task of securing Europe against the East.

The period of the German attempt to come to terms with the new Soviet Russia without any ideological defensive force was brought to an end by the National Socialist revolution in Germany their sudden end, It meant at the same time a rupture of political principles and actions, which the states of the Versailles Dictate were at first almost stunned to face. They did not understand German policy, they did not understand the speed of German action, and above all they did not understand that the principles of the National Socialist world view determined their political actions down to the last detail. They faced the sudden German activity with a lack of understanding which made it partly more difficult, partly also easier, since the enemy's policy here simply could not keep pace. German foreign policy could at first count on no other help than the willingness of its own people to go along with and support this policy to the utmost. The seizure of power in Germany had dealt a heavy blow to world Jewry. Jewry knew very well that only he who possessed the heart of Europe could really rule Europe. From all sides the heat against National Socialist Germany began. New plots, new alliances were prepared and .forged to finally destroy this hated country, perhaps even to wipe it off the map. There may have been many leading Jews at that time who "regretted" that at that moment there was no sword available in any country of Europe to crush National Socialist Germany. Moreover, during the first years of the National Socialist revolution it was hoped that there was still time and that the movement would collapse again of its own accord. Italy was the first to take account of the emerging shift in power by attempting to create a bloc out of Italy, France, England and Germany. The Four-Power Pact of Rome in 1933 was never ratified, however. In the first place, it was again England that made Jewish views its own. The agitation of Jewry against National Socialism and the plans for world domination foisted upon it soon fell on fertile ground in London, but England did not feel militarily strong enough to take immediate action against Germany. The secret archives of the former Czechoslovak Foreign Office have made the duplicity of British policy convincingly clear. But they also prove that the British Government prepared the war against Germany against the will of the broad mass of the English people, that the British Government counted even then on being able to play off the USSR against National Socialist Germany. The whole of Chamberlain's readiness to understand, according to these documents, had only the purpose of gaining time for rearmament. There has never been in England, before the Second World War as before the First, a sense of European unity which recognized the necessity of protecting Europe in its open flank against the East. Even now England has only her own policy in mind, never the interests of Europe. In this world war, just as in earlier times, England has committed historical treason against Europe and has driven Bolshevik Russia against Europe out of her own narrow capitalist interests, in order to relieve herself and not to have to make any sacrifices in the interests of Europe.

This egoistic policy of England was opposed by the purposeful will of the Führer, who was imbued with the conviction that Europe, without a strong Germany, must constantly be and remain the plaything of intersecting interests. The Führer consciously pursued a European policy which did not shrink from the responsibility for the fate of Europe. In 1934 the Führer succeeded in reaching a certain political agreement with Pilsudski, in which the question of minorities also played a role, and in dispersing the heavy weather clouds in the German-Polish sky. This treaty and the later apparently improving relations between Germany and Poland had far reaching significance; France was greatly disturbed by this agreement and sought to join with the Soviet Union, which was only too glad to seize the opportunity to regain greater influence in Europe (Eastern Pact Plan). Again and again the Führer emphasized, contrary to the bellicose sounds which resounded above all from the other side of the Rhine, the willingness to live in peace and tranquility with all peoples, especially France and England (e.g., in the reclamation of the Saar region). The Jewish-led press, however, deliberately created everywhere a psychosis of hatred and aggression against the German Reich, which was transmitted to the governments and prevented a peaceful understanding. There was no willingness to allow Germany to satisfy its most elementary needs. In the meantime, the situation in Austria had become more and more acute.

The Marxist unrest of 1934 was followed by a steady increase in Austrian voices in favor of National Socialism and of union with Germany. The possibility of a union of Germany and Austria to form the Greater German Reich met with excited protest on all sides and led to various declarations of guarantee and tensions. It always proved to be the greatest obstacle that France did not want to renounce the security system of the "collective pacts". In the opinion of the Western powers, a union of Austria and Germany would have shaken the balance of power in the whole of Europe to the greatest possible extent. It was a long and arduous road that the Führer had to travel until finally, in 1938, Austria and then the Sudetenland were allowed to return to the Greater German Fatherland. One of the most important stages in this process were the declarations of October 24, 1936, between Germany and Italy, which overcame Italy's distrust of German efforts at hegemony and made possible a strong German policy after the establishment of the Berlin-Rome axis. After the establishment of German military freedom and the invasion of the neutralized territories of the Western Zone, which had been caused by the Franco-Soviet-Czech pact of 1935, Germany had again become capable of alliance, (Map 16.) Like a red thread running through the Führer's active policy since the assumption of power is the idea of securing the German and European area against the dangers threatening from the East. The defeat of Bolshevik ideologies within the Reich has always been carried out with this in mind. For in the East of Europe sat the power in the USSR which threatened Europe with its Bolshevik claims to power. This internal Bolshevik danger had first of all to be overcome, if the further preconditions for a strengthening Germany were to be given. As a second problem, it was only then that the tensions with the West Slavic states, whose anti-German policy posed a constant threat to the German area, could be settled.

As we know, the attempt was successful at first, since Poland was also increasingly feeling the Soviet pressure coming from the East. It was only Poland's later turning towards France and England and its rejection of German proposals for the settlement of the ethnic differences that led to warlike confrontations. In the same way the anti-German attitude of Czecho-Slovakia finally caused the dissolution of that state. Hereby the dangers directly threatening the German heartland had been averted. Thirdly, during the Spanish Civil War it seemed necessary to combat the Bolshevik attempts at influence here too, since in the event of a Bolshevik victory in Spain there was a danger - here the Führer's purposeful action in the overall interests of Europe obviously already begins - that the rest of Europe might be taken in hand by Bolshevism. The fourth and most important problem to be settled was the relation to the Soviet Union, the hearth of all unrest in Europe, unrest. At first the Führer, like Bismarck, succeeded in settling the problems peacefully with the USSR, contrary to the law of gravity. These efforts were foreign policy and military in nature, since Germany's military strength was not sufficient to enable it to throw its Wehrmacht into the balance as a political weight. Only the unchanged anti-European attitude of the Soviet Union brought the natural heavyweights back into their own. Throughout its existence, during the struggle and after the seizure of power, National Socialism has drawn attention to the questions threatening the world through Bolshevism. In 1936 it became obvious even to those who were far away that National Socialism was in no way willing to abandon the main points of its program, but to realize honestly and with conviction what it had written on its banners. It caused a great sensation everywhere when, on November 25, 1936, Germany and Japan joined forces to fight the Communist International. A year later, in November 1937, Italy also signed this agreement. The fronts were fixed in their main lines, on the ramparts of which Bolshevism was to and must one day break. Today too, imbued with the spirit of National Socialism, it follows the call of the Führer, who with a strong hand and a sense of responsibility takes up again the flag which Germanic leaders had already held aloft more than 2000 years ago against the Mongol hordes charging in from the East.

Again and again the Führer tried to settle the differences peacefully; again and again he tried to reach an agreement with the "democratic" states for the good of Europe, out of true conviction he extended his hand of peace to them, he offered disarmament, wanted to guarantee borders and tried to free the Western powers from the entanglement of their collective security pacts and to make them aware again of their great European cultural mission. Again and again his peace proposals were rejected. It is not Germany's fault that these unification for the good of Europe, which have been striven for again and again, have remained without success. The fault was and is borne only by international Jewry, which already dominates France and England to such an extent that these peoples are no longer able to free themselves from their tutelage.

As a result of the resurgence of Germany, a reassessment of the Central European area and, above all, of the states of the buffer zone vis-à-vis the Soviet Union had to be undertaken. Whereas in the period before the seizure of power this border area had had the task, according to the will of the authors of the Versailles Dictate, of preventing the coming together of two states, it now separated two mortal enemies, the National Socialist world view and Bolshevism, and for the time being prevented a warlike confrontation. The Soviet Union grew militarily stronger with every year of the Five-Year Plan and prepared itself for a passage of arms into Europe. But also the German Wehrmacht became more powerful day by day.Whereas Germany had hitherto been able to consider defence policy only passively as a result of its military weakness, it now gradually became an active factor in European politics. Germany had a decisive interest in not allowing the Soviet Union to penetrate further into the Baltic region. Germany was militarily and economically interested to the highest degree in the independence of the buffer belt, especially as long as its armaments were not superior to those of the Soviet Union and of a possible second adversary in the West. The Soviet Union, on the other hand, if it wanted to regain full weight as a European power at all, if it wanted to carry the Bolshevik revolution further into the Baltic and Central European area by force of arms, had to try to break up this belt and, if possible, to reach a frontier into Europe roughly corresponding to that before the First World War in 1914. Germany, as long as these buffer states existed, was the natural ally of them. Poland, too, which could hardly do without the flank cover provided by the existence of Lithuania, Latvia, Estonia and Rumania against the East, if only for purely strategic reasons, was deluded enough not to include in its calculations, for ideological reasons, the support which it could have found in Germany. The Jewry of the world, in its hatred of National Socialist Germany, has always succeeded in keeping all these States from adopting a rational policy towards the strengthening German Reich. In Finland and Estonia alone, which have only very small Jewish populations, there were perceptive sections which regarded National Socialist Germany as a natural ally against the Bolshevik Moloch. The peace efforts of the Führer, who in the final analysis wanted nothing more than to build up the new German state in peace after the establishment of the Greater German Reich, were unsuccessful, since Jewry of all shades had already decided on a war of extermination against Germany. It is in this sense that all Germany's efforts for peace are to be understood: the lifting of the war-guilt lie by Germany, the attempt to guarantee Belgium by Germany, and the efforts to come to a reasonable settlement with England. Even the Munich Agreement remained only an episode, honestly meant on the part of the Führer, dishonestly held and commented on by the enemies.

Germany was willing to live in peace and friendship with her neighbors, but she could not admit that Czechoslovakia was becoming the "aircraft mother ship" of the Soviets. Czechoslovakia stuck out like a thorn in the German flesh. The Fuehrer, in spite of all the oppression and enslavement to which German people were subjected in Czechoslovakia, was prepared to live in peace and friendship with that state also. The hostile influences were stronger and forced a radical solution of this question. It was Poland's blindness that finally brought about the Second World War. The Fuehrer's desire for the annexation of German Danzig and the creation of a narrow, strategically worthless connection to East Prussia were certainly modest. Fate had willed otherwise. Poland, too, had become so completely enslaved to the international Jewish and West-Idustrial currents that it did not see the danger of jeopardizing its existence as a state after barely twenty years of independence. After the Polish campaign had ended, it had become clear before all the world that Germany had rediscovered the historic path to the East. Germany was once again securing Europe; but at the same time a people of almost 100 million was in the process of acquiring the space it needed in order to be able to live. Today we are still in the midst of events of that Second World War, and yet we must already bow reverently before a higher power which forced the German people, one might almost say against its own will for peace and against the patient peace efforts of the Führer, onto a course which will give it once and for all the space for its peoplehood and which will secure Europe for a long time against attacks from the East.But even with the destruction of the Polish state, the way to European peace had not been cleared. The Führer's renewed offer of peace to the West was rejected by England and the Jewish plutocracy. Germany had to fight on. In the background, however, Bolshevik Russia was already preparing for the decisive clash of arms.Since Germany was still strongly bound by its enemies in the West, it had to agree to the Soviet Union "liberating" the Belorussian and Ukrainian parts of the former Polish Empire and advancing to a demarcation line agreed between the German and Soviet governments in the catchment area of the Vistula. At the same time, Germany could not prevent the Soviet Union from establishing itself through bases on the Baltic coast. A short time later the Soviet-Finnish war broke out (December l, 1939), which was broken off by the Soviet side, in order to bring Finland also under Soviet influence. Finland was forced to surrender bases at the Baltic Sea to the Soviet Union after a heroic fight (March 12, 1940).

The year 1940 saw the destruction of German opponents in the northwest and west, then in the spring of 1941 of the Balkan peoples under Jewish plutocratic influence. Again the Soviet Union took advantage of the German bond and brought Lithuania, Latvia and Estonia completely under Soviet influence (August 3, 5 and 6, 1940). From this moment on, the Soviet Union had gained a starting position against National Socialist Germany which appeared more dangerous than at the beginning of the First World War. If the First World War, at least in its beginning, had essentially still been fought in two dimensions, on water and on land, now the air was added as a third dimension, in which and from which enemy action was to be expected. For the Soviet air force, together with the naval forces, now threatened the German Baltic shipping and the military-economic assets of northern and northeastern Germany in the most serious way.When finally, on November 10, 1940, Molotov demanded in Berlin that the Führer agree to the occupation of the whole of Finland and northern Scandinavia, it had become clear that the Soviet Union was not thinking of renouncing its expansion into Europe that it would soon feel strong enough to pursue its aims further by military means a new Chinggis Khan threatened Central and Northern Europe, a new procession of Slavic-Mongolian peoples was preparing itself, and once again the core of Germanic peoples was faced with the task of securing its living space.This Mongol storm, however, got its special face through the international forces of Jewry behind it, which whipped the masses of the Russian peoples forward against the German Reich for the preservation of its world dominion. Germany entered into a struggle for being or not being, Germany's Wehrmacht stood as a wall in front of its own and European borders and protected its own country and Europe, which was often enough still inwardly hostile to it, from the Bolshevik hordes. Even if today many members of European nations still do not understand the purpose and deeper meaning of this titanic struggle that broke out in the East, one day they will have to realize that this struggle was also waged for them in order to preserve their own kind and morals. Some of the peoples of Europe still stand aloof, but they too will one day understand that the victims of this war have fallen for them too, and will bow down before them in gratitude; Germany, however, is consciously fighting for the ground in order to free and secure herself and Europe from Jewish plutocratic and Jewish Bolshevik domination.Securing Europe! Towards the north, the west and the south Europe is secured by defensive geographical conditions, but it is also constricted, never has a people in the long run been able to benefit from these, for European people were able to conquer and hold substantial parts of the European soil from their own sides. In the East, however, Europe lacks all natural protection; from the East, through the Caspian depression, the streams of foreign blood flooded into the European region. Thousands upon thousands of Germanic clans have been annihilated in this eastern region, because the heartland was unable or unwilling to protect them. From now on Germany will not let the safeguarding of Europe out of her hands, neither in terms of blood nor politically, militarily and also economically. The most valuable human races of the European area shall never again be corrupted by blood streams and ideologies of foreign races. German energy will see to it that what has been won by the sword will never again be lost in peace. One word of the Reichsführer-SS, however, must become a fact for the fulfillment of this task:

"Our task is not to Germanize the East in the old sense, that is, to teach the people living there German language and German laws, but to see to it that only people of really Germanic German blood live in the East."

Alfred Roſenberg on the Racial Soul

The following excerpts summarizing Alfred Rosenberg’s ideas about the Race Soul are from his great book, The Myth of the Twentieth Century: An Evaluation of the Spiritual-Intellectual Confrontations of Our Age.

Rosenberg believes that there is a spiritual as well as a biological side to race. It must be noted that he does not deny the existence of the individual person and the individual soul, but that these are connected to the race and race soul and that some important characteristics of people are shared by the race to which that person belongs.

We on our side do not deny very diverse influences: landscape and climate and political tradition; but all this is outweighed by blood and the blood linked character. Things evolve around the reconquest of this order of rank. To reestablish the ingeniousness of healthy blood, is perhaps the greatest task upon which man can set himself today. At the same time, this affirmation gives evidence of the sad situation of the body and the spirit, that such a deed has become a vital necessity. A contribution to this great coming act of liberation of the 20th century is what the present book intends to be. Not only the shaking up of many awakening men, but also of opponents, is the desired result.

Today one of those epochs is beginning in which world history must be written anew.The old images of the human past have faded, the outlines of leading personalities are distorted, their inner driving forces falsely interpreted, their whole nature for the most part totally misjudged. A youthful life force -- which also knows itself to be age old -- is impelled toward form; an ideology, a world view, has been born and, strong of will, begins to contend with old forms, ancient sacred practices, and outworn standards. This means no longer historically but fundamentally; not in a few special domains but everywhere; not only upon the heights but also at the roots. And this sign of our times is reflected in a turning away from absolute values, that is to say, in a retreat from values held to be beyond all organic experience, which the isolated ego once devised to create, by peaceful or violent means, a universal spiritual community. Once, such an ultimate aim was the Christianising of the world and its redemption through the second coming of Christ. Another goal was represented by the humanist dream of mankind. Both ideals have been buried in the bloody chaos of the Great War, and in the subsequent rebirth out of this calamity, despite the fact that now one, and now the other, still find increasingly fanatical adherents and a venerable priesthood. These are processes of petrifaction and no longer of living tissue: a belief which has died in the soul cannot be raised from the dead.

Humanity, the universal church, or the sovereign ego, divorced from the bonds of blood, are no longer absolute values for us. They are dubious, even moribund, dogmas which lack polarity and which represent the ousting of nature in favour of abstractions. The emergence in the nineteenth century of Darwinism and positivism constituted the first powerful, though still wholly materialistic, protest against the lifeless and suffocating ideas which had come from Syria and Asia Minor and had brought about spiritual degeneracy. Christianity, with its vacuous creed of ecumenicalism and its ideal of HUMANITAS, disregarded the current of red blooded vitality which flows through the veins of all peoples of true worth and genuine culture. Blood was reduced to a mere chemical formula and explained in that way. But today an entire generation is beginning to have a presentiment that values are only created and preserved where the law of blood still determines the ideas and actions of men, whether consciously or unconsciously. At the subconscious level, whether in cult or in life, man obeys the commands of the blood, as if in dreams or, according to natural insight, as a happy expression describes this harmony between nature and culture. But culture, with the growth of all subconscious activity and of expanding consciousness and knowledge, becomes more and more intellectual, and ultimately engenders not creative tension but, in fact, discord. In this way, reason and understanding are divorced from race and nature and released from the bonds of blood. The ensuing generation falls victim to the individualistic system of intellectual absolutes, and separates itself more and more from its natural environment, mixing itself with alien blood. It is through this desecration of the blood that personality, people, race and culture perish. None who have disregarded the religion of the blood have escaped this nemesis -- neither the Indians nor the Persians, neither the Greeks nor the Romans. Nor will Nordic Europe escape if it does not call a halt, turning away from bloodless absolutes and spiritually empty delusions, and begin to hearken trustingly once again to the subtle welling up of the ancient sap of life and values. Once we recognize the awesome conflict between blood and environment and between blood and blood as the ultimate phenomenon beyond which we are not permitted to probe, a new and, in every respect, richly coloured picture of human history becomes manifest. This recognition at once brings with it the knowledge that the struggle of the blood and the intuitive awareness of life's mystique are simply two aspects of the same thing. Race is the image of soul. The entire racial property is an intrinsic value without relationship to material worshipers who apprehend only discrete events in time and space, without experiencing these events as the greatest and most profound of all secrets. Racial history is therefore simultaneously natural history and soul mystique. The history of the religion of the blood, however, is conversely the great world story of the rise and fall of peoples, their heroes and thinkers, their inventors and artists.

"This unity also holds for German history, for its men, its values, for the very old and new Myth, and for the supporting ideas of German folkhood. One form of Odin is dead, that is, the Odin who was the highest of the many gods who appeared as the embodiment of a generation still given up to natural symbolism. But Odin as the eternal mirrored image of the primal spiritual powers of Nordic man lives today just as he did over 5,000 years ago. Hermann Wirth finds traces of decline also in the ancient world of gods and influences of the Eskimo race. This may be so, but does not influence what is actually Germanic. He embodies himself in honour and heroism, in the creation of song and or art, in the protection of law and in the eternal search for wisdom. Odin learned that through the guilt of the gods, through the breaking of the bond to the builders of Valhalla, the race of the gods must perish. Despite this decline, he nevertheless commanded Heimdall to summon the Aesir with his horn for the final decisive battle. Dissatisfied, eternally searching, the god wandered through the universe to try to fathom his destiny and the nature of his being. He sacrificed an eye so that he might participate in the deepest wisdom. As an eternal wanderer he is a symbol of the eternally searching and becoming Nordic soul which cannot withdraw self confidently back to Jehovah and his representatives. The headstrong activity of the will, which, at first, drives so roughly through the Nordic lands in the battle songs about Thor, showed directly at their first appearance the innate, striving, wisdom seeking, metaphysical side in Odin the Wanderer. But the same spirit is revealed once again with the great, free Ostrogoths and the devout Ulfilas. It is also revealed, in accordance with the times, in the strengthened Knights Order and in the great Nordic western mystics as seen in their greatest spirit, Meister Eckehart. When, in Frederick's Prussia, the soul which once gave birth to Odin was revived at Hohenfriedberg and Leuthen, it was also reborn in the soul of the Thomas church cantor, Bach, and in Goethe. From this viewpoint our assertion will appear deeply justified, that a heroic Nordic saga, a Prussian march, a composition by Bach, a sermon by Eckehart, and a monologue by Faust, are only varied experiences of one and the same soul. They are creations of the same will. They are eternal powers which were first united under the name Odin and which later gained form in Frederick the Great and Bismarck. As long as these powers are operative, as long as Nordic blood mixes with a Nordic soul and will, Nordic man will be active and work in mystic union. This is the prerequisite of every true to type creation."

"The racially linked soul is the measure of all our ideas, our striving will and actions, the final measuring rod of our values."

Friedrich Nietzsche

Alfred Rosenberg

We have come together today to commemorate a great German who once became a revolutionary out of inner protest against his intellectual and political environment, who had to bear the fate of being misunderstood for decades, and who is only now approaching his historical appreciation. This debate of ours today cannot be about showing in detail the development of all Friedrich Nietzsche's thoughts, nor about examining what has emerged, as it were, from the manifold, rich effectiveness as a system of his thought, but rather about commemorating the man himself. We can do this today with all the more understanding in a general overview of his work, because Nietzsche's work is not so much about the construction and expansion of a philosophical edifice, but essentially always about the problem of the attitude of destiny. It was this attitude to the fate of the time that surrounded him that forced Nietzsche to take his path from the "Birth of Tragedy" to the "Untimely Meditations" to "Beyond Good and Evil" and to his ever-harder onslaught against the entire world of the 19th century. His personal experience is therefore more closely linked to his work than that of many other thinkers and designers; indeed, his work can hardly really be interpreted without this experience. The essential question of his life, which he once voiced: "Is today - greatness possible?", determined his entire thoughts and actions. It is unlikely that such a question ever became the fate of a thinker; for he, who searched for greatness, nobility and nobility of attitude and mind, and for the conditions of a hierarchy of existence that took these into account, saw around him precisely the decline of such possibilities and the increasingly clear emergence of everything that he felt and valued as the opposite of greatness and nobility. This question he posed to life and its negation by the environment of his time, this is the human-thought conflict of Friedrich Nietzsche and is at the same time the secret of his ruthlessly dissecting analysis and his prophecy of the conflicts of a future world, which grows out of the merciless realization of the situation. Nietzsche was the Prometheus of his time, whose torch illuminated even the darkest corners of the most guarded and yet so often mothballed traditions, but also a dangerous torch that threatened to set fire to many things that were still rightly guarded, serving as a bridge from the past to the future. Nietzsche was born into a time of tremendous enrichment of knowledge from the historical epochs of all folks. The 19th century was not only a century of technology, but also a century of the collection of historical knowledge of the oldest nations and cultures, a century when all forms and styles of art were scientifically arranged before the contemplating eye, an age which he himself described as an epoch of "style masquerades". The latest industrial buildings combined with historical and art-historical knowledge to create a confusing intellectual costume. The "European mixed man", however, needed such a costume, for the poorer he became inwardly, the more he believed he needed to drape himself with the borrowed and learned treasures of the past in order to cover up or conceal his ever-increasing emptiness. In the 19th century, the European nations rebuilt themselves in terms of power in the midst of this environment. It was only at this time that France was able to bring the storms of the revolution of the 18th century into viable form, Italy, after centuries of disunity, was united as one state, and Germany experienced a new foundation of the empire as the apparent fulfillment of a long-cherished dream of its best.

However, this national political upswing was combined with the problems of a new industrial age, which the liberal worldview was not able to really master. It taught freedom of the economy, freedom of trade, it lived in a spiritually limited optimism, as if the facilitation of traffic, the exchange of living goods with other continents, the increase in technical comforts etc. meant an eternal progress of culture and civilization, even if disturbed by many a military political conflict, but basically unstoppable. Art was regarded as relaxation or entertainment, people lived or tried to live the old styles, and only a few understood that this amalgamation of historical and art-historical knowledge did not yet mean creative power. The social tensions that arose were also seen as disturbing phenomena of "economic progress", but people closed their eyes to the fact that the industries were pushing millions and millions more down into a stratum that could call itself the proletariat. It was overlooked that such an oppressed, ever-growing stratum could become the victim of doctrines that incited it against everything that had once really founded folks, states and cultures. Dissolution, collapse, wars and revolutions loomed on the horizon. This same gaze then had to feel all the more lonely in this busy, short-sighted, yet presumptuous environment, as warnings and a helping new representation of form were not heard, or barely heard, but in any case not understood, and ultimately remained entirely without echo. To portray this development means to tell Nietzsche's life from the inside and to make both his relationship to Germany, to history, to Europe, to religion and to the social question of his time understandable. He knew very well that he could not be fully heard, he also knew that he no longer belonged to the 19th century, and he called himself and the few he hoped for the "Europeans of the day after tomorrow", the "firstlings of the twentieth century". But this insight could not heal and forget the wounds that arose again and again when Nietzsche's analysis and remote view came up against his presence and when his calls remained unheard all his life. Like him, many had felt who hoped for the heroic Germany of 1871 and saw the Bleichröders, then the Ballins and comrades grow up in the shadow of this conquered empire. Some had spoken out who today we also classify as the prophets of our time, some had become close to Nietzsche, others had worked unknown to him: they did not become a jointly coalescing intellectual and political power. It was something that was missing in this age of busy commercial politics to lead great folks to the consciousness of themselves, namely great suffering. This is also why Nietzsche knew very well when he wrote:

"The discipline of suffering, of great suffering - do you not know that only this discipline has created all the elevations of man so far?"

Only such a common suffering increases the tension of the soul, only the sight of a great and universal destiny strengthens inventiveness and bravery in the struggle. Only such suffering can call people, i.e. a whole community that feels a suffering together, to great achievements. And this prerequisite for the realization of his prophecy in a contemplating folk had to be denied Friedrich Nietzsche. There are epochs in world history in which thinkers and statesmen, struggling in vain against their time, draw a new shape for the future and make it possible, without ever being able to participate in its fulfillment themselves. There are other thinkers and statesmen whose thought and action can be translated into a great political-revolutionary, ideological movement, where they, marching ahead as it were, also at the same time formative and politically leading, unite worldview and state policy. Nietzsche was one of the first and thus had to savor the tragedy of such a fate to the full, because he did not resign himself to this fate with humor and composure, despite his desire to do so, but the less he was heard, the more vehemently he spoke, and the smaller the echo, the louder he called for an answering voice. Wilhelm Raabe, who also had to reject many things about the Germany of that time and his entire era that were dangerously heading towards a dark future, said thoughtfully:

"The German genius draws a third of its strength from the philistine."

This smiling and wise insight could not suffice for Nietzsche, who essentially did not see the sedate, quiet, industrious petty bourgeoisie before him, but found it long since overgrown by a capitalist bourgeoisie, and who saw this upper middle class developing into ever more exclusive wealth-conditioning positions on the one hand, and on the other hand the increasing disenfranchised of this whole age. The "too-much as well as the nothing-possessors" seemed to him to become "dangerous beings". And yet this was precisely the environment through which Nietzsche would have had to pass in order to find a hearing even among the folk. This was the second tragedy of his life, that he, who wanted to touch the best sides of the Germanic essence in Germany, could not reach this essence, so that finally that layer of intellectual leadership, which could have created a bridge here, was so mentally dazed by trade and technology that it was not willing to give up this connection. Thus Nietzsche's circle became smaller and smaller, and only a few were finally able to understand his loneliness, if not share it. And this last loneliness was ultimately decisive in understanding much of the form of Nietzsche's attack against his time, including the exaggeration of this form. But it is this loneliness and power of vision at the same time that places Nietzsche today, beyond all the conditions of time and tradition, in the middle of the great events of this 20th century that he predicted, in the middle of the huge conflict that the German folk has to fight through today, but also in the midst of that process in which everything that Nietzsche inwardly fought against as impudent and base has united against a Germany that, in overcoming all these depressing forces and phenomena of the 19th century, is preparing to enter the 20th century with a new idea, with a new spirit. It was a Germany which, in overcoming all these depressing forces and phenomena of the nineteenth century, set out to endow the twentieth century with a new idea, with a new attitude to life, with a truly large-scale German and European view of the world. In this large context, Nietzsche's position in German thought and in European existence particularly moves us today, in view of the clash of two worlds. I know how much these two problems of his life are fought over, and that it is not difficult to produce seemingly contradictory, even mutually exclusive quotations for them. But words alone, juxtaposed with each other, brought out of completely different moods and epochs, are only, seen in themselves, fleeting symbols, if the human being and his overall attitude have not been recognized in their essence. What can then be interpreted as struggle and rejection is often not the fight against an actual core, such as Germanness, but a bitter confrontation with the given appearance of the time, and much of what appears as hatred is essentially only wounded and disappointed love. Only when we have understood this will we be able to properly grasp Nietzsche's life - and not only Nietzsche's, but the lives of many a militant in Germany. I would just like to remind you of those beautiful words that were, as it were, the prelude to Friedrich Nietzsche's whole inner awakening, when he declared that he thought so much of the pure and strong core of the German being that he dared to expect from it the elimination of forcibly implanted foreign elements and that he considered it possible for the German spirit to return to itself.

"But let him never believe," Nietzsche added at the time, almost anticipating everything, "that he can fight similar battles without his household gods, without his mythical homeland, without a 'bringing back' of all things German!"

"Believe no one that the German spirit has lost its mythical homeland for ever, when it still understands so clearly the bird calls that tell of that homeland. One day he will find himself awake, in all the morning freshness of a tremendous sleep: then he will slay dragons, destroy the treacherous dwarves and awaken Brünhilde - and Wotan's spear itself will not be able to hinder his path!"

Here a hope was expressed that literally went all out, that not only demanded a cleansing of all overgrowing foreign plants and their juices, but believing it to be expected, a true inner rebirth that led back to the last roots and longed for the supply of strength from them for a great future. From another side sounds the soldierly attitude in Nietzsche's thinking, to which he always attached particular importance. In 1870, he writes in a letter that he immediately applied for leave to do his duty as a soldier. In 1871 he writes of our army, which he found fresh and strong, in old Germanic health:

"We can build on this: we can hope again! Our German mission is not yet over! I am bolder than ever for not everything has yet perished under French-Jewish flattening and 'elegance'

and under the greedy hustle and bustle of the ‘present time’. There is bravery after all, and German bravery at that, which is something inwardly different from the élan of our unfortunate neighbours.”

And he goes on to write to the same friend:

“Only as fighters do we still have a right to exist in our time, as pioneers of a coming saeculum, the formation of which we can roughly sense in ourselves, namely in our best hours: since these best hours obviously alienate us from the spirit of our time, but must nevertheless have a home somewhere; which is why I believe we have such a dull scent of the coming in these hours.”

These and other passages express the inner will to reshape German thought and destiny that wants to express itself and expects an answer from the best souls of his time, but at the same time also the fearful foresight that his “present time” does not want such a renewal at all, but pleases itself in the superficiality of industrialized metropolitan life, even exhausts itself. Once again, Nietzsche refers to the father of a friend, whose wonderful German spirit, whose Prussian seriousness he admires, and from whom everything can be hoped for, “while I,” he continues, “am now highly dubious about the ‘German culture’ floating on top.” When Nietzsche now emerges with his works and openly begins a central struggle against everything that is backward, hypocritical and musty, he notices that there are only a few around him who hear him, and that a following does not want to find itself in the midst of the superficial maelstrom of his time. In 1874, he then states that he is basically melancholic, and adds: “I seek nothing more than a little freedom, a little real air of life, and resist, revolt against the many, unspeakably many unfree things that cling to me.” His “great frontal assault on all kinds of current German obscurantism” earns him outright rejection, and when it finds no echo, he melancholically states again: “What concerns the Germans of today is none of my business - which, of course, is no reason for me to be angry with them.” After that, his disappointment and his attacks continue to increase, and then from the year 1888 comes a final echo:

“I humbly suggest that the ‘spirit’, the so-called ‘German spirit’, has gone for a walk and lives somewhere in the summer resort - at any rate not in the ‘Reich’ - rather already in Sils Maria ...”

To search for the essence of this German spirit and its position in history, and thus also to examine the European spirit, which moved along similar paths to German thought, is the analytical course of investigation that Nietzsche now embarks on for his life. This penetration and evaluation of German-European intellectual development, however, is not conducted by him in the style of an indifferent erudition; rather, he declares from the outset that he has a loathing for any “talent without desire” and that where we would find such a thing: in the circle of scholars or even among the so-called educated, it must only evoke “repugnance and disgust” in us. On the contrary, he advocates an inward involvement in every investigation of everything human and, unlike many doctrinaires of his time, considers it necessary that the “Schopenhauerian man”, i.e. the truly deeply inquiring man, be full of strong consuming fire at his core and far removed from the “cold and contemptuous neutrality of the so-called scientific man”. This turn of phrase is the fiery force that moved Nietzsche throughout his life; he has certainly been such a flame, as he says of himself, throughout his existence. In this investigation, he knew that the waters of religion had flooded back and left behind swamps and ponds; the nations were separating in the most hostile manner and were desiring to tear each other apart, and the sciences, pursued without any measure and in the most blindly permissive manner, were splintering and dissolving everything firmly believed; the educated classes and states, however, were being carried away by a “magnificently contemptible money economy”. Never had the world been more worldly, never poorer in love and goodness as it was in his time, the learned classes were no longer lighthouses or asylums and were becoming daily more restless, thoughtless and loveless. Everything served the "coming barbarism", including the present art and science. The educated had degenerated into the greatest enemy of education, because he wanted to lie away the general illness, and thus he had to become an obstacle to every doctor. The truth, however, of which so much is preached in this liberal, loveless society, has become for so many a quite undemanding being, from which no disorder and out-of-order on the part of the ruling powers is to be feared any more. This "truth" of the liberal age is, according to Nietzsche, a comfortable and cozy creature which would assure all existing powers again and again that no one should have any trouble on their account. But a new inquisitional censorship, the unbreakable silence, would have spread against uncomfortable phenomena. And therefore it was clear that a certain darkness and dullness weighed on the best personalities of the time, an eternal frustration with the battle between pretense and honesty that was being fought in their bosoms, a restlessness in their confidence in themselves, and that was one of the reasons why they were completely incapable of being both guides and disciplinarians for others. Science, once so high in its onslaught against other ages, dethroned itself in many cases, the spirit of a - rootless - journalism invaded the universities and sometimes called itself philosophy. A smooth, skillful lecture comes to the lectern, Faust and Nathan the Wise on the lips, "the language and the views of our disgusting literary newspapers", he, on the other hand, is convinced: when one speaks of thinkers and philosophers, it is necessary for a philosopher to have an "indomitable and rough masculinity". This, however, had declined in his age, and real men were seldom to be found. This whole current, leading more and more towards decline, was the condition for a Hölderlin and a Kleist to spoil by this inadequacy as well as by their own unusualness, not to have endured the climate of this so-called German education, and only "natures of ore, such as Beethoven, Goethe, Schopenhauer and Wagner, are able to withstand". But it was precisely such lonely people who needed love, who needed comrades before whom they could be open and simple, as they were before themselves, in whose presence the spasm of concealment and dissimulation would cease. If one took away these comrades, one would create a growing danger for the development of the German spirit. The most terrible antidote to unusual people is to drive them so deeply into oneself that their reemergence is always a volcanic eruption. And Nietzsche adds the shattering word:

"Yet there is always a demigod who endures to live in such terrible conditions, to live victoriously; and if you want to hear his lonely songs, listen to Beethoven's music."

"How," Nietzsche says in another passage, "is the great productive spirit to endure among a folk that is no longer sure of its unified inwardness and that falls apart into educated people with educated and seduced inwardness and uneducated people with inadequate inwardness. How can it bear it if the unity of the folk's feeling has been lost, if, moreover, it knows that the feeling of precisely that part of the folk which calls itself the educated part of the folk and claims a right to the national artistic spirits is falsified and coloured? Perhaps he prefers to bury his treasure now because he feels disgust at being fastidiously patronised by a sect, while his heart is full of compassion for all."

Today, the instinct of the folk no longer accommodates such a man; it is unnecessary for him to spread his arms longingly towards them. The only thing left for him to do now would be to turn his enthusiastic hatred against that inhibiting ban, against the barriers erected in the so-called education of his folk, in order to judge at least that which for him, the living and life-producing, was destruction and degradation:

"...so he exchanges the deep insight of his destiny for the divine pleasure of the creator and helper, and ends up as a lonely thinker, an overshadowed sage."

What Nietzsche has in mind with all these insights and attacks, he feels in himself as "holy coercion". He says to himself: "Here help must be given, that higher unity in the nature and soul of a folk must be restored, that rift between the inside and the outside must disappear again under the hammer blows of adversity." And Nietzsche says about the goal towards which this reconciliation should lead, to form the lost whole again:

"So let my testimony stand here expressly that it is German unity in that highest sense which we strive for and strive for more hotly than political reunification, the unity of the German spirit and life after the annihilation of the opposition of form and content, of inwardness and convention."

Nietzsche justifies this whole attitude towards the German spirit, which is becoming ever more acute, by his observation of the liberal age, incapable of confronting the depressing value systems, which has now begun to overgrow the empire founded in a heroic war. He points to the growing giant danger and above all to the bio-political threat in the East and says:

"It will probably take not only Indian wars and entanglements in Asia to relieve Europe of its greatest danger, but internal upheavals, the breaking up of the Reich into small bodies, and above all the introduction of parliamentary nonsense..."

He says that he does not wish for this development, but that one must face it and muster the resolve to make Europe threatening, as it were, that is, to send a will to this Europe in order to give this part of the world a planning calculated for 9 millennia; for the long-spun comedy of its petty statehood and likewise its dynastic as well as democratic polyglotry must come to an end:

"The time for small politics is over: already the next century brings the struggle for earth-domination, the compulsion for big politics."

In view of this overall assessment, he once again hopes for a strict German heart, for the German form of scepticism, for a "Fridericism that has been raised to the spiritual level", and he states more than once that today, when in Europe the herd animal alone has come to honour and distribute honours, a completely different type of man must come to rule in order to turn this fate around. Thus begins a profound critique of the entire social structure, a critique of the Marxist movement, which at that time was already falsely called socialist, such as is inconceivable today in a more consistent and devastating manner. For him, Marxism is the tyranny of the lowest and stupidest, i.e. of the superficial, envious and three-quarter actors, taken to its logical conclusion by "modern ideas" and their latent anarchism. Nietzsche opposes above all the attempt to abolish the concept of property, because the abolition of this concept of property must breed a destructive struggle for existence; for man is against everything he possesses only temporarily, without precaution and sacrifice, he deals with it exploitatively, as a robber or as a dissolute profligate. And in the midst of this criticism there is already a hint of a way out:

"Keep open all channels of work to small fortunes, but prevent the effortless, sudden enrichment; withdraw from the hands of private individuals and private companies all branches of transport and trade which are favorable to the accumulation of large fortunes, that is to say, in particular, the money trade, and regard both the too-much and the nothing owners as dangerous creatures."

And consequently he adds:

"The exploitation of the worker, as is now understood, was a stupidity, a robbery at the expense of the future, a danger to human society."

Against the Marxist idea of class struggle, he cites the relationship between soldier and leader, which is still more decent and better than the relationship between employer and employee at that time. About this age he writes:

“One wants to live and has to sell oneself, but one despises the one who takes advantage of this need and buys the worker.”

Even then, Nietzsche thinks nothing of the national bourgeoisie and calls the two opposing parties - the socialist and the national - or whatever their names may be in the various countries of Europe: “worthy of each other”, i.e. both unworthy. It is understandable that such thoughts, set down at first in reasoned, later in aphoristic attacking form, bursting into the complacency of the liberal world, were not heard, dismissed with smiles and not taken note of by the people of his time, even where he pointed out the whole hypocrisy of the Marxist programme of a paradise, a stateless and class words: “struggle free ideal society with the prophetic Marxism requires the most abject prostration of all citizens before the unconditional state, as nothing like it has ever existed .” This premonition of the Marxist dictatorship, which we see marching against us from Moscow as a mortal enemy, is thus clearly prophesied. It is connected with that force which Nietzsche described as particularly dangerous, with out us wanting to claim that he has now been able to survey the entire structure and psychology of this East in every detail. Nietzsche knows, however, that, in spite of all knowledge, the development which has now begun cannot be reversed in a short time, and therefore he predicts that from this mixture of liberalism, plutocracy and anarchy the great crisis of Germany and of the whole European continent must emerge. He is deeply convinced that this mishmash initiated by the entire liberal movement in whi ch he proclaims a tireless hatred of Rousseau as the intellectual originator of these currents most terrible all must one day lead Europe to the embracing conflicts, and perhaps then to harsh tyrannical phenomena. He means:

“The democratisation of Europe breeding tyrants is at the same time an involuntary event for the word understood in every sense, including the most spiritual. ”

This clear recognition of the most extreme possibilities of development separates Nietzsche as a thinker and active, soldierly philosopher ever more clearly from all the movements of his time. The observation of the artistic confusion of styles and this clear recognition of the attitudeless present, uncritically inclined towards all kinds of contradictory traditions, then unite in him to form a critique of his entire age, the like of which is inconceivable in a sharper and more caustic way. As with every great phenomenon, one must not be confronted with the alternative of having to acknowledge everything or nothing on the part o f his disciples. Rather, Nietzsche, who after decades of misunderstanding and misrecognition is now entering the epoch of his general national recognition, will have to bear the same fate as all other greats: what is time related, what can only be interpreted from his personal fate, but precisely because of this is not to be valued as unconditional, will be able to be forgotten, but all the more clearly the actual core and the relentlessly correct thrust of his thought will find its deep recognition and 1011 reverence in the midst of a superficial world. And with this, the essence of Friedrich Nietzsche’s entire human tragedy has also become comprehensible. He once wrote to a friend:
“You know, no female voice has ever had a profound effect on me, although I have heard celebrities of all kinds. But I believe that there is a voice for me in the world: I am looking for it. Where is she?”

He sought this voice of understanding and friendship. He also made a number of friends, but little by little, with the ever sharper realization of an approaching spiritual and political destiny, his former companions also withdrew. The companions of his scholarly years sink into the bourgeois world. Richard Wagner also does not seem to want to take the path forward, and in this painful farewell, which is still borne by a distant admiration, the greatest inner crisis in Nietzsche's life comes to light when he declares that Wagner as an artist, to whom he now believes he must contrast spiritually, is also alienating those people in Germany who are worth working for. It is precisely in relation to this that he once writes:

"My writings shall be so dark and incomprehensible! I thought that when one speaks of adversity, those who are in adversity will understand one. This is certainly true: but where are those who are 'in distress'?"

And later, faced with the realization of remaining without an echo, he exclaims:

"A thousand times better solitude! And if need be, perish alone!"

In the end, this is the attitude towards the world, the farewell to all the hopes of his youth, the full awareness of being lonely and, as long as he himself lived, never being heard. From this loneliness he then speaks of the dark hours when he did not know how to live, when a black despair seized him such as he had never experienced before. Nevertheless, he knows that he will neither be able to slip backwards, nor to the right, nor to the left, and that he no longer has a choice. It is this logic that keeps him going in the face of all this fate. It is true that his last writing betrayed the ordeal of this condition, and he adds a few sentences that we want to remember today as the human legacy of a great loner:

"One should not expect 'beautiful things' from me now: just as little should one expect a suffering and starving animal to tear its prey with grace. The lack for years of a really refreshing and healing human love, the absurd loneliness which it entails that almost every remnant of connection with people becomes only a cause of wounding: all this is of the worst and has only one right for itself, the right to be necessary."

With this last word, that support was pronounced which still carried Nietzsche through all the hardships and struggles of his life. He was aware that what he was saying was a word for the times to come " for some generation must begin the struggle in which a later one is to be victorious who, in the midst of this democratised, "so that there had to be someone spiritually the 19th century, was able to plant neglected world at the end of the flag of a new hope and a new faith in spite of everything. Many of the best suffered under the Gründerzeit and the materialised epoch. The word " Reichsverdrossenheit " (disenchantment with the Reich) that arose at that time was not only a surface manifestation of economic and social developments, but at the same time an inner disappointment of those hopes that had permeated everyone with the proclamation of the German Reich in Versailles. I do not need to mention the names of those who withdrew in bitter ness and pain over the rise of the inferior in the stock exchange and Marxism, of the philistine in politics and society. But no one felt those vibrations of a subterranean, as deeply as Friedrich Nietzsche. Even if in some areas of threatening rumbling or the other of those prophets of our time may be particularly close to us, as an overall personality and as an unwavering discern of an entire epoch that was preparing to perish, Friedrich Nietzsche was probably the greatest phenomenon of the German European intellectual world of his day! And for one thing must be borne in mind in all his later confessions and criticisms: if he only suffered wounds in his utterances and therefore took up a fighting position against the direct perpetrators of these wounds, exactly the same would have happened if he had lived for a long time in France or England or another state. For everywhere the same phenomena of decline were at work, disintegrating old established traditions without thereby creating new bonds and raising new ideals. The whole world was paying homage to lower values. To make possible the reevaluation of these values of a decaying liberal humanity into an ideal of the noble, hard personality, greatness, that has essentially been Nietzsche's teaching, which runs through all his works. If in recent times particular emphasis has been placed on his “will to power” , then this core has also been rightly singled out as that centre of resistance in character from which both the reasoned treatises and the ecstatic proclamations of and the harsh attacks of his last writings can be explained, “ Zarathustra ”. At this point, however, we must protest against the attempts of our present view of existence as a commitment to peaceful existence as pushed by our enemies so as to military weaken us, for example, on the so well-- mannered democratic society of the West, as an incarnation as the enemy of the eternally “peace disturbing” Prussian militarism. Rather, what is being expressed here is a law of life. Every great achievement in the world wants to achieve significance, every great state idea wants to assert itself, every scientific 12discovery strives for general recognition, every great artistic deed seeks its audience and every thinker expects an intellectual echo and hopes for a following. Through all the phenomena of life there is the will to bring to bear in the outside world what creative power has penetrated to the outside world. Competition in all fields has always been the decisive fact of life, and it took all the hypocrisy of a democratic age to try to persuade the world that the entire pursuit of power, in a roundabout way, as the pirates of the stock exchange and high finance were striving to do, was a beneficial activity for peace. In truth, there have never been institutions of power that have acted as hyenas of life as the heartless capitalists of the international stock exchange, never such a chloroforming of whole folk as has happened through an all powerful assault on the great Jewish press, and never more insidiously has a culture of a continent been prepared as after these influences by the Marxist dictatorship movement. That which Nietzsche prophesied, European anarchism, was on its way: November 1918 for Germany, the sinking into the bloody fog of a bestial civil war among many folk s. The dictate of Versailles was an infernal attempt to force a whole great folk into conditions from which they could expect only despair, anarchy and the splitting up of their existence. Similar dangers passed through all the other countries. To everyone’s astonishment, however, that German spirit of which Nietzsche had spoken forebodingly and full of deep hope at the beginning of his work awoke: out of the darkness of betrayal, a new noble idea of life and a world view that reverently acknowledged the laws of this life emerged militantly into the daylight of time. This will to live was not content with looking and recognizing, but was connected with an instinct bound will from the roots of the German being and formed itself into a political power against all powers. When this appeared, already in world historical format, all those conspired against it who understood an example of nobility as an attack against their own immodest existence understood that with the appearance of a true to , who life aristocratic ideal which nevertheless formed a national community, there was a danger for the large profits of the money kings and their henchmen: the second declaration of war against a new Europe plunged it into a second world war. The powers that are n ow wrestling with each other have therefore not arisen anew; they are preformed by the liberal movements of the 19th century, by the over technification of a new age, by the unrestrained rule of money and gold, by the monopolization of the whole news system in Europe by hands foreign to the race. The European citizens of culture, who have grown tired in the lulling of their powers of resistance, are now being flooded by a destructive passion from the East which, in a strange combination with Jewish Western Marxism, has shaken not only Germany but the whole European continent to its foundations. If we proudly declare that National Socialist Germany is still defending this old Europe alone, if we can say, 13the 19th century, but even perhaps in a somewhat different sense like Nietzsche in more profoundly, that we are the “ good Europeans ” today, then that is a historically honestly won right. At the same time, however, we want to explain with all modesty, so as not to lapse into the kind of foolishness Nietzsche rightly castigated, that many phenomena of the old age are still perceptible i n our country, that many philistines still spread the stuffy atmosphere Nietzsche suffered so much from, that some small scale schematic thinking has not yet achieved the freedom Nietzsche dreamed of and we ourselves dream of, that some are in danger of walking around as philistines instead of being Faust. But despite this realization, we still feel the great pull of a new age in our experience and know that what has carried us and gives the German nation today the inner will for indomitable resistance is also founded in that deep shaking of the lonely Nietzsche, which carried him through a painful life, which in solitude often led to despair and accusations, but which was always driven forward at the same time by the absolute necessity of such a debate with the future. In a truly historical sense, the National Socialist movement as a whole stands today before the rest of the world as Nietzsche as an individual once stood before the forces of his time. The struggle of two principles is repeated in a monstrous experiment of nature and life. The effectiveness of the whole world of despised money men and their mercenaries, the passion of millions of envious Bolsheviks whipped up by hatred, the rage underworld, all this laden work of decomposition of the Jewish mind to be washed away from the heart of Europe by a mighty cleansing wave shortly before the apparently achieved goal. Now the floods of men and material of these powers are rushing against this awakening heart of our continent, against a doctrine and attitude of destiny which tests every slogan of intellectual struggle and politics for its true values, i.e. finds a freedom really worth defending only when it is borne by a sense of honor, which is able to welcome a liberality only so far as it can be combined with a genteel attitude, i.e. with rejection of the weak breeding of the inferior and alien to the community, finally welcomes a social justice which embraces all parts of a national community and, in the larger sense, of a pan-European community of peoples, which, over and above the recognition and assertion of the justified needs of a single folk, raises this call also for a whole continent, in order to make the causes of the incitement of the millions against the German Reich and Europe disappear. But if at that time, many, many decades ago, a few lonely people could only see the coming anarchy and its wars prophetically and finally broke down because of the impossibility of being heard, today the National Socialist Greater German Reich stands as a b lock of will of 90 million in the midst of this tremendous struggle, also in the full consciousness of serving here the necessity of a great so called humanitarian life, the necessity of a European destiny. If today the so democracies welcome Bolshevism in their midst as belonging to them, even granting it the right to call itself democratic, then they have stamped themselves with the stamp of baseness. Those who call this destructive rage against all the finer goods of the past and against a newly emerging, formative will related to themselves have ceased to be Europeans in their leadership. Thus we National Socialists today see the work of those powers which, coming over from the past, began to become a dangerous force of decomposition in the 19th century and today, in a great, festering process, are leading to the most terrible disease of European being, and at the same time, in the midst of this ominous stream, we see some prophets raising their voices demanding that these anti creative values be broken in order to help realize a new hierarchy of life. Among them, we honor the lonely Friedrich Nietzsche today. After stripping away all that is time conditioned and all too human, this figure stands beside us spiritually today, and we salute him across the ages as a near relative, as a spiritual brother in the struggle for the rebirth of a great German spirituality, for the shaping of a generous and spacious thinking and as the herald of a European unity, as a necessity for the creative life of our old continent, which is today rejuvenating itself in a great revolution.

VIMANA BATTALION

Juliuſ Evola SS Lectureſ

Aryan Doctrine of Holy War

The purpose of the first lecture is to emphasize those motives of our ancient tradition that lead to the overcoming of the opposition between the ascetic and the soldierly, the sacred and the heroic and that let us see in the fight and the victory a positive way to the inner perfection and the transcendental ascent of the personality in full dependence on "religious" premises.

By the second lecture it is tried to remove above all the suspicion that this completion by the heroic leads into the mystical- formless and subjective- worldly. Therefore, the Grail tradition is chosen as a further point of reference. In this tradition the first task, - with the idea of the kingdom and of a fighting order, is closely connected to supraindividual and historical aims: the hero who has seen the Grail is cursed. Furthermore, the Grail tradition was chosen as a reference, because the doctrine in question is expressed by elements that are of Nordic origin and that point back to our common Roman - Germanic - Gibelline reality. The two lectures emphasize that this is not a matter of a "dead" past, but of meanings that could serve as a higher point of reference for the symbols and myths of today's renewing movements.

The Occult Forces of World Overthrow strive to prevent this increase and consequently to paralyze the spiritual power of such symbols and myths. The third lecture attempts to uncover and expose the main weapons of this secret war, in order to prevent in advance the action which our opponents take against the resumption of the main motives of the Aryan tradition of the deed, the Order, and the Empire in its highest and most unadulterated form.

Our culture is faced with an alternative in which the main root of its crisis is revealed. On the one hand, we have a culture without life, an ethic of uncertainty, a faith that basically corresponds very little to our way of life. On the other hand, we have a paroxystic development of everything that is action, admittedly in a materialistic and almost barbaric sense. It is hardly necessary to emphasize how, of these two termini, the second proves from day to day to be the predominant one. Our civilization is essentially characterized by action. This above all because the tradition peculiar to the Occident is in fact a tradition not of pure knowledge or of contemplation, but of action. The action known today is nothing but a depotentiated action, because it is secularized and deprived of any transcendental point of reference. Biese's situation springs from hidden origins, hardly suspected by most. It is not too risky to think that in a certain respect Christianity is one of these causes. This faith, which is neither Aryan nor Roman, but of Semitic-Southern origin, came into being - instead of being an addition to our old tradition - as its brusque interruption. Psychology teaches how inhibitions paralyze sublimation and transform suppressed energies into germs of disease. Analogous is the diagnosis of the process to which we owe the secularization and materialization of our tradition of the deed. The Christian dualistic conception of the spirit dissected our culture of action. It blocked its way upwards, the way to absolute spirituality. It erected an invisible, yet stubborn barrier, so that in running against it the forces conditioned by the deed values finally found no other area accessible for their discharge than that of the material. From this a pathological over saturation of this area arose. The desecrated action, deprived of any transfiguring power, inevitably had to degenerate into fever and mania; it became doing for doing's sake or a doing that is only bound to time-conditioned realizations. From the Reformation and humanism on, this process could no longer be stopped.At this turning point of our history, the necessity of a revolt and a return to the tradition of a sacred and spiritual action arises for the best. Only in this way can the Aryan Occident find its liberation and receive a soul that is truly suited to it. Only in this way will our heroic vocation attain its highest development and will our aspirations for reconstruction be able to find fulfillment.

Tonight we want to venture a short excursion into a world that is almost buried under the positivist superstitions of modern civilization. Our aim is to bring back to light some of the basic concepts of our ancient common tradition of action and its culmination in the mystical doctrine of victory.First and foremost, we want to look at "games". It will be surprising for the moderns to learn that the definition of fighting games given by Livius is res divinae. The classical equivalent of what today is sport was therefore something sacred, religious: it was a "divine thing", res divinae. Moreover, in Greece and Rome the games were dedicated to symbolic figures of gods and heroes or to their likewise symbolically meant deeds. In the strictest sense they had the significance of a cult or rite. The fighting games, reports Dion Cassius, are held rite facte, ritually. They therefore follow a strict and unchangeable tradition. The slightest violation brought with it the necessity to repeat them in order to avoid that divine powers could turn against the city in a disastrous way. Moreover, Rome was convinced that the neglect of the sacra certamina, the holy fighting games, would evoke a grave danger. In moments of public misfortune or political danger the games were performed almost in the sense of an incantation rite.The directors of the Roman games were originally always austere priestly figures. No profane representations were tolerated in the circus, but they took place under the sign of the altars and temples consecrated to the great Aryan gods.The solemn procession with which the games were introduced was similar to the procession of the triumphators themselves. The symbols of the highest Capitoline gods were carried into the circus, as it were to symbolize their invisible presence, which moreover found its mystical expression by the presence of empty chairs. The victorious army leaders on their part went from the capitol to the circus to celebrate the games. Thus, the games prove to belong to the mystical and sacral as well as to the heroic and triumphant element.Ancient man experienced secret and divine forces behind the physical world, behind human thoughts and instincts, behind collectives and great historical destinies. The rite was not for him an empty and formalistic ceremony. The rite was for the tradition-bound man an objective spiritual technique, effective to act on these forces, to unleash them, to subdue them or to lead them into certain directions. This background is not to be addressed as superstition, but it is conditioned by a transcendental and super-religious realism.

From this background the secret meaning of the fighting games stands out tangibly.The fighting games became in their deeper meaning a rite of former heroic character. They were a method to unleash divine powers by means of a certain action or to renew the presence and effectiveness of divine powers in the collective consciousness. It is therefore not surprising that mystical numbers and symbols dominate the architectural structure of circuses and racetracks in such a way that their tangible materiality is adapted to higher meanings. Deep down, at the altar dedicated to the deity Consus, a subterranean entity full of greedy expectation of the blood spilled during the fighting games, there was a kind of breakthrough point of unearthly powers. Above, however, the statues crowned by goddesses of victory and Olympian deities and in their center the symbols of the sun flame embodied the opposite principle, the truly divine power. Thus a physical matter was elevated, however unconsciously, to a symbolic and supernatural plane. The circus was thus transformed into a fateful centre, as it were, - Tertullian says impressively: into a council of gods. Analogies created mysterious connections. The victor could thus appear clothed in divine character, if not downright as the momentary incarnation of a hero or a god. If we pass from the Aryan-Roman traditions to the Hellenic ones, we only want to remind that in Olympia the Olympic games were considered to be founded by Heracles, as a reminder of a metaphysical fight, of the fight and victory of the Olympic powers over the Titanic ones. At the moment of triumph the victor was regarded as a revelation of the Olympian god, of Zeus himself.

With this we have approached the leading point of our considerations. In the ancient traditions, heroic intoxication and victory appeared as a path to inner exaltation, analogous to that taught by the classical mysteries, according to which death is transformed into resurrection in the initiate. In this sense, the games, far from being an expression of superstition, could solemnly recall the deeds of gods and demigods: ancient funerary art accordingly frequently used as material the figures of Olympian victors and triumphant warriors to express the confidence of the deceased in a perfect and indestructible life beyond. On this basis, the already indicated conception of the fighting games as a heroic rite, as a method for the awakening and renewal of superhuman powers, which were felt by the communities of the people to be decisive for their destinies and their greatness, becomes understandable. In Rome, a whole series of games had the purpose to renew the Victoria of Caesar, who was understood as a being endowed with an independent and indestructible life.

Let us now proceed to a second and higher form of appearance of the spiritual tradition, in so far as it has relation to the action. We have to speak shortly of war as a "holy war". It is hard to deny a metaphysical justification and a transcendental intention for the bloody undertakings and conquests of all ancient peoples. In the tradition-based world view every reality becomes a symbol. This also applies to war. On this basis, war and "God's way" could not infrequently merge into one and the same thing.All are familiar with the characteristic testimonies that the Nordic-Germanic tradition offers us in this respect. As is generally known, Valhalla is the seat of celestial of immortality, which is reserved for the "free" of divine descent and the heroes fallen on the battlefield. The lord of this place, Odhin-Wotan, is presented to us in the Ynglinga saga as the one who, with his symbolic sacrifice at the world tree Yggdrasil, has shown the heroes the way that leads up to the divine abode where eternal life blossoms - like on a shining mountain top that shines above the clouds. According to this tradition, no sacrifice or cult is more pleasing to the supreme God, none bears richer supramundane fruit than that sacrifice which the hero makes by falling fighting on the battlefield. But even more: by the heroes who offer a falling sacrifice to Odhin, the crowd of those is strengthened whose this god needs for the last fight against ragnarökkr, i.e. against the doom of the darkening of the divine which lies threatening over the world since far times. In the Edda it says: "However great the number of heroes gathered in Valhalla, there will never be enough of them when the wolf comes forth. - Here, the wolf is the symbol of the dark and wild powers that the culture of the Aesir had originally succeeded in subduing and subjugating. Analogous is the Iranian-Aryan doctrine of Mithra, the "warrior without sleep", who fights at the head of the fravashi, i.e. the transcendental parts of his faithful, against the enemies of the Aryan faith. We shall shortly have to go into more detail about the fravashi, who basically correspond to the Valkyries of the Nordic tradition. First, however, we would like to clarify the general concept of the "holy fight" by means of three further testimonies, which we take from the Islamic tradition, the medieval crusader tradition and the Indo-Aryan tradition.

As far as the Islamic tradition is concerned, it must be emphasized at once that the idea of the holy war is primordial. The Islamic tradition distinguishes between two holy wars: one is the Great Holy War and the other is the Lesser Holy War. Having said this, the Islamic tradition distinguishes between two holy wars: one is the Great Holy War, the other the Minor Holy War. This distinction derives from a saying of the Prophet who, on his return from a warlike enterprise, said:

"From the small we have returned to the great Holy War."

The great Holy War belongs to the spiritual order. The minor Holy War, on the other hand, is the material struggle, the physical war fought in the external world against an enemy people, especially against the infidels, the unrighteous, or the barbarians. The great holy war is the fight of man against the enemies he carries within himself. More precisely, it is the fight of the supernatural element in man against everything that is libidinal, passionate, in bondage to the forces of nature. In this sense, in a text of Aryan warrior wisdom, in the Bhagavad-gitâ, it is said:

"By the realization of that which is beyond the mind, strengthen thyself by thyself and slay the enemy in the form of the desire which is difficult to defeat."

The precondition for the inner work of liberation is that such an enemy, the "unbeliever" and the "barbarian" in us, should be annihilated.Within the framework of a heroic tradition, however, the small Holy War is only understood as an external struggle, only as a way through which this great Holy War can be realized. For this reason, in Islam "holy war" and "way of God", jihad, often appear as synonyms. Thus we read in the Koran: "Fighting in the way of God -.i.e., in the Holy War - those who sacrifice the earthly life to the life to come: for to him who fights in the way of God and is killed, or to him who conquers, we shall pay a high price". And further, "And those who are slain in God's way, -never does He misguide their works. He will guide them and give peace to their hearts. And he will bring them into paradise, which he has made them to know.Here the physical death in war is alluded to, to which the so called Mors Triumphalis, the "victorious death", of the classical tradition corresponds exactly. But the same doctrine can also be understood in a symbolic sense. Whoever has experienced a "great holy war" in the small war, has generated a power within himself that enables him to conquer the crisis of death. But also without having been killed physically, one can experience death, one can have won and realized a "survival". "Paradise", "heavenly realm" and similar terms are in reality nothing else than symbolic symbolizations of transcendent states of consciousness, on a higher level than life and death.

These considerations may also be taken as a premise for finding again the same meaning under the outer Christian garb which the heroic Nordic occidental tradition was forced to throw over in the Crusades in order to be able to appear to the outside world.Much more than one is generally inclined to believe, in the crusade ideology the liberation of the temple, the conquest of the Holy Land had points of contact with the Nordic tradition, which refers to the mystical Asgard, to the distant land of the Asgardians and heroes, where death does not reign, and where the inhabitants enjoy an immortal life and a supernatural peace. The Holy War appeared to be a thoroughly spiritual war, so that it could literally be compared by the preachers to a "purification, as it were, of the fire of the Purgatory even before death." - What glory for you to come out of the battle crowned with nothing but laurels. But how much greater is the glory of winning an immortal crown on the battlefield," - thus spoke to the Templars a Bernard of Clairvaux. The "absolute glory* - the same that was attributed to the Lord in heavenly heights, in excelsis Deo, by theology - was also promised to the crusader. On this basis, Jerusalem, the dreamed-of goal of the "little Holy War", presented itself in a double aspect, as an earthly city and as a heavenly city, and the Crusade as a prelude to a truly immortal achievement.The military vicissitudes of the Crusades at first caused surprise and confusion. But then they only had the effect of purifying the idea of war of any residue of materiality. The unfortunate course of a crusade was compared to virtue pursued by misfortune, the value of which can only be judged and rewarded in relation to a non-earthly life. Thus, a point of view was taken that is above victory as well as defeat and that concentrates every value judgement on the ritual side of the deed. The true center was therefore the holy war, independent of its visible results, as a means to achieveimmortal glory out of the active sacrifice of the human element. The dualism of victory and virtue is naturally influenced by the general dualism that is characteristic for the Christian faith. Nevertheless, in this attitude a higher point of view breaks through again, which has its root and its logical place not in Christianity, but in the heroic reality of the Aryan antiquity.

To this reality belongs the tradition as it appears in an Indo-Aryan text, the Bhagavad-gitâ.The same doctrine here acquires a metaphysical basis. The compassion that keeps the warrior Arjuna from fighting the enemy is called by the god: *"Cowardice, unworthy of a noble and removing from heaven"*. The promise is: *"Killed, - you will have paradise, victorious, -you will have the earth. Therefore, rise resolutely to the battle."* The inner direction capable of transforming the little war into the great Holy War, into death and triumphant resurrection, is clearly circumscribed: "By consecrating every action to me," says the god, "with the spirit dwelling in the highest state of I, far from every thought of possession, freed from the fever of the spirit, fight!" In equally clear terms it is said of the purity of this action: it must be willed for its own sake, apart from every empirical purpose, from every passion, from every human impulse.

"Equating in value pleasure and sorrow, advantage and loss, victory and defeat, arm thyself for battle: thus thou shalt incur no stain."

As a further metaphysical justification, the God explains the difference between that which is absolute spirituality and as such indestructible - and that which as a physical and human element has only illusory existence. With the consciousness of the metaphysical unreality of what one can lose as transient life and mortal body, or by which one can cause the loss in others, is connected the knowledge of that manifestation of the divine, according to which it is a power that travels with itself in irresistible absoluteness. In relation to the greatness of this power every conditioned form of existence appears as negation. That is why this power reaches a terrible revelation wherever this negation is actively negated, that means where in the onslaught of every limited existence is torn away or destroyed. The individuals are subjected to becoming, to transformation, to disappearance, exactly because in them a power blazes that transcends them, a power that wants infinitely more, than what they can ever want. On this basis, it is possible to circumscribe more precisely the energy that is capable of bringing about the heroic transformation. Values are transformed into their opposite: death becomes the assertion of life. The sacred warrior appears as a manifestation of the divine, as a metaphysical force of destruction of the finite. He actively draws this force upon himself, transfiguring and liberating himself in it by breaking the bonds of the human. The suggestive expressions of another text, but belonging to the same tradition, are: "Life like a bow; the soul like an arrow; as the target to be pierced - the absolute spirit. To connect with this spirit like the swift arrow bores into its target. In short, therein lies the metaphysical justification of war, the transformation of the small war into the great holy war, as it was familiar to the heroic Indo-Aryan world. With this, all prerequisites are given to advance to the understanding of the most inner content, which is the basis of a group of classical and nordic traditions, culminating in the mystical doctrine of victory. As a starting point we may observe that in classical and Indo-European antiquity several ideas appear in a peculiar combination: the idea of the soul as demon and "double"; the idea of a goddess of death; finally the idea of a goddess of victory. In other words: it is the idea of a single being that is goddess of battle and victory at the same time, as well as it embodies the transcendental element of the soul.

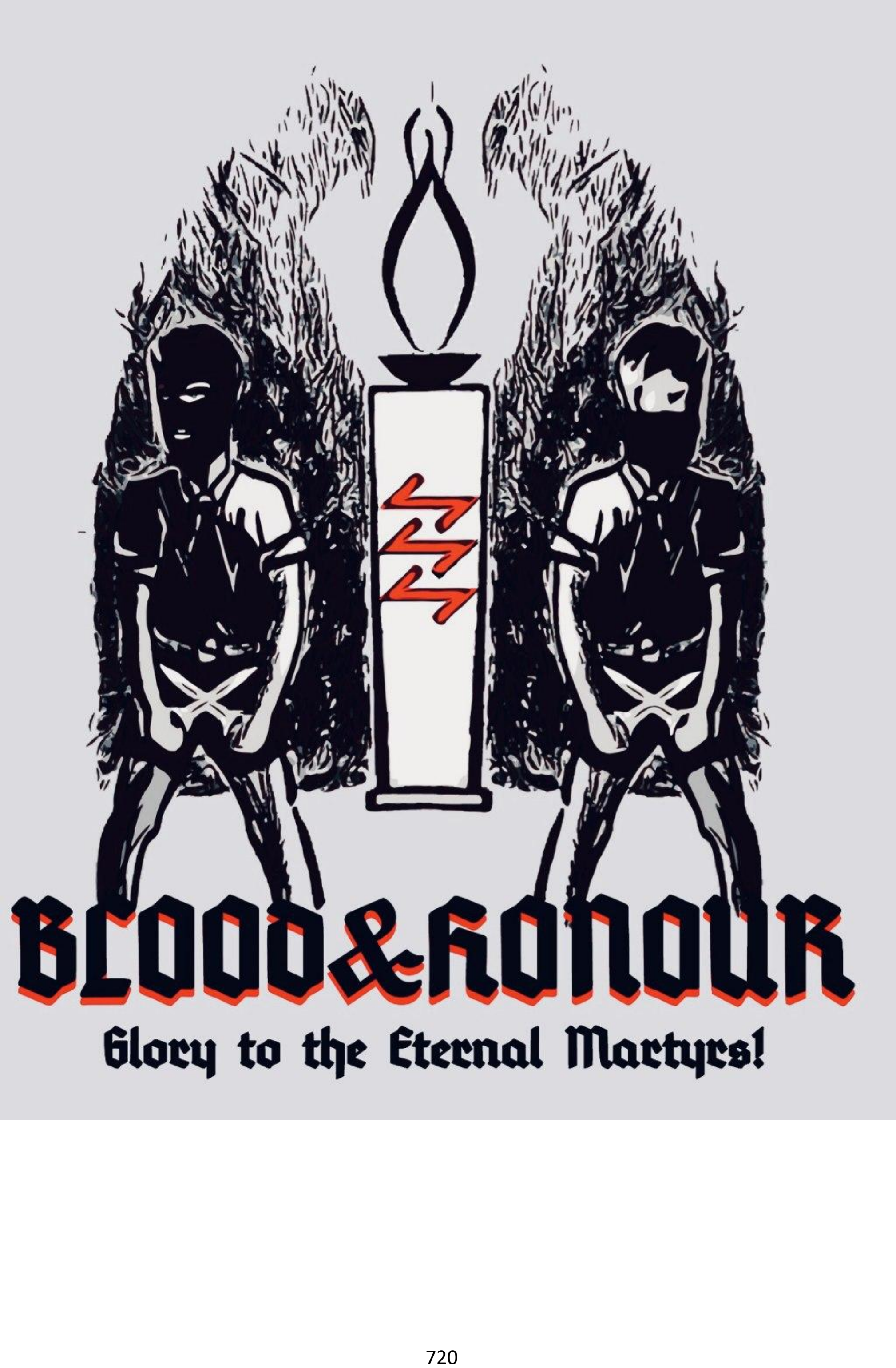
Let us try to come to a spiritual understanding of these different elements. First of all, we must examine the meaning of the "demon" or the "genius" or the "double", and how it relates to the "demon" or the "genius" or the "double". The key to this is already given in our interpretation of that profound power. The key to this is already given in our interpretation of that deep-lying power towards which human existence is nothing but mere negation. It is only to be added that this power, in one side of its unfolding, was conceived as formative energy. The demon is similar to the "laren" of which Macrobius says: "They are the gods that keep us alive. They nourish our bodies and regulate our souls." Ancient man saw in the demon or double a deep-seated power which secretly directs all those bodily and mental processes to which ordinary consciousness does not reach, but which nevertheless condition our existence and our destiny. It may be said that between the double and the ordinary consciousness there is a relation like that between the individuating and the individuated principle. According to the teachings of the ancients, the first is a supra-individual force, therefore superior to birth and death. The second principle is subject to dissolution in the ordinary way. It is remarkable that in the Nordic tradition the conception of the Valkyrie merges with that of the fyljgya, that is, with a spiritual entity working in man, to whose power his destiny is committed. The same applies to the frawashi of the IranianAryan tradition. The frawashi - Darmesteter explains - is the innermost power of every being, is that which sustains it and causes it to be born and to exist. At the same time, the frawashi, like the Valkyries, are terrible war goddesses who bestow luck and victory. Let?s stay for a moment with this equation.It is known that the Indo-European antiquity possessed a distinctly aristocratic conception of immortality. Not all of them escape the dissolution of the anointment, the extinguished illusory existence in Hades and in Niflheim.

Immortality is a prerogative of a few, and essentially a hegemony of a few heroic prerogative. An afterlife not as shadow but as demigod is only granted to those whom a special spiritual act has raised from one to the other nature. Here, unfortunately, we cannot give all the proofs that lead to the following conclusion: in a technical sense, such a spiritual act consisted, according to the ancient traditions, in a change of the sense of self from the common human consciousness, which is limited and individuated, to a deep, supra-individual, individuating power, which is beyond life and death, and of which we have said that the idea of the "demon" corresponds to it.But the demon transcends each of the finite forms in which he reveals himself. Therefore, the brusque transition from the ordinary ego state to the "demonic" state has the meaning of a destructive crisis: like a lightning strike due to a potential that is stretched too high. Such a destruction and crisis actually takes place through death. Let us now assume that under very exceptional circumstances the demon can, so to speak, break into us and thus make us feel its destructive transcendence; then one would have a kind of active experience of death, and it now becomes clear why the figure of the double or demon in the ancient imaginations could merge with the deity of death. In the nordic tradition the warrior sees his Valkyrie at the moment of death or the danger of death.Let's go further. If in religious asceticism, mortification, renunciation of one?s own ego, elan of devotion to God are the preferred means with the help of which one undertakes to successfully overcome the crisis just mentioned, then in the frame of a heroic tradition the way to this goal is the active upswing, the unleashing of the gate element. As a new manifestation of this element we see e.g. the dance as a sacred method used in order to achieve the spiritual and spiritual balance of the soul stasis so as to evoke and employ deeper forces. In the life of the individual, unleashed to Dionysian rhythm, another life sank in, as it were as the thawing of its abysmal root. Furies, Erinyes and other wild spiritual natures are the ancient symbolic representations of this power. Therefore, they correspond to a form of appearance of the demon, according to its terrible and active transcendence. On a higher level there are the sacral fighting games. Even higher is the war. On the clairvoyant summit of danger and of the heroic battle swing, the possibility of such an experience was acknowledged. Seeing the expression ludere, to play, to fight contains, according to Brugmann, the idea of loosening. This is an allusion to the power inherent in combat to release deeper hidden forces from individual limitation and to let them emerge freely. This is the reason for the second equation. The demon and the goddess of death are not only identical with the Furies, Erinyes and other unleashed Dionysian beings, they are also equivalent to the storm maidens of the battles. The frawashi are called "the terrible ones, the all-powerful ones," "those who attack in the storm and give victory to the one who invokes them." The same entity finally assumes the form of the goddess of victory. This last metamorphosis marks the happy completion of the inner experiences described.Just as the demon or doppelganger signifies a deeper power in its latent state vis-à-vis ordinary consciousness, just as the furies and erinyes reflect a particular manifestation of demonic unleashings and outbursts - so too the goddess of victory is the expression of triumph over this power. She signifies the victorious ascent to a state beyond the danger of ecstasies and subpersonal forms of decomposition, a danger that always lurks behind the frenetic moment of Dionysian action.

It means the ascent to a spiritual state that makes free, immortal, inwardly indestructible.But where the deeds of the spirit are expressed in deeds and real facts, it is found that the physical really corresponds to the metaphysical, the visible to the invisible. Such spiritual deeds then show themselves to us as the secret soul of warlike undertakings, the crowning glory of which is real and actual victory. The material military victory then becomes a mere correspondence for a spiritual fact which has conditioned the victory where outer and inner are connected. Thus, the victory appears as a tangible sign for an initiation and mystical rebirth that happened in the same point. The furies and death, which the warrior has withstood materially on the battlefield, also meet him inwardly, in the spiritual, in the form of a dangerous awakening of the deepest reasons of his being. By triumphing over these, the victory is his. And the glory that then surrounds him is no empty sound, but a real power, a metaphysical revelation, an illumination of the supreme world.This explains why, in ancient traditions, every victory acquired a sacred significance. Thus the emperor, acclaimed on the battlefields, offered the experience of the brusque presence of a mystical power that transformed him. Thus at last is to be grasped the profound, by no means theoretical sense of a supernatural character breaking through in the glory and divinity of the victors. From Nike, the goddess of victory, the Doric hero Heracles receives the wreath that makes him partaker of Olympian immortality. When the souls of the heroes are led to the seat of immortality by the Valkyries - the Valkyries were at the same time understood as those forces that terrify the enemy - they are also the ones who bring about the final victory.

Mystical theology teaches that the beatific spiritual vision takes place in glory, and Christian iconography surrounds the heads of saints and martyrs with the aureole of glory. All this, however, means an atrophied inheritance of our highest heroic devotion. The Iranian-Aryan tradition already knew the glory, understood as heavenly fire, which descends on kings and leaders, makes them immortal and bears witness to them in victory. And the ancient royal crown symbolized glory as a sunlike and heavenly mystical fire. If one examines the deepest meaning of the conception of the test of arms as a divine judgment, which was peculiar to chivalry, one discovers the same conception: the victory is equal to a supernatural sign for truth, justice, right. By virtue of the same thought the ceremony of triumph in Rome had a far more sacral than military character. The triumphator went to the temple of the luminous Capitoline god of heaven to place in his hands the laurel of victory, thus expressing that the true creator of victory was not so much the human and mortal part of the victor as a transcendent, supra-personal element which made him like God. For this reason, in the ceremony of triumph the victor clothed himself with all the emblems and symbols of the deity. Light, sunlike splendour, glory, victory, divine kingship are ideas that are closely connected in the classical and Indo-European world. In this sense the mystical doctrine of victory is for us a shining culmination of our common tradition of deeds.This tradition still speaks to us audibly today.This tradition confronts us today with the alternative: loyalty or betrayal. We can only repeat here the words we wrote at the entrance of this excursion into the old heroic world have set. - Today we are confronted with the imperative need to overcome - whether it is a tired, bloodless spirituality formed by pious feelings or abstract speculation - or whether it is the materialistic degeneration of the deed. Even if the outer and time-conditioned manifestations of the old-Aryan tradition of deeds belong to the past, the spirit that is inherent in it is still alive today and may claim the highest right compared to the old and newly created idols. Above all: it must return to new life the ideal of a force that is at the same time spirit; of a victory that is at the same time transfiguration and enlightening glory. May a barbaric civilization continue to intoxicate itself with the animal-activist and mechanical ideal of life - all this does not interest us, does not concern us.

War: let us say it with a loud voice: war should be for us neither a cruel slaughter, nor a sad necessity, but the way to a higher way of life and the test of the divine mission of a people. For the ancient Aryan, by the way, every war was the parable of an eternal struggle between metaphysical powers: on one side stood brute force, the Titanic-Tellurian, the barbaric in the classical sense, the feminine-demonic. We have already had the opportunity to point out that our culture today is experiencing years of decision, the ultimate meaning of which is most closely connected with such a realization. After the collapse of our old Europe, after the rationalistic and individualistic devastation and all that the revolt of the masses and the demoniac of materialized collectivism have brought about in every field up to the final point of Bolshevism, dark forces are today preparing for the final attack. To these forces correspond most exactly the Ideas of the ancient Aryans concerning the subterranean forces, opposed to which, in the symbolism of the sacred struggle, stood the solar principle of order with its militia. This knowledge and this metaphysical dualism are to be called to new life today and give the final meaning to our heroic calling. A new front is to be formed, uniting all those who still stand firm and are bearers of tradition. From distant times, the evocative formula still resounds: Life, like a bow; the soul, like an arrow; the target to be hit: the highest spirit. Let this be the watchword of the new Holy War, the principle of an irresistible, heroic and, as it were, metaphysical momentum. It is no paradox: perhaps never have our old myths of the last decision and the last battle, of the newly awakening band of heroes in the struggle against the encroaching demon of the mass world, the sunny tradition of the deed and the mysticism of victory been so intensely topical as they will be in the times to come; in the times that will shape the entire European-Western destiny.



BLOOD&HONOUR
Glory to the Eternal Martyrs!

Grail as Nordic Mystery

In one form or another, in all great traditions of antiquity, and especially in the Indo-European ones, the idea of a mighty world ruler recurs again and again; of an invisible empire that surpasses every visible kingship; a place that in a higher sense has the meaning of a pole, an axis, an unchangeable middle point, and that is pictured as a solid land in the middle of the life-society, as a holy, untouchable region, as a land of light or "sun-land". Metaphysical meanings, symbols and dark memories are spun into a single fabric. The idea of the olympic kingship and the heavenly mission rises up. The traditional principle is: "He who rules by virtue of (heavenly) virtue resembles the pole star. Unchangeable he dwells in his place, while all else circles around him."The thought of the king of the world, conceived as the çakrawartî, rises up; the çakrawartî, king of the king, immovably turns the wheel of the empire. Invisible as that of the wind, his action reveals the fatefulness of the forces of nature. In a thousand forms and in closest connection with the idea of a northern Hyperborean land, the symbolism and analogy of the seat of the middle, the seat of constancy breaks through: the island, the mountain high, the castle of the sun, the preserved land, the wise island, respectively the island of splendour, the hero's court. "Neither by land nor by sea is the holy land reachable", so the Hellenic tradition reports. "Only the flight of the spirit leads there", murmurs the Far Eastern tradition. Other texts speak of the mysterious magnetic mountain into which those who have reached spiritual enlightenment are carried away. Other writings tell of the land of the sun, from which symbolic figures emerge who have to take over the royal dignity in the midst of master-less races.

This is also the island of Avalion, i.e. the island of Apollo, the sun god called Aballun by the Celts. Legendary divine races such as the Tuatha dé Danann, who came from Avallon, were also said to have come from "heaven". The Tuatha took certain mystical objects with them from Avallon: a stone that marks the legitimate kings, a lance, a sword, a vessel that "gives inexhaustible food", i.e. the eternal nourishment, the "gift of life". These are the objects of the later Grail legend. From the heights of primitive times this thought descends to the Middle Ages, and in this period assumes peculiar manifestations. These are, among others, the ideas of the kingdom of the priest-king John and of King Arthur. "Priestking John" is not a name, but a title. A dynasty of "priestkings John" is spoken of as that which, like the Davidic dynasty, embodies the royal and at the same time the spiritual dignity. The kingdom of John often takes on the features of the "original place" - the "earthly paradise". There the tree grows: a tree which in the variants of the saga sometimes appears as the tree of life, but sometimes also as the tree of victory and world domination. The Stone of Light is also found there: a stone that resurrects the imperial beast, the eagle. John holds the people of Gog and Magog - the elemental powers, the demon of the collecti- vum - under his spell. The legends tell of symbolic journeys that the greatest rulers in the history of the world would have made to the land of John the priest-king or to lands of equal importance to seek there some kind of supernatural consecration for their office and power. John, for his part, would have sent emperors, such as "Frederick," symbolic gifts containing the meaning of a heavenly commission. One of the heroes who entered the kingdom of Johan-Ogier is the Dane. From the Ogiersage, however, the kingdom of John is equated with Avallon, i.e. with the hyperborean island, the Urnordic sun land, the Aryan white island. It is to Avallon that King Arthur retreats. A tragedy, variously portrayed by the texts, forces him to seek refuge there. Arthur's retreat has only the meaning of the becoming latent of a principle. "Arthur" never died, according to the legend. He still lives in "Avallon." He will reveal himself again. In the figure of king Arthur only a new form of appearance of the "polar ruler", of the world-king-thought can be seen.

The historical is carried along and shaped by the suprahistorical. Already the old ethymology traces the name "Arthur" back to arthos, i.e. bear, which again points us back to the "central idea" through the astronomical symbolism of the polar star. The symbolism of the Round Table, of whose knighthood Arthur is the highest head, is a solar and a "polar" one. It is reported that the castle of Arthur, like Mitgard, the light abode of the Nordic Asen, - is built "in the middle of the world". (in medio mundi constructum). In some texts this castle is described as revolving: it revolves around itself, as in the "white island," çveta-dîpa, of the Indo-Germanic Indi- ens in the Hyperborean land, whose god is the sunlike Vishnu, the swastika revolves, as the CelticNordic"glass island"-a likeness of Avallon- revolves; as the fateful wheel of the eakravartl, the Aryan king of the world, revolves. The supernatural features of the Aryan world-king are embodied, as it were, in Myrddhin, or Merlin, an adviser inseparable from Arthur, who is at bottom no other being distinct from him, but something like an augmenting part of him. The knighthood of Arthur will seek the Grail. The knighthood of Arthur, which gathers its members from all countries, has the slogan: "He who is leader shall be bridge for us". According to ancient ethymology “pontifex" means the bridge builder, the one who establishes the connection between the two shores, the two worlds. In addition, there are dark historical memories and geographical transmissions of temporal meanings. The island country lying at the outermost border of the "world", which is spoken of in many traditions, indeed only points to the primordial center in the primordial distance of time. For the Greeks the land of the sun is Thule. Thüle is equivalent to the Airyanem-Waêjô, the land of the extreme north of the Aryan Persians. Airyanem-Waêjô is the "seed" of the Aryan-Iranian primal race, in which the conception of the King of Kings, the Bearer of the Law from the God of Light will reappear. Airyanem- Waêjô knew the kingdom of the sunny Yima, the golden age. But Hesiod remembers, "When that age (the golden) came to an end, those divine men continued to exist, and became in invisible form the guardians of men." This, because the "sense of history" is decay: in place of the golden camethe silver age - that of the "mother," afterward the bronze age - that of the Titans, lastly the iron "dark" age; kali-yuga, time of the wolf, twilight of the gods. Why? Many myths seem to want to establish a connection between "fall" and hubris, i.e., promethaic usurpation, titanic rebellion. Again Hesiod remembers: Zeus, the Olympic pri- ciple, creates a race of heroes who are more than Titans and can again attain a god-like life.Through them, the sunny primordial spirituality, the golden age, can be restored. A symbol: the Doric-Aryan Heracles, ally of the Olympians, enemy of the Titans and Giants. The doctrine of the supreme centre and the world ages is related to the doctrine of cyclic laws and manifestations in closest connection. Without this reference many my- then and memories would remain in the state of unstructured and incomprehensible fragments. "This happened once - this will happen again", tradition teaches. And also: "Every time the spirit perishes and nefariousness rises, I reveal myself: for the protection of the righteous, for the destruction of the gusts, for the firm restoration of the law, I take on a body from age to age." In all traditions, in various forms, more or less accomplished, there is always to be found the doctrine of the cyclical appearance of a single Principle, which continues to exist in an unrevealed state in the intervening periods.

Faith in the Messiah, Last Judgement, Regnum etc. - all these are only fragmentary representations of this knowledge, distorted by an unbridled religious imagination, a knowledge that, however, also underlies those unclear conceptions that have as their object a ruler who has never died, who has withdrawn into an inaccessible abode and who will one day reveal himself again for the last battle, a "sleeping" emperor who will awaken; a wounded prince who awaits the one who will heal him and lead his empire to a new period of prosperity. These well-known motifs from the saga of the emperor lead us very far back into the tents. The Urarian myth of Kalkiavatara already embodies the same meanings in meaningful connection with the other symbols already alluded to. Kalki avatara is "born" in Shambala - one of the designations of the Ur-Nordic centre. The teaching is transmitted to him by Paraçu-râma, the "never died" bearer of the tradition of the divine heroes, the destroyer of the rebellious, desecrated warrior caste. Kalki-avatara fights against the "dark age" and essentially with its demon leaders Koka and Vlkoka, which even ethymologically correspond to Gog and Magog, the subterranean forces ruled by the priest-king John and unleashed in the dark age against which even the Ghibelline, awakening emperor will have to struggle.

The Grail legend can be traced back to this world of thought and can only be understood historically as well as supra-historically on the basis of these tradition-bound teachings and this supra-traditional symbolism. Whoever believes to exhaust the Grail Saga in terms of content by defining it as a mere Christian legend, as a "pagan-Celtic folklore" or as the poetic fiction of a sublimated chivalry, will only receive the external, the insignificant and the unimportant from this literature. Equally misleading would be any attempt to make the Grail saga dependent on a particular "folk spirit". We can explain: The Grail is a Nordic mystery. But then we should understand by "Nordic" something much deeper and more comprehensive than merely German or even IndoGermanic, and refer to the Hyperborean tradition, which in the last analysis is the same as the original tradition itself. It is to this tradition, in fact, that all the main motifs of the cycle in question can be traced. Extremely significant in this respect is already the statement of Perceval le Gallois that the writings about the history of the Grail were found on the island of Avallon, where "the tomb of Arthus lies". And not only that: other texts call the land where Joseph of Arimathea would have originally brought the Grail, or where certain mysterious ancestors of Joseph lived, the "white island", "isle blanche" and the island of Avallon, "Insula Avallonis". These are again the names of the nordic primeval center. If England was described as a kind of "Land of the Verne Issums" of the Grail and as a region in which the Grail adventures mainly took place, then it was also described as a "Land of the Verne Issums" of the Grail.

If we look at the actual events, many things already lead to the suspicion that this is essentially a symbolic country. England was also called "Albion" and "white island", Albania a part of it, Avallon the place Glastonbury. The old CelticBritish mythology seems to have transferred to England or to a part of England certain memories and meanings, which refer mainly to the Nordic primeval centre, to Thule, the land of the sun. The true "land" of the Grail is this. Thus, it happens that the Grail realm comes into closest connection with the symbolic realm of Arthur, the devastated realm, "la terre gaste" and the kingdom, whose ruler is wounded, lethargic or decayed. A rocky island, a glass island, the turning island, the Isle of the Tournance, a land surrounded by waters, an inaccessible place, a mountain height, a sun castle, a wild mountain and a mountain of salvation (Montsalvatsche and Mons Salvationis), an invisible, inaccessible castle that can only be reached by the called ones, and even by them only at the risk of their lives, and so on: These are the principal stages of all the adventures of the Grail heroes; they are nothing else but as many manifestations of the symbolic abode of the World King. The memory of the primeval centre returns: "Eden" is called by one text the Grail-land. The Lohengrin cycle and the Saxon Chronicle of Halber- stadt report: "Arthur sits with his knights in the Grail, which was then the Earthly Paradise, -i.e. the primeval land - and has now become a place of "sin"".

In the literature of chivalry, the Grail is actually a supernatural object, which has the following main characteristics: it "nourishes" - (gift of life); it illuminates (spiritual enlightenment); it makes invincible. From its other aspects especially two are to be emphasized:

Firstly, the Grail is a celestial stone which not only appoints kings, like the stone taken by the Tuatha from Avallon, but also designates the rulers who are to become "priest-king John" (Titurel).

Secondly, the Grail is the stone that sprang from the crown of Lucifer at the moment of his defeat (Wartburg War).As such, the Grail symbolizes a power that Lucifer lost in the Fall, and it retains the traits of a Mysterium tremendum in the other texts as well. Like a terrible power, the Grail kills, crushes or blinds any knight who approaches it too closely without being called or worthy of it. This aspect of the Grail is related to the so-called trial of the "perilous seat". Someone is now missing from Arthur's round table. A seat is empty, which ultimately belongs to the highest head of the order. Whoever occupies it without being the expected hero will be struck by lightning or swallowed by the earth. The Grail can only be attained through struggle, "it must be won", says Wolfram von Eschenbach.

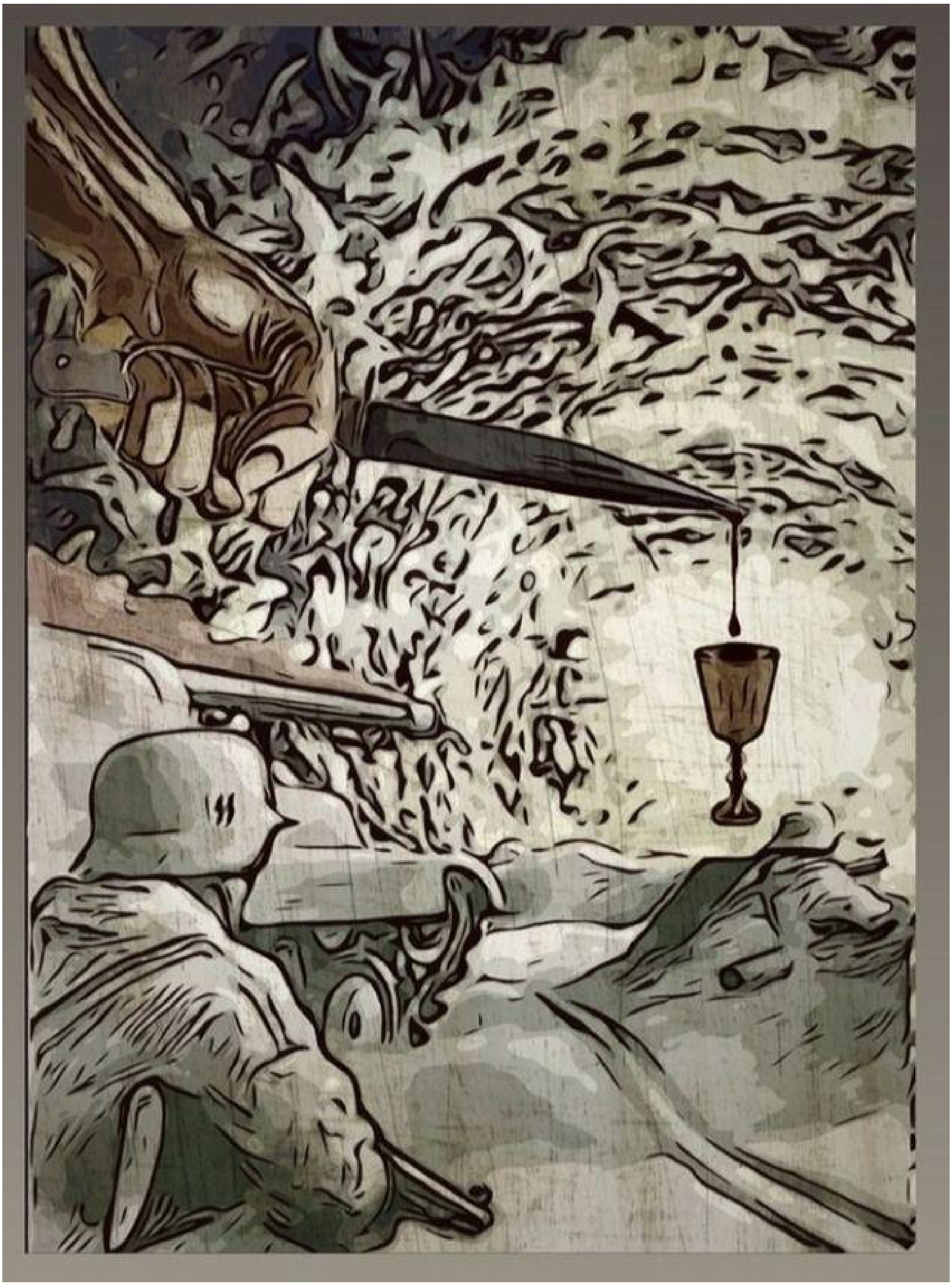
The mystery of the Grail is divided into two motifs: one refers to a symbolic realm, appearing as the image of the highest centre, which is to be restored. The Grail is no longer present in it or has lost its virtue. The king of the Grail is infirm, wounded, senile or caught in an evil spell that seems to keep him alive while he has been dead for centuries (by the Turlin). The other motive is ordered by the existence of a hero who, by being able to fight for the Grail, shall feel obliged to such a restoration; otherwise he fails his task and his heroic power is cursed (Wolfram). He is supposed to be able to forge a broken sword together again. He is supposed to be the "avenger". He shall "ask the question" of what kind of task is this? It seems to be the same as that which Hesiod assigned to the heroes: that evil which, born in the ages of decay, has to restore the primeval age. As the Hesiodic hero is to overcome and conquer the Titanic, so the Grail hero is to overcome the Luciferic danger. It is not enough for the Grail knight to prove himself in all kinds of natural and supernatural adventures as a "heart of steel" and the "best and bravest knight in the world": he should also be "free from pride" and attain "wisdom" (Wolfram, Gau- tier). If Lucifer has lost the Grail, some texts (Grand St. Graal, Gibert de Mostreuil, Morte Darthur) attribute without further ado to Lucifer the demonic power that works against the Grail knights in various trials. And not only that, but in each case the Grail King is powerless due to suffering from a burning, poisoned wound he got in the service of Orgelluse, whereby it is readily apparent that Orgelluse is nothing else than a female personification of the principle of pride, in French orgueil. But in the castle of the same Orgelluse other Grail knights, for example Gawain, are put to the highest test. But they are not defeated. They win. They marry or "possess" Orgelluse. The purpose of these trials is to realize a pure power, a spiritual manhood, to raise the heroic quality to an Olympian, royal, sunlike level, to a plane detached from all power of chaos. "The earthly chivalry shall become a heavenly one," is to be read in Queste du Graal. Only under this condition the way to the Grail Castle is opened and one can persevere on the "perilous sit" without being crushed, as the Titans were crushed by the lightning of the Olympian God. The peculiar main motif of the whole Grail cycle, however, is, as already stated, the following: To the Heroic the one who has gone so far in such accomplishment of a non earthly chivalry, imposes upon himself another decisive task: Once he is allowed into the Grail Castle, he is to sympathize with the tragedy of the wounded, paralyzed, or only apparently living Grail King, and to take the initiative in the absolute act of restoration. This is enigmatically expressed several times by the texts: for example, the Grail hero is supposed to "ask the question". What question ? Here the authors seem to want to remain silent. One has the impression that in this point something prevents the author from speaking, and that a banal explanation is given to cover the true answer. But if one follows the inner logic of the whole narration, then it is almost obvious what it is really about: The question to be asked is the question of empire; it is not a matter of knowing what certain objects in the Grail Castle mean, but of feeling the tragedy of decay and, having once reached that consummation which the vision of the Grail signifies, of broaching the question of restoration. Only on this basis the whole thing explains itself, and the miraculous virtue of this enigmatic question becomes understandable: because the hero, who is not indifferent, and asks the question, redeems the seich with this question. He who was only apparently alive disappears; he who was wounded is lightened. Anyway, the hero takes the place of the previous one as a new, true king of the grail. A new cycle begins.According to some texts, the dead knight, who seems to remind the hero of his revenge and task, appears in a bier drawn by swans. The swan is the beast of Apollon in the land of the Hyperboreans, in the Nordic Urland. Drawn by swans, the Grail Knights ride from the highest centrum where Arthur rules: from Avallon.

In other texts, the Grail hero is called the "Knight of the Two Swords". In the theological-political literature of that time, especially in the Ghibelline, the two swords meant nothing else than the double power, the double dominion: the temporal and the supra-natural. A classical text speaks of the Hyperborean country as the one from which families like that of the Heracids originated, who carried at the same time the royal and the priestly dignity. The inaccessible and untouchable Grail Kingdom is also in that form a reality according to which it is not bound to any place, to any visible organization and no earthly kingdom. It is a home to which one belongs after a birth other than physical, in the sense of a spiritual dignity. This kingdom unites, in unbreakable chain men who can be scattered in the whole world, in space, in time, in nations, to such an extent
that they appear to be united, and the one does not need to know about the other. In this sense the realm of the Grail, like that of Arthur and John, like Thule, like Mitgaard and Avallon, is always there. It is immovable because of its "polar" nature. It is therefore not closer or further away from the current of history. It is much more the currents of history, the people and their empires, that are able to approach it more or less.Now, at a certain time, the Ghibelline Middle Ages seemed to show such an approach to a great extent and to offer, so to speak, the historical-spiritual material by means of which the Grail Kingdom would not only become occult, but also visible and, as in the original traditions, an inner, but at the same time also an outer reality. In this way, it can be argued that the Grail was the crowning glory of the medieval imperial myth and the highest creed of the Ghibellines. Such a confession is really rather to be looked for in the legend than in the life and the clear, political will of that time. In the same way, what is most deeply and dangerously expressed in detail is less expressed by the formation of forms of the reflecting consciousness, but rather by the symbolism of the dream and the subconscious originality.

The Middle Ages waited for the Grail Hero, so that the "dry" tree of the Empire might blossom again, that every disruption, every usurpation, every opposition might be destroyed, and that a sunny order might indeed reign. The Grail Kingdom, which was to be led to a new splendour, is itself the Holy Roman Empire of the German Nation. The Grail hero, who would have become the "ruler of all creatures" and the one to whom the "highest power" is handed over, would be the historical Caesar, "Fridericus," if he had been the executor of the Grail Mystery or of the Hyperborean Mystery.History and superhistory seemed to meet in a moment: There was a period of me- taphysical tension, a culmination and highest hope - afterwards again collapse and dispersion.All Grail literature seems to be crowded into a short period of time: No text seems to have been written before the last quarter of the twelfth century and after the first quarter of the thirteenth. At the end of the first quarter of the thirteenth century one suddenly ceases - somewhat, as if obeying a watchword - , to speak of the Grail. Only after many years and in already different moods does one write about the Grail again. This looks as if at a certain moment a current had appeared, but immediately thereafter would have withdrawn again into the invisible (Weston). The time of this submergence of the Grail tradition corresponds approximately to the eve of the tragedy of the Templars.

Perhaps there lies the starting point to the collapse. In Wolfram, the knights of the Grail are called "Templeise" or Templars, although no temple comes into question for him. In some texts, the knight-monks of the mysterious "island" wear the same sign of the Templars: a red cross on a white robe. In other texts, the Grail adventures take on a twilight atmosphere: The Grail hero arguably accomplishes "vengeance" and restores the realm. A heavenly voice, however, announces that he should retreat with the Grail to a mysterious island. The ship that comes to fetch him is the Templar ship: it carries white sails with a red cross. Secret societies seem to have preserved, like diverging veins, the old symbols and traditions of the Grail cycle after the collapse of imperial culture: Gibelline "faithful of love", later minstrels, hermetics. One reaches with it up to the Rosicrucian movement. In the Rosicrucians, the same myth reappears: the Castle of the Sun, the Emperor as "Ruler of the Fourth Kingdom" and destroyer of all spiritual usurpation; an invisible brotherhood of transcendent personalities united exclusively by their intention and their being; finally, the strange mystery of the Resurrection of the King, a mystery that turns into the statement that the King is already alive and awake. Whoever attends this mystery wears the Templar flag: a white banner with a red cross. The Grail animal, the dove, is also present. However, a watchword seems to be given here as well. At a certain moment, people everywhere suddenly stop talking about the Rosicrucians. According to tradition, the last true Rosicrucians left the Occident and retreated to "India" at the time when absolutism, rationalism, individualism and enlightenment were already paving the way for the French Revolution. Withdrew.India is a symbol here. It means the site of the priest king John, the Aryan king of the world. It's Avallon. It's Thule. According to one text, dark times have come to Salvatierra, where the Monsalvatritters are located.The Grail may no longer remain there. It is taken to "India", to the kingdom of King John, which "lies near Paradise". Once the Grail knights have arrived there, the Holy Spirit and his castle suddenly and miraculously appear there, because "nothing of it shall remain among the sinful peoples". Parsifal himself assumes the office of "Priest John." Of Shambala, the mystical "city of the north", whither the "northern ways" or the "ways of the Aryan gods", deva-yana, lead, it is said by the Tibetan ascetics: "It lies in my spirit".

In every ending lies a beginning resolved. Today a world of decay is dissolving. New forces are emerging from the depths. Decisive battles are preparing. Primordial symbols are conjured up: under the sign of swastikas, eagles, Romanesque Hyperborean axes, new peoples march. The myth of the Reich has once again been resurrected. There is already talk of a new state, which has to become a state of orders: of a new order, which has to unite all occidental forces struggling against the demony of the collective and the dark tide of the Third International. With this, perhaps new times are gradually maturing: Times in which the myths of our common Ghibelline greatness..,of the invisible, inviolable centre, of the Aryan master who is to awaken, of the avenging and restoring hero will no longer be regarded as fables of a lost romantic past, but will reveal themselves as the truth and reality of those who can rightly be regarded as the only living ones.It would be very welcome if the spiritual vanguard of the German renewal movement, in particular, would give itself the clearest account of this and, on this basis, awaken in itself the ability to find in its present myths the path that can really make possible the reconnection with the origins, with the secret tradition of the Empire and the mystery of the North.



The weapons of secret war

There is a secret war: this is the war that is waged underground by the forces of world overthrow using means that almost always elude the common methods of research. The concept of the secret war belongs to a so to say three dimensional conception of history; not the two dimensions of apparent causes, events and leaders come into question, but mainly the dimension of depth. In this subterranean dimension there are forces and influences whose effect is determining, and which often do not even refer to the simply human- whether individually or collectively. Above all, we want to clarify the meaning of the term "subterranean" used by us. We are not thinking of a dark irrational underground which stands in the same relation to the generally known part of history as the unconscious stands in detail to the waking consciousness. We can only speak of the unconscious in the face of those who, according to the three-dimensional conception of events, appear to us less as subjects than as objects of history, in that in their thoughts and actions they hardly make any account of the actual influences they obey and of the true aims they realize.

Thus, their center falls more into the preconscious and subconscious than into the clear, reflecting consciousness, and in this respect one may well say that indeed the most decisive actions of the secret war are carried out in the subconscious. But from the point of view of the real perpetrators of history, things are completely different; here, neither the subconscious nor the unconscious can be mentioned: We have much more to do with thoroughly intelligent forces which know quite exactly what they want and what means are most suitable for the realization of what they want. To assume that the ground of the story is made up by the "irrational", the "life", the "becoming" or any other of these unclear, newly invented, "things", is to assume that we are dealing with the "unconscious".

The idea that the third dimension of history is made up of ten beings is hurried philosophy and a very dangerous error: as will be expressed later, we even see in it one of the suggestions that were spread in certain circles in the service of certain aims of the secret front. So: the third dimension of history must not disappear in the fog of abstract philosophical concepts, but is to be thought of as occupied and inhabited by very precise "intelligences". If certain secret societies can be the immediate organ of these forces, one must not, however, persist in this and assume that these latter exhaust the essence and the effect of the invisible enemy, for it is a struggle that is ultimately metaphysical. According to one of the various conceptions of history widespread in the Occident, history is not to be seen as a mechanism of natural, political, economic or social causes, but as the development of a plan - the "providential" plan - which is resisted by opposing forces with their historical bearers. Such forces are sometimes called moralistically "forces of evil" or religiously Christian as antichristian forces or forces of antichrist. Such a conception has something in itself under the following three conditions: it is to be translated from the theological to the practical level, it is to become the general methodological principle for a deepened knowledge of events, it is to be generalized and freed from the one-sided Christian premises, because it is also valid with regard to non-Christian culture. If we are speaking essentially of human institutions, then it is better to speak without further ado of forces of tradition and forces of anti-tradition, of forces of spiritual hierarchy and cosmos and of forces of revolutionary upheaval and chaos. Today, more than ever, there is a need to deal with such thoughts, which are not to be confused with philosophical speculations, but are indispensable weapons for the right action, action that is to be considered. We would like to remind you of a very significant passage of the "Protocols of Zion":

"The way of thinking of the goyim is only animalistic, so they are incapable of foreseeing the consequences that a certain cause can bring about, if it is presented under a certain light. Just because of this difference in thinking between us (the wise men of Zion) and the goyim we easily come to the realization of being the chosen ones of God and of our superhuman nature, compared to the instinctive and animalistic way of thinking of the goyim. These latter understand the "facts", but they do not foresee them and are incapable of inventing anything except material things".

This document, which makes Judaism the main perpetrator of the overthrow of the world, refers to the non-Jews (goyim): if we let them generally apply to those whom we have called "objects" of history, then this judgment on the goi still seems terribly apt today. The way of thinking of most of today's "men of action" seems indeed childish - compared with that of their masked opponents. They concentrate all their forces on the immediately tangible, and they are incapable of grasping causal relations beyond an extremely limited and almost always crassly materialistic horizon.The secret front on the other hand works with what we like to call the imponderable or the imponderable quantities, an equation taken from the positive sciences. It very often causes changes that are almost imperceptible, from which slowly but fatefully considerable effects emanate. It almost never works by a direct resistance, but by a purposeful steering that leads the forces to the desired goal. What Wundt once called the "heterogeneity of goals" plays the main role in this: certain people or circles who believe that they can only enforce what they want, serve as tools, to realize or make possible something quite different, whereby a superior influence and "meaning" betrays itself. Therefore, the "differential" between what is intended and what has happened, between the principles and programs and their true consequences in history, offers the most precious material for research into the real forces at work in history.

Having said this, let us consider some of the means which are most frequently employed in our own times by the masked forces of world overthrow, in order to camouflage their actions, to prevent those of their opponents in advance, and to exert their influence constantly.

1.) The positivist suggestion. First of all, one should get acquainted with the idea that the so-called "positive" method of looking at history and events is rather a suggestion that has been systematically spread in modern culture by the anti-traditional forces to cover their action than a spontaneous phenomenon or prejudice peculiar to a very limited way of thinking. Those who believe that history is exclusively man made and determined only by economic, political and social factors do not see far and confuse the causes with the effects. This is exactly what the forces that want to work underground want. A culture dominated by "positive" prejudice offers the most excellent prerequisite for acting from the third dimension. To a large extent, unfortunately, this is the case with modern culture. It is a culture directly incapacitated, blind and defenceless by positivist,
rationalist and scientific prejudice. Today one speaks of renewal, but one is far from tearing off the mask of so many ideas that still form the basis of the modern way of thinking and teaching: Ideas that are in fact not so much errors or delusions as suggestions, deliberately propagated by the conspirators, who are bent on destruction and domination.We have already spoken about certain conceptions of history that are no longer "positivistic" and have "becoming", "life" or "spirit" as their basis. We can see in this an example of the application of a second instrument of the secret war, namely:

2.) The tactic of substitution. It is used every time the danger of the "awakening" makes itself felt and the "objects of history" try to get rid of the ideas through which the occult play of the forces of world overthrow easily prevails. In the case just alluded to, these obscure notions of "becoming," "life," "unknowable," etc., are indeed only a bait for those who were no longer satisfied with the positivistic schemes, lest their eye should turn where it should look. Through the fog of such terms the field of vision is veiled as well as through the dark night of positivist agnosticism. One plays with philosophy and world-view while the conspiracy progresses.

3.) Tactics of the Adulterated Likenesses. It is about the following: The effects of the work of destruction can carry over into the material and take such a visible and extreme form that they finally call for a reaction. This reaction looks for symbols and my- then in an unclear way that are suitable for the reconstruction and can even find them. It is almost always about symbols and points of reference from the tradition-bound past, which are being used by the deeper forces of a final destruction are awakened to a new life. In such cases the secret fight is not enforced by any direct action, i.e. there seems to be no resistance against these symbols, one rather tries to let only fakes and imitations of them spread and become effective. Thereby, the reaction is either dampened or diverted or even turned into the opposite direction. In this direction then the same influences set in that worked in the fighting evil and decay and against which one tried to defend oneself. This tactic can take place in different fields, in the spiritual as well as in the political, and seems to be especially popular today. It is worthwhile to list examples of it. The most typical case is formed by "traditionalism". Tradition is bondage to the metaphysical-forming. Tradition is the secret of all that has form in a higher sense, consequently of what race and culture mean in a higher sense. Continuity, i.e. uninterruptedness, overcoming of the temporal within the temporal, is tradition, and tradition owes this property to the existence of a knowledge of symbols and principles and meanings that are supra-individual and suprahistorical, as well as to a ruling elite that legitimizes itself by this supra-historical reality. Now, it often happens in the modern world that the vague longing for a return to tradition is diverted into the form of "traditionalism", i.e. into the form of vague assumptions of amateurish or militant character, which confuse tradition with the concoctions and the routine, end up in a short-winded particularism and lazily persist in certain traditional forms without knowing anything about their spirit. As such, the "traditionalist" entities offer the best pretext for playing their opponents, whose light attack against traditionalism is only the cover of their fight against traditionalism and which has as its true aim the promotion of revolutionary overthrow. Thus reaction is prevented, and the manoeuvre leads brilliantly to the desired result. One should be very careful that similar things are not done with the main ideas of today's renewing movements - respectively with race and empire thoughts, Romanism, Aryanism, etc. It may well be said that among these ideas there is not one which is not exposed to the danger of similar perversions, because the adversary knows only too well what curative effect might result from these ideas if they were to break through in the most genuine and highest form.In a lecture held in December, also within the framework of the D I G, we have already dealt with this question, as far as it relates to the Nordic and the Nordic tradition. And our two previous lectures could easily already mean a similar contribution with regard to the tradition-bound conception of the act and the realm?

4.) Tactics of upheaval. - The secret forces of the overthrow of the world knew very well that the prerequisite of the order to be disrupted is the supernatural element, the spirit, conceived not as a philosophical abstraction, but as a higher reality, the final goal of the process of the transcendent perfection of the personality and the legitimation of every true rulership. Having limited the influence which the last occidental creed could still exert in this respect (we cannot here examine the means employed for this purpose), the forces of subversion had to strive to ensure that every new aspiration for the supernatural awakening outside the ruling religion would be diverted and paralyzed. What we call, with reference to the various theosophistic, spiritualistic, orientalizing and "occultistic" sects of the modern age, the New Religion, spiritualism is mainly the result of such a maneuver. In all this it is again almost exclusively about distorted images, imitations and distortions of a spiritual knowledge, which is the fault of circles of half-educated people and enthusiasts, who often seem to be subject to a really demonic influence in this respect. Thus a double result has been achieved. First of all, it has been easy to refer the discredit into which these imitations had to fall to the teachings themselves, by which the latter have been put out of danger. Lately, this maneuver seems to be carried out also by political means: there are for example, circles that see everywhere only

"Freemasonry" and secret societies, where it is a question of esoteric symbols, even if the reference goes to ancient traditions that have nothing to do with the heresies of Freemasonry and show spiritual-aristocratic traits. Then there is the positivist prejudice which sees in all this only superstition and fantasy. In the second place, by means of misunderstood "exercises", most of those who practically strived for the supersensible, were not directed towards the supernatural, but towards the subnatural, i.e. towards the "unconscious", towards medianity and in general towards a world that far from meaning the increase of normal personality, only manages its collapse and its decomposition. This means, to the "unconscious", to the medianity and in general to a world that, far from being the increase of the normal personality, can only bring about its collapse and its decomposition, by which the human being directly becomes the unsuspecting tool of the darkest influences. With the "New Spiritualism" the world conspiracy has thus eliminated the danger which the true supernatural in the modern anti-material culture could have meant for the secret front, and it now looks with satisfaction at those who the secret doctrine of the superman in theosophist circles of old women, inferiors and subhumans, or to the others who dance to the beat of rationalist-political idols,

5.) Tactics of recoil. - It is realized when one of the forces, which one wants to eliminate from the world because of its still tradition-bound character, is induced to take the initiative for an action, which in a first moment is directed against a similar, i.e. traditional force; when this is destroyed, it turns against the former and carries it away. The secret forces of world overthrow often reach the goal by suitable infiltrations, that the representatives of one tradition believe to defend it best by attacking and discrediting other traditions. Those who do not give an account of it and attack the tradition in the shape of another culture related people for material reasons, have to be afraid that sooner or later the tradition will also be attacked by a movement, so to say of a backlash. The forces of world overthrow count very much on this tactic: consequently, they strive with all means to keep every higher idea under the tyranny of particularistic interests, of pro-selitist aspirations, of pride and greed: they know quite well that this is the best method to disrupt every unity and true solidarity and to promote a state of discord in which their game becomes very easy.The case is similar with every Machiavellian use of the revolutionary forces. Some short-sighted statesmen have at times thought that it might, under certain circumstances, mean a strengthening of their people to promote or support revolution in opposing nations. Without suspecting it, they have come to the opposite conclusion. While they thought they were using the revolution as a means, the revolution has made them its tool: having found the paths paved by other peoples thanks to those politicians, the revolution has almost always reached and demolished the first ones as well. It can be said that the whole of modern history has been the scene of an overthrow that has been tragically realized precisely in this way. In this context it can never be emphasized enough that only the unconditional, ascetic, unshakable loyalty to an idea can protect one from the forces of occult war; if the ability of this spiritual loyalty and the solidarity of a kind of holy war is lost, if one obeys the random motives of a so-called realpolitik, then the front of resistance is broken and with it the possibility of any true independence and freedom is lost.Let us mention one of the latest manifestations of such tactics: the "principle of nationalities" and of "anti-imperialism" are myths invented by the Freemason and Jewish wirepullers of the Allies for the mobilization of every force against the Central European empires and for the destruction of them; but they have now become ideologies which in the future will be able best to promote, for example, a general uprising of all colored peoples against the great European powers and their claim to supremacy. No wonder that on this basis such an ideology has passed into the hands of the Comintern and become an important tool of Bolshevik propaganda outside Europe.

6.) Tactics of the scapegoat. - When the secret forces of Walt's overthrow feel the danger of being exposed in some aspect, they strive to direct and concentrate all the attention of their opponents on certain elements. The whole reaction is then unloaded on these elements, who have become real scapegoats. The whole reaction is then unloaded on these elements that have become real scapegoats. The occult front is then free to continue its game, since its

opponents believe that they have now discovered the enemy and have nothing more to look for. As champions of anti-Semitism in Italy, we certainly cannot arouse any suspicion: that is why we have sometimes admonished certain radical anti-Semites to be careful lest, seeing only the Jew everywhere, they should occasionally fall into such a trap. The same admonition could be directed to those who see only Freemasonry everywhere, and so on, since such tactics are effective in many other areas as well. With this we do not want to misjudge in the least the extent of the guilt of e.g. Jews and Freemasons, but rather raise the question whether deeper and more mysterious forces have determined the functional role of Judaism and Freemasonry in modern times, and we are convinced that it would be too good if with the elimination of Judaism and Freemasonry a golden age could be started without further ado, as some sincerely believe.One should beware of any one-sidedness and never lose sight of the overall picture of the true secret front.

Now for the:

7.) Tactics of dilutions. - It is a special aspect of the "tactics of replacement". To understand what it is, let's start with the following: The process that has led up to today's general crisis has distant origins and various phases. In each of these phases the crisis was already present, although in a form that was not yet acute, potential rather than current. The doctrine of "progress" may be regarded as one of those suggestions which the secret forces of world overthrow spread so that the process of decline continues under the sign of illusory values, especially the illusion of the "achievements" of the technical-mechanical civilization. The tragic experiences of the last years, however, have managed to partially evoke this hypnosis, with which one has begun to account for the fact that the speed of the alleged "progress" only meant that of a race to the bottom. To stop and to return to the origins as the only way to a new normal culture then became slogans. The secret front then mobilized new means to prevent any radicalism. First of all, it coined and spread the slogan of "unseasonableness"; then it took it upon itself to direct the forces striving towards the origins again to conditions in which the crisis and the evil appeared in milder and consequently less perceptible forms. This trap also succeeded. The leaders of the world upheaval know, of course, that from this moment on there is no longer any great danger: reaction will soon follow the same path and find itself again at the starting point, but now without the possibility of resisting the final collapse. One could cite numerous historical examples of this tactic as well. The leaders of today's counter-revolutionary movements should be very attentive to this. For example, certain features of today's nationalism should be carefully examined from this point of view. Everybody knows about the subversive and anti-hierarchical role that the collectivist demagogic concept of "nations" has played in relation to previous cultural forms. Now, the reference in today's struggle against the various internationals and Bolshevism goes back predominantly to the idea of nations. It is therefore necessary to form the concept of the nation in such a way that it no longer refers to a stage of that path which has led to the very corruption that is to be fought against today. We have already had the opportunity in our writings to take a closer look at this problem and to systematically distinguish between two opposing concepts of nation. Here we must confine ourselves to two words. According to the first view, nation means only the mass - we have deliberately not said people, but, in French, "nation" - it is only a pretext for eliminating all difference and rank in a humiliating leveling. As such, the nation appears in occidental history in the downfall of the old hierarchical states and as a prelude to that further leveling, which will no longer have the nation as its general denominator, but the international. - According to the other view, on the other hand, the nation as a certain community of the people has the meaning of a first reaction against internationalist egalitarianism: it already embodies a principle of difference, which is to be developed in a further intra-ethnic meaningful division and ranking. Then there is no longer talk of nation, but rather of empire in the tradition-bound sense.

8.) Tactics of confusing the principle with its representatives. - In many respects the decay of the tradition-bound institutions has the decay of their leaders and representatives as precondition. But the real dissolution and destruction is made possible by the tactic of confusing the principle with the person, and this is another weapon of secret warfare. If the representative of a certain principle seems to be unworthy, one proceeds in the process against this representative at the same time or even essentially against the principle itself; in any case, one also drags the principle into this process. Instead of limiting oneself to declaring that representative as not up to the principle and to replace him by someone else, one claims that it is the principle that is wrong, corrupt, and in decay, and must be replaced by a new principle. Everyone knows that in only too many cases the attack against one or another degenerate aristocrat has turned into an attack against the aristocratic principle itself and into a weapon of demagogy. History abounds with examples of this tactic, to which world subversion owes much. The hierarchical order of the ancient society culminated in a spiritual rulership, to which the warrior nobility, later the bourgeoisie and finally the working class was subordinated. The collapse of this order was in many respects brought about by the tactics just indicated. The warrior nobility did not stand up against the representatives of the pure spiritual authority in order to replace them by other more worthy representatives of the same principle, but in order to emancipate themselves under this pretext and to lay claim to the highest authority. In a subsequent phase or culture, the third estate rose up against the degenerate warrior nobility, not that true aristocrats and warriors might take its place, but to usurp power.

In a third phase, the process against a certain destructive and negative side of capitalism and the bourgeoisie (i.e., against the third estate) did not have as its goal a corresponding reform, but was the pretext for the revolt of the masses and the usurpation of the gradually deposed power by the proletariat: Class struggle, Third International, birth of Bolshevism. If we have had to confine ourselves to a few examples, and to deal chiefly with the exposition of the principles, we hope that this circumstance will not be an obstacle to the discovery of the manifold possibilities of application of these principles, and of the valuable results to which they may lead, if systematically applied to any given field of study can lead to a secret battle. Indeed, it can be argued that there is hardly any territory in which the secret struggle has not taken place in some way. Let us reiterate that these are not "philosophical" attitudes, but very serious matters. We are even convinced that no leader or fighter of the front of the anti-subversion and tradition can be considered mature and up to his true tasks until he has developed in himself the ability to see clearly into this subterranean world of causes and to fight the enemy with the same invisible weapons. I remind you once again of the myth of the Wise Men of Zion: compared to them, people who only understand the "facts" are like dull-witted animals. Especially in times which, like today's, are the prelude to the final decision of an entire cultural world, we must feel the demand in ourselves to awaken in this elite or in this Order, which has been spoken of so often in our lectures, the ability to supplement the material struggle with an invisible, subtle struggle, with a secret,inexorable knowledge, which now, however, is not in the service of dark powers, but of the light, sunny principle of Aryan spirituality.

The SS, guardians and "orders" of the swastika revolution

One of the most interesting, significant, and easily least known creations of the N.S. Revolution is the so-called Korops of the SS. SS is the abbreviation of Schutzstaffel, it is the "Black Corps" for the protection of the Third Reich. If the army - the Reichswehr - is the organ of external defence of the state, the SS is the organ of internal defence. In this peculiar organization, individual features of an ancient form of order are found in a syn- thesis together with a political, a biological and heroic elite, a "bodyguard" of the Führer, a "Geheime Staatspolizei" in the higher sense, and finally a group destined to put into practice and defend the basic ideas of the N.S. world-view in a straight line. They are two hundred thousand men, united by an inviolable oath of loyalty and honor, and who, according to the values of their own leader, Reichsführer Heinrich Himmler, feel themselves to be a fighting order of National Socialism. Their aspirations turn to the original: they want to form a unity in which the resumed connection with the primeval forces of the original race and with the myths of the great Nordic primordial beginnings is transformed into the principle of a new indomitable life, and here the new sense of blood enter into a mysterious connection with the ancestor and the deceased and let the individual overcome his individualistic feeling in order to insert him into the continuity of the tribe and into a stream of life that opens up to new future paths. The sacred signs of Germanic pre-Christian antiquity are invoked again: the "runes" are often used to designate special sections of the "Black Corps". The custom introduced in Germany of designating the various formations with their initials (K.d.F., H.J., B.d.H., S.A. etc.) has led to a particularly significant application in the abbreviation of the Schutzstaffel SS: due to the similarity of the two letters with the sign of the so-called "Runes of Victory" - Siegrunen - one has easily come to replace the former by the latter. So now it is the "runes of victory" of Nordic antiquity, the zig-zag signs, which are used on every occasion, on SS uniforms, in letters of summons, and so on. And thus one of the cases has come to pass in which modern man steps to conjure up elementary things, the scope of which he is only dimly accountable for, and which are no longer "views" and "theories" and "sorts," but powers, forces, and certain primordial beginnings. These zigzags of the siegrunes, now worn on all the uniforms of the SS, are the same as those represented in the ancient Egyptian symbol by the image of the sceptre, and which possess the significance of the terrible solar power which sanctifies, deifies, and makes invincible the kings.

They also appear as the destructive force in the symbol of heavenly power, which was especially used by the Olympian god heads of the Aryan race in their continuing struggle against dark titanic and telluric forces. This is also the meaning that recurs today in the first still unclear views; Himmler, for example, sees the SS, as the bearer of the "Siegrunen", now also assumes the significance of the anti-Bolshevik fighting organization, and is - according to the words of SS-Gruppenführer R. Heydrich, one of the other leaders of the "Black Corps" - aware of the tasks corresponding to the struggle, which are directed not only against the visible, but also against the hidden enemy.If we briefly touch upon the development of the SS, we can say that its first beginnings lie in the so-called Stabswache, which was created by Nationalism in March 1933, followed by Hitler's "Stosstrupp", which consisted of selected and militarily trained elements who placed themselves at the unconditional, personal disposal of the Führer. After the semi-military party organizations had been banned and the corps could no longer appear to the outside world, the real SS, which exists today, was created in the summer of 1923 by Julius Schreck, Hitler's confidant; at the same time, the present black uniform with the silver skull on the cap was introduced. When Heinrich Himmler took command of this corps on January 6, 1929, it numbered 270 men; but from that time on it developed an effective striking power, not only outwardly, but also inwardly against disaffected or doubtful elements of the party. At the time of the seizure of power, the "Black Corps" already numbered one hundred thousand men; its power, authority, and prerogatives increased more and more and received their final sanction in 1934. The SS was the organ which Hitler essentially made use of in the measures of June 30, 1934, and in the liquidation of the dissolution tendencies which emanated from Ernst Röhm and von Schleicher. On the basis of the loyalty and the merits of the SS on this occasion proved the "Secret State Police" or GSP, which had been subordinated to the S.A. (Sturm-Abteilungen in brauner Uniform) in the brown uniform (Röhm was one of its main leaders), was only designated as an independent organization, and it was also fully assigned the service of the "Secret State Police" or GSP. Their leader Himmler has the official title of "Reichsführer SS und Chefs der Deutschen Polizei".

Thus the SS has become the most powerful organization of the Party, in direct consultation with Hitler. It is, it may well be said, the backbone of the movement, the organ which supervises it in all its parts and vouches for its security. As far as Germany in general is concerned, its second great foundation consists in the army, in the Reichswehr, which, as is well known, does not exhaust itself in the simple military element, but which also has its own tradition, its own ideal, and an indirect relationship to the nobility, especially the Prussian nobility. It is not too bold an assertion to say that the way in which relations between the SS and the Reichswehr continue to develop is of decisive value for Germany's future. As far as the other N.S. organizations are concerned, such as the "Labor Front" or the S.A., however important their tasks may be in the political view and in the dynamics of the political decisive forces for the new Germany, they will always stand in second, subordinate line. Heinrich Himmler is to thank for the intellectual shaping of the SS, the specification of its tasks, the drawing up of an essay in the July issue of the Rassegna Italiens (XVI.) reports on the "Ordensburgen", principles and rules that apply to them. The basic idea here is the creation of a new "elite", a new nobility. When asked who in the old states was prepared to sacrifice everything to defend, support and protect his prince, Himmler easily came to the conclusion that such a task always belonged to the nobility, an elite that was recognized by the prince and his tradition precisely as "noble". This nobility, as the guarantor of the principle of suzerainty, sank in the critical period of the post-war due to the dangers of capitalism and by siding with the liberalism of the 19th century, and showed itself incapable of remaining equal to its tasks.The healthiest elements remained in the army, but as such they were excluded from the political struggle altogether, because the army is given tasks of external defense, which, though not insignificant, are independent in relation to the political form of its nation. It was therefore necessary to move on to the idea of an elite that would be closely connected with the specific political idea of the new state, i.e., an elite that would have political and martial value at the same time, and that would be regarded as the new guarantor of the meaning and stability of the political national and revolutionary order. This is the ideal development of the SS as the "revolutionary elite of the Third Reich".Their formation and organization have been guided by considerations of a bio-logical-racial, ethical and spiritual nature.

As far as the first point is concerned, Himmler starts from the premise that his people are capable of culture in the higher sense and of invincible resistance to their own enemies insofar as a sufficient quantity of Nordic blood flows in their veins. If such blood, beginning with the prince and ending with the peasant, seeps away, the people falls into decay. Thus, for the construction of the new state and its elite the selection and the nature of the Nordic elements will play an essential role. In the storm troopers of the SS, the selection in question is made for two reasons.The first degree is mainly biological. All those persons are admitted to the SS who are certainly of Aryan origin and who approach the pure Nordic type in figure, proportions and facial features. It is assumed, of course, that due to the possible variations in all races, traits and sensibilities of another race can appear in a physical Nordic type, but it has also been observed that Nordic traits are more likely to be found in a body of Nordic type than elsewhere. In a further selection we have to do some cross-checks. Here we want to emphasize that the Nordic-racial in the SS is not limited to the individual but extends to his family and his origin.An SS man is not allowed to marry whom he wants. According to a law enacted by Himmler in 1931, a body that is eligible for this must determine that the woman he chooses offers sufficient guarantees of the likelihood of an origin corresponding to his type and race. On this basis, the SS considers itself a "clan order," and it is on this antiindividualist basis, tied to blood, that it seeks to develop. Already in the ability to submit to this law in marriage, a first proof of higher order is shown, and thus one confirms one's willingness to subordinate the purely personal moment of feeling and passion to the demands of a super-individualistic form of order.

The second degree of selection has as its prerequisite the principle of adaptability according to the words of Hitler: "If I demand a heroic deed, the Heroic will answer to it. If, on the other hand, I promise many advantages, the commercial spirit will answer this call". When moral qualities are demanded, which are chiefly ascribed to the Nordic race, one hopes already for a more inner discipline than the spontaneous selection of the second degree. How materials are controlled according to the measure of the loading test, it is the one who wants to belong to the SS who is put into special situations in which his racial characteristics are to prove themselves.If we consider the ethical nature of the SS only in this way, we arrive, according to Himmler, at the following principal qualities. The first and most fundamental of all is loyalty. "Everything," says Himmler, "can be forgiven except treason." Hitler himself occasionally gave the events of June 30, 1934, to the SS as a slogan: "SS- man, your honor is loyalty," in apparent reference to the norm of old German law: "All honor comes from loyalty." By this is meant every kind of loyalty: loyalty, and above all respect for the Führer and the race, loyalty to the cadres and the rules of decency, honor and chivalry. Himmler added: "One sins against loyalty and honor not only when one violates one's own honor or that of another, but also when one scorns things that are sacred to others, or when one does not manfully stand up for the absent, the weak, and the unprotected". In a law of November 9, 1935, Himmler asserted for the SS not only the right, but the duty, to duel if required by circumstances.

After loyalty and honor comes obedience, which must be unconditional and unlimited. It is said that after the Prussian officer has taken his oath of allegiance, he no longer has what is his. This tradition has been taken up by the SS. In the name of the Fuehrer and the N.S. Weltanschauung one must be prepared to do anything, including sacrificing one's own pride, the external and all that may be personally dear and valuable to us. One must be able to refrain from an action, even if everything in us rebels against it and urges us to intervene, just as one must be able to act on a single sign, even if one feels an aversion to it that seems unclear to us. Himmler regards this quality of unconditional obedience as fundamental not only for ourselves, but also to balance the be- toned sense of ego and the burgeoning desire for freedom of the Nordic German man, qualities which have often been the cause of much unhappiness for him.Other qualities required of the SS man are love of truth, the ability to adhere unbendingly to what has been decided with the greatest deliberation, absolute rectitude, and as a basis, of course, combative spirit.

In his speech in Magdeburg on June 12, 1937, on the occasion of the meeting of the German nobility, Himmler said that these virtues correspond to as many tests to which the SS is subjected and which complete the selection procedure. A member of the SS formation becomes one who, after a year and a half of probation, has taken the SS oath of allegiance. The Führer and has completed his military and labour service in an irreproachable manner; he shall then receive the dagger of honour of the SS. It is interesting to note that by a law passed by the in the decree of the SS Council of November 9, 1936, it was decreed that each SS group leader had to guarantee under oath:1) that no recruiter would be accepted if he could not meet the corresponding requirements, even if he was a son or a relative, 2) that in each year a quarter of the new elements would not come from families or circles of the SS. This is to prevent the SS from forming a kind of hereditary caste, in which measures other than those of actual qualification predominate; furthermore, one strives to bring the best elements into the SS in the right proportion, wherever they may come from, even if only to prevent them from forming other groups that break away from the central elite, as is said to have happened, according to Himmler, in ancient Rome, for example, where the best blood at a given moment was found outside the Senate. From what has been said about the characteristic qualities of the SS-man, it is clear that there is a tendency to transcend the old plan, peculiar to a simply political corps, and to strive for that which is peculiar to an "order", in the ancient sense. It is quite clearly recognized that without the presupposition of a religiosity and a purely spiritual point of view, the invoked values of loyalty, honor, truth, etc., would become empty formulas, and a unity belonging to a sworn Order would be impossible. Therein lies the third point of view of the SS, the purely spiritual.

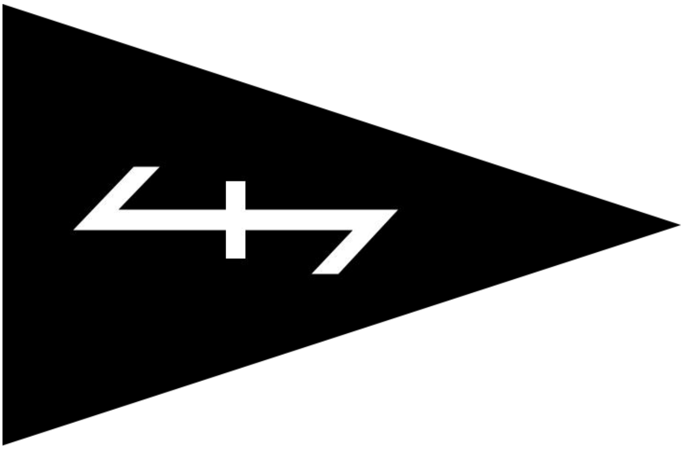
In a booklet entitled: "Fifty Questions and Answers for the SS Man", after considering the formulas of the solemn oath of allegiance and obedience, it is asked: "Do you, then, believe in a God?"-The answer to this is, "Yes, I believe in a higher God, and consider him presumptuous, stupid, and not fit for us who does not believe." But here this generic commitment to fidelity, made uncertain enough by respect for any religious conviction that does not mix with politics, is less interesting than the tendency to resurrect a precise form of Geistigkeit tied to Nordic tradition, but in the sense of Indo-Germanic, in order to give the SS also the character of a "Stosstruppe der Weltanschauung" - weltanschaulicher Stosstrupp (Heydrich). -We have referred to the principle that the "return to the origins" has a significant part in the behavior of the SS.

This tendency becomes tangible in the so-called "Ahnenerbe", a word which has more or less the meaning of "inheritance of the ancestors" and represents a particular cultural form of the SS. The noblest work of this organization is that of reestablishing contact between the old traditions and the more conscious elite of the new Germany; it proceeds from the premise that what unconsciously emerges as instinct from the depths of the soul is exposed to continual danger and cannot attain true realization unless it is supported by conscious spiritual power and clear vision (Walther Wüst). It is therefore advisable to investigate "the spirit and the deeds of the Nordic Indo-Germanism" and to give "the results of this investigation a living form" and to communicate them to the German people. And in this respect also, at least programmatically, the methods of "rigid science" and rationalism is strongly opposed, any, "naturalistic" interpretation of the ancient religions will regain, in myth and symbol "objectivity" and "rigid science" will be able to serve as a cover for the hidden workings of paralyzing and destroying forces (Heydrich). The matter is typical and most interesting. The leaders of the SS, who have to perform the most difficult and important political functions, who have to control the Geheime Deutsche Staatspolizei, and who constitute the bodyguard of the Führer and of National Socialism, are at the same time people who are vividly interested in the world of symbols and primordial myths, and they are people with whom one can discuss super-sensible problems and issues with traditions of origins. We have noticed this fact personally and repeatedly, and it has not made us very happy when we think of the level of many Italian circles, of that certain culture in our country on which the revolution of the Blackshirts has had no influence, that culture which, even if it is ours, is not the only one, which, even when it comes to our most sacred things, like the ancient Roman world, sticks to the same positivistically ignorant knowledge, and which, surrounded by academic pretentiousness, belongs to the "enlightened" and rationalistic world of the past century. However, if we want to avoid any partiality, we must nevertheless state that, as far as this intellectual attitude of the SS comes into consideration, we cannot always say the same about the principles that would really be worthy of this name, although lively interest and a proper sensitivity are undeniable. For the reconstruction of the old traditional world, wrong mental points have been adopted all too often, by which the meaning of many thoughts has been distorted and their scope has been limited, especially by a certain elite, from which political benefit considerations have been derived. The main reasons for this were the desire to draw conclusions from the past, and the particularism of a certain racialnational attitude.These observations are also valid for the different attempts of the new Germany to complete the N.S. world view with its traditional and symbolic content of a higher order. But they must not lead to a hasty participation, because it is not easy to orientate oneself in such a course of events, because one cannot destroy from one day to the next the pernicious effects of an erroneous way of thinking and of a wrong culture, which the occidental man has made his own for centuries. If, however, the SS, which is not a group of intellectuals, but a corps already firmly organized in the sense of an order supervising one of the most powerful renewing European movements, will succeed in creating from its own ranks an elite capable indeed of realizing, with full consciousness of principles, the aspiration of returning to the origin, the significance of such a realization would be something very special.

On the first stage of such a completion we would indeed come across forms of a spirituality and a civilization like those of the Ghibelline Middle Ages with its orders of chivalry, which represent a synthesis between the Nordic-Germanic and the Roman element.

The second stage would lead us to the general original Indo-European spirituality and its solar traditions, which is equal to the origin of all that can hold for us the value of a civilization in the higher sense, in our age, which can be for us the subject of history. From this it is easy to see that an elite which would actually be capable of a realization of the kind would have a value not only for its own nation, but also for all other Aryan peoples who are fighting against the same enemy and account for the fact that this struggle cannot be decided until it is completed by an idea, by symbols and professions of order, which are basically metaphysical in themselves. While the Jewish-Communist press endeavors to portray the SS as a type of the GPU, we are inclined to think of the "Black Corps" as the guard of the swastika revolution, of the connoisseurs of the "Siegrunen," the "Runenblitz," and the Totenschä- del, symbolizing the oath of loyalty unto death, as the oath of an order in the higher sense of tradition; as a spiritual solidarity that could become supranational; we think of unity which could include tested and equally attuned groups of different nations, all renewing within themselves the great heroic and metaphysical views of Aryan and Nordic spirituality, and thus forming the front necessary for us when, as today and as in the near future, there is danger of the decisive struggle breaking out against the tide of dark forces attached to the symbols of the various internationals.

The Werwolf Unitſ



Willibald Alexis' Der Werwolf (1848), appearing in the year of the Germany national revolution, and Hermann Löns' Der Wehrwolf(1910), published before the First World War, portrayed 'werewolves' not as monsters but as heroic guerrilla resistance fighters sworn to protect German blood and soil against foreign interlopers and their subversive elements. Werewolf inspired nationalistic fiction found their most concrete political and intellectual expression in Fritz Kloppe's paramilitary Organisation Wehrwolf. Founded in 1923, after the German defeat during the First World War, as a response to the French occupation of the Ruhr, the Wehrwolf fashioned themselves as a *'dreaded pack of wolves hunting down those who wronged the German nation in the dark of the night*' and that is exactly what these counter-revolutionaries did. As one Wehrwolf pamphlet explained: *'Why do we fight? Quite simply because so much Nordic blood pulses through us that we cannot live without fighting.*' *The 'contemporary church can no longer meet the spiritual needs of the people'*, the Wehrwolf pamphlet continued, '*Only 'we, the racial-bundish movement, we the werewolves, will clarify and shape . . . the articles of faith of the coming time'*. The Wehrwolf's had a broad investment in racial theories and völkisch religion was reinforced by Kloppe's interest in J. W. Hauer's German Faith movement as well as the ariosophic writings of the 'Atlantis' scholar and future SS leader, Hermann Wirth, and the rune researcher, Siegfried Kummer. So the general anti-christian narrative, along with the push for a pagan revivalism, should not surprise anyone. The Wehrwolf also developed ties to Field Marshall Erich Ludendorff's esoterically inclined Tannenberg Association and the Thule-inspired Bund Oberland. Kloppe even set up a Jung Wehrwolf division for youths under seventeen, replete with 'Death's Head' insignia (later appropriated by the SS).

'The Wehrwolf stands on racialist soil,' Himmler wrote in July 1924. *'It desires from every member or new initiate the unconditional commitment to patriotic and racialist [völkischen] Germanness.'* Due to the Wehrwolf's constant surveillance by the Weimar police Himmler was afraid to join Kloppe. But the future SA Chief and Nazi Police Commissioner of Berlin, the appropriately named Wolf Graf von Helldorff, did become a Wehrwolf leader. Helldorff and Ernst Röhm, both immersed in völkisch esoteric doctrines, were merely two of the most important early NSDAP leaders among the 'patriotic paramilitary associations', eventually bringing thousands of their 'Werewolf' and other völkisch groups into the ranks of the Brownshirts or stormtroopers. The famous Weimar horror writer, Hanns Heinz Ewers, had been contacted by Joesph Goebbels to act as a propagandanist when campaigning for power. Ewers was involved in the völkisch-esoteric paramilitary milieu, so it should hardly be surprised that Heimsoth and Röhm appear

positively (albeit by pseudonym) in Rider. Rider epitomized a moment of remarkable convergence between nationalist paramilitary groups behind the NSDAP. By the time Ewers finished Rider in 1931, most members of the völkisch movement, in the words of Helldorff's Werewolf, *'viewed a revolution under the leadership of National Socialism with joy. With their march into the Third Reich, they could no longer be treated as peons.'* Ewers however, would later leave the NSDAP due to his issues with antisemitism and for having homosexual tendencies, his material would be out right banned by Rosenberg but this ban would be removed later.

'Werewolf' as a term for unit specification would later be used by Odilo Globocnik, the SS leader in charge of suppressing jewish subversion across much of eastern Europe, using the code name 'Werewolf' for his own racial resettlement operations aimed at reintroducing 'the Volksdeutsche and people of German racial origin. Werewolf would be used again as Operation Werewolf, which was a Special Forces unit designed to carry out vicious guerrilla attacks on Allied occupiers and collaborators. Ethnic Germans fleeing the Russians accused Slavic partisans of vampirism, which is one way of expressing the horrific attacks the soviets were committing on the Germanic people's. Himmler was, as anyone would be, furious at the news of the atrocities committed by the Allies and the Soviets, outlining his fury in a speech to the new Volkssturm [people's militia] of 1945', whom the Reichsführer-SS encouraged to *'harass "like were-wolves" the allied lines of communication in occupied Germany'*, obvious invoking the imagery of the brave men who fought the French occupiers of the Rhineland. Given that Trotsky and his red army had acted like vampires to that of the native populations, werewolves were as belonged to that rare group of heroes who could change against such beasts, such as the hero Sigmund. Operation Werewolf was to be much more than just a last-ditch military operation, it was the culmination of the Wagnerian vision of total victory or apocalypse. Goebbels too embraced the Werewolf imagery and the Wagnerian vision as a central feature in his end of propaganda, even created his own 'Radio Werewolf' station. *"The members of the Werewolf organization are to use any means to harm the enemy,'* declared the Radio Werewolf broadcast. *'Woe to the enemies of the country, but thrice woe to the traitors of our won people who put themselves at their disposal!"* SS officers, Hans-Adolf Prützmann and Otto Skorzeny were placed on Operation Werewolf with trainees being recruited for their ideological fanaticism and battle-hardened brutality. However, due to the unavailability of seasoned fighters, many Werewolf recruits were from the Hitler Youth instead. Trained in secret locations in Berlin and the Rhineland under Skorzeny, with guerrilla training being similar to that of Special Forces in Allied countries, including techniques for survival in harsh conditions, sabotage, hand-to-hand combat, and assassination. There is also the possibility that Himmler and Prützmann form women only Werewolves units, due to the fact that the Soviets used them, manpower was short, and that it fit into the Wagnerian trope of fighting Valkyrie.

Werewolf groups were more dangerous among local German 'collaborators' and Slavs than among Allied forces due to the terror tactics that were employed, such as; blowing up captured planes, planting bombs, setting military installations on fire, assassinating collaborators, and shoot retreating Wehrmacht troops. It was easier to recruit refugees fleeing the Russians in the east so the Eastern divisions were better organized and more widely feared. Skorzeny reported that werewolf units were more active and effective in the eastern zones, reflecting not only the greater urgency of partisan warfare but also the fact that the werewolf concept resonated with Germans in the East. In order to combat the Werewolf units, General Eisenhower order for thousands of innocent Germans to be placed in concentration camps as well as reprisals against suspected guerrillas. The Soviets were even more ruthless and indiscriminate, outright raping the population, once again displaying the true face of the soviet monstrosity.

Werwolf Inſtruction Manual

The Guerrilla War

Nature of Guerrilla Warfare

The guerrilla war that is conducted in a hard, determined fashion, and with clear political aims, is an effective means to assist one's own military, and political struggle, and to harass and paralyze the enemy's war effort, economy and politics through military subsidiary actions. In the guerrilla war the lack of numbers and material is compensated for through special combat tactics, better knowledge of the land, daring decisions, cunning deception and utmost determination. The guerrilla war is not a momentary substitute, but an essential part of modern warfare. In desperate situations it is the ultimate means to defend freedom and life of nation to the utmost. Conducted conjunction with general military operations, clear political objectives and qualified means the guerrilla war can lead to success of decisive importance. This is particularly the case in a long war and in times of political upheaval. The guerrilla war is conducted in the front-line, the flanks, but most of all in the rear of the enemy and his country, in enemy occupied areas and in countries that are allied with the enemy or are important to his war effort, economy and politics.

Aims of guerrilla warfare are:

To harass, lie down and destroy enemy forces. To harass and destroy the enemy's supplies, his transport means, his communications network, and his industrial and supply facilities. To exterminate all the enemy's helpers and frustrate all enemy measures through ruthless combat. Violence against terror! To support any regular army reconnaissance, intelligence and espionage.

Organization

The organization of guerrilla warfare has to adapt to the war situation, the terrain and the extent of control that the enemy exerts over the operational area. The guerrilla war is supported by front-line troops through raids, reconnaissance patrols and special assault detachments. Cut off units, groups of stragglers and soldiers on evasive action also support. These missions in the front-line area are mostly of short duration. Every arising opportunity for such guerrilla action must be exploited quickly and skillfully by all units of the Wehrmacht. The troops are to be educated to solve these tasks by resourceful improvisation.

It is the task of special assault detachments to bring combat action to the enemy's rear area through carefully planned and far-sighted missions. These missions are the backbone of guerrilla warfare. Special assault detachments are also used to unleash and support the fight of local resistance groups. Originating out of the population, the guerrilla war is conducted by local resistance movements. Without support from the population or an armed power resistance groups cannot sustain themselves for long. This support must therefore be achieved and held by all means. The strength of employed units must be kept limited so that maneuverability as well as the potential to hide camouflage and rigidly direct command and control are maintained. It is therefore better to form new independent units instead of enlarging existing ones. Guerrilla warfare can only be executed with a large number of small units independently employed, but under one command.

Command Principles

The most important command principles for guerrilla warfare are the combination of clear methodical planning with ruthless daring in the execution of an operation. Careful and thorough examination of the possibilities for success is necessary when initiating the guerrilla war.

The guerrilla war is executed in 3 stages:

When beginning the guerrilla war, it is necessary to limit action to passive resistance, one-man operations, or smallest size guerrilla groups, especially if the situation is unclear, the terrain unfavorable, or it the enemy exerts tight observation and control. At this stage secret harassment and destruction missions have the priority over combat actions. Missions of guerrilla groups, and guerrilla platoons in the strength of several guerrilla groups, with combat and larger destruction missions are only possible in favorable terrain with the support of the population and when the general situation is clearly understood. The last stage of the guerrilla war is the deployment of the guerilla task forces. This is possible in weakly secured areas, with the help of the population or the regular army, or with enduring support and resupply by air.

Larger unit stages must include the foregoing. It must be avoided, that when operations of larger units are instituted, that those of the small and smallest units are stopped. Greatest care must be taken when converting from the combat form of the last siege of guerrilla war to the general uprising of the population, and thus to the form and style of regular war. Premature timing for the uprising of the concentrated popular masses can destroy all achievements that have been won by guerrilla warfare up till then. In general planning as well as with each mission, the command must be dedicated to avoiding serious setbacks, because in guerrilla warfare setbacks are much graver than in regular warfare. It is especially important to avoid open confrontation with the superior enemy forces. After a successful raid and immediate far-reaching withdrawal is advised. Thorough reconnaissance is the prerequisite in order to avoid superior enemy forces and choose profitable targets. The guerrilla war can only be conducted if one’s own reconnaissance is superior to that of the enemy. This is ensured by skillful use of scouts, through help from the population, but most of all by using informants along with an excellent information and communications network. Knowledge of the country and local area will simplify reconnaissance and often make difficult and enduring exploration unnecessary. Careful planning must unite itself with ruthless and daring boldness when carrying out a mission. Untiring and never lessening aggressiveness and activity are the most important prerequisites of success. The enemy must be hit, and the initiative taken again and again. Defensive actions are only a last means of self-defense in guerrilla warfare. Surprise over the enemy is achieved by secrecy, cunning in planning and daring raids. Surprise is the queen of the art of the guerrilla warfare. Greatest possible maneuverability of the small guerrilla units, avoiding all patterns, using tricks and ruses, exploitation of darkness and terrain, quick comprehension and mastering of situations, careful camouflage, ambushes, raids and secret destruction missions are the means by which surprise is achieved. Psychological warfare must go hand-in-hand with combat activities. Every possibility to waken and strengthen the will for resistance in the population, to wear down the enemy’s morale and undermine his prestige must be used. The choice of the operational area for guerrilla units is the task of the higher command. Points to be considered are:

The requirements of the political and regular army high command;
The result of reconnaissance and intelligence;
The suitability of terrain;
The possibilities for resupply.

The requirements of the regular army high command are the most important considerations in guerilla warfare.
The following tasks may be assigned:

aa) To initiate and support the local guerrilla warfare ambitions in the enemy's sphere of influence as a means of political pressure and to disrupt his war industry.
bb) Obstruction of the enemy's troop deployment.
cc) Preparation of the guerrilla unit's own, far-reaching attack operations through local reconnaissance, as well as harassment of the rearward connections of the enemy. In the last days and hours before the attack, these activities should be increased up to a temporary paralyzation of enemy command, control and communications centers as well as massive interruption of trafficways. In the further course of the attack, the guerrilla units can be of valuable assistance to the advancing friendly troops.
dc) Cover of retrograde operations of the friendly forces through actions against the flanks of pursuing enemy attack spearheads, and against the supply lines of the enemy, that are lengthened in the course of his attack, and thus are vulnerable targets.
ee) Combat with all means to gain time in periods of weakness and after serious attacks in regular war. After a collapse and in seemingly hopeless situations, this fight in the areas where the enemy is most vulnerable must under ruthless self-sacrifice be increased to the utmost effectiveness.

The result of their own and the regular army reconnaissance gives the guerrilla command information as to how far the requirements of the regular war high command can be satisfied and where especially valuable targets are found. Often the guerrilla command will exploit political or military possibilities for combat actions independently. The sustainability of terrain in the planned operational area must be determined through reconnaissance or judged by men familiar with the country, because it strongly determines the combat possibilities and combat forms.
The attitude of the population is of equally large importance for the choice of the operational area. A hostile attitude can make operations even against important targets, almost impossible. Sufficient support from the population on the other hand makes missions against a number of less valuable targets profitable because of the accumulating effect. The possibilities of resupply, by land, by sea or by air, must be considered thoroughly. They are contributory factors for the choice of the operational area and of prime important for the length of operations.

Prospects of Success and Boundaries

The prospects of success by means of guerrilla warfare are determined by the political, military and economic situation, the terrain, population density, traffic infrastructure, national characteristics and religious habits, the attitude of the population and most of all, by the toughness and combat effectiveness of the employed guerrilla units. Without a clear political will, the guerrilla war can achieve only temporary success, even if conducted with tactical skill. On the other hand, quick and lasting consequences can be expected, if the political and military high command recognize and exploit the advantages that the guerrilla operations have achieved. This must be done in timely fashion and with utmost determination. The necessity of a reliable support network through secret assistance by the population in the operational area, dependence on help through strong friendly forces or continuous resupply by air, sets certain boundaries for the prospects of success of guerrilla warfare. The terrain strongly determines the possibilities and combat means of the guerrilla war. Covered strongly undulated terrain with insufficient traffic infrastructure, poorly passable terrain, and most of all wooded areas and mountains assist guerilla missions. Open terrain with high population density and a well-developed traffic infrastructure presents great problems for the conduct of guerrilla warfare. Large cities and industrial areas offer after adequate adaptation of the organization forms, good possibilities for guerrilla actions. This is especially the case in the ruins of destroyed larger settlements.

Formation of Guerrilla Units

General Requirements

In the guerrilla war, it is not the strength of the employed units and the mass of their weapons that give success, but the inner strength of the guerrillas, their daring craftiness and ingenuity in exploiting all favors of the terrain and helpful means. When forming and reinforcing guerrilla units, consideration must be taken of these factors. Still able are volunteers who besides enthusiasm and willingness have the doggedness, toughness and ingenuity needed. Gaps in their military training can be closed. The variety of tasks performed by a guerrilla unit makes it necessary that it not only include good soldiers, but also men with technical and practical skills, and such with political and propagandistic abilities.

Leaders

The correct choice and training of the leaders is of decisive importance. The leader of a guerrilla unit should be demanding of himself and others, when conducting his mission. On the other hand, he must provide never-ending concern for the welfare of his men, this maintaining the battle-worthiness of his unit. His daringness as a combatant, his leadership success and his unconditional fairness must waken confidence. Confidence is the fundamental of leadership in guerrilla units. The authority of the leader rests solely on his personality, not on rank and insignia. The leader of a guerrilla unit carries a high measure of responsibility. He has the same rights as the commander of an independently operation battleship, and he may impose any punishment -- even death -- to keep up discipline. Besides military proficiency and personality, a feeling for political and propagandistic possibilities is of high value for the leader of a guerrilla unit.

The Men

The guerrilla must be an excellent soldier and unite the capabilities of an infantry man with those of an engineer. Furthermore, his mission requires from him a close relationship to nature, frugality and ingenuity in the exploitation of all means and makeshifts available. Through his behavior towards the population, he must win the confidence and respect of all freedom-loving people. Weaklings and traitors fear him like the plague. It is important that a large number of the men know the operational area and are in command of the language of the country, yes even of the local dialect. Acquiring and training radio operators in due time must not be neglected in any case. Even women may be suitable.

Order of Battle

The strength of the guerilla unit must adjust itself to the enemy situation, the mission and the terrain. In areas under tight observation and with insufficient cover and concealment, it is only possible to operate in smallest-size groups, which at the utmost may temporarily be united for a common mission. In sparsely occupied areas or terrain with good possibilities for cover and concealment, stronger units can hold themselves. But even these units must always be structured into groups and platoons. The smallest independently operating unit is the guerrilla group. It consists of 1 leader and 4 guerrillas. Under difficult circumstances and for special tasks, reconnaissance or destruction missions, even smaller guerrilla teams may be employed. Formation of stronger groups is of doubtful usefulness. The guerrilla platoon consists of several guerrilla groups and a command squad with an overall strength of 10 leaders and 40 guerrillas. Guerrilla platoons are to be employed where terrain and the enemy situation permit it. In especially favorable situations, for example in poorly secured, densely wooded, or mountainous areas and when the guerrilla unit's effect on the situation in the operational are has progressed sufficiently, guerrilla task forces which consist of several platoons, are to be formed. The following assignment of command tasks has proven itself effective for larger guerrilla platoons and guerrilla task forces.

Leader
Leader of the reconnaissance service and the command squad
Leader for political questions
Leader of the signals squad
Weapons and material warder
Doctor or medical orderly
Cook
Mess sergeant and accountant

In smaller guerrilla platoons, several tasks must be united. A back-up must be named and instructed in the tasks so that casualties do not cause interruptions. When the guerrilla warfare has grown to have even greater importance in an area a local secret command staff must be set up. Liaison officers are to be attached to it.

Armament

The armament of the guerrilla units must be light. It must not hinder maneuverability, but on the other hand should enable a destructive firepower in worthwhile close-range targets. In the guerrilla groups some of the guerrillas must be therefore equipped with rifles. Pistols and daggers may also be of value. Hand grenades are indispensable. Additionally, depending upon the mission, explosives are added to the equipment. It is very advantageous to use a suppressed weapon and to have a sniper rife. Also, some of the weapons should be equipped with luminous sights. It may become necessary to equip the guerrilla platoons with several machine guns and bazookas for certain missions. Especially in the mountains, it is advantageous to take along mortars. Depending upon the situation and the mission, guerrilla task forces must carry heavier high angle- and anti-tank weapons. A uniform caliber of the armament is important because of ammunition resupply. Especially suited are all weapons with calibers that are common in the operational area. Supplementation and replacement of arms through procurement of enemy weapons is always a good policy. In difficult supply situations, raids to obtain weapons and ammunition must be conducted.

Equipment

The equipment of the guerrilla soldier and the whole guerrilla unit must be adapted to the circumstances and the situation in the operational area. It must be so light that maneuverability is not restricted. Appendix 1 may serve as a guideline. It is best to carry the most necessary equipment pieces directly on the body, so that the guerrilla is still combat ready after losing or having to temporarily hide his rucksack. All pieces of equipment that are not constantly carried along must be hidden in concealed caches in the operational area. Suitable waterproof containers are needed, therefore.

Clothing

The clothing must be adapted to the climate of the operational area, the task, and the duration of the mission. The uniform common with the infantry ranger units of the Army is best suited. Except in large towns, the clothing of the peasant population in the operational area may always be used in emergencies. Kidney warmers are good to keep healthy. It has proven useful to take along several thin undergarments instead of one thick one. Thus, several different layers can be worn over each other, enabling a better adaption to the existing weather. The clothes must be impregnated against lice. Shoes with rubber soles, or sports shoes, are useful for special missions.

Training

Fundamentals

Good infantry training is of great value to the guerrilla. Where it is lacking, the most important branches must be taught to mend. Weapons training, marksmanship, utilization of the terrain and combat training, close-quarter tank destruction and guerrilla battle techniques in squad, group and platoon formations must be taught. Furthermore, engineer training is necessary to the extent that each guerrilla has a basic knowledge of installing barriers and obstacles and can work with demolitions. As many guerrillas as possible must be instructed in the special field of destruction and sabotage techniques. A practical instruction in first aid is indispensable because of the possibilities of becoming wounded. The following principles must be held as valid for all training phases:

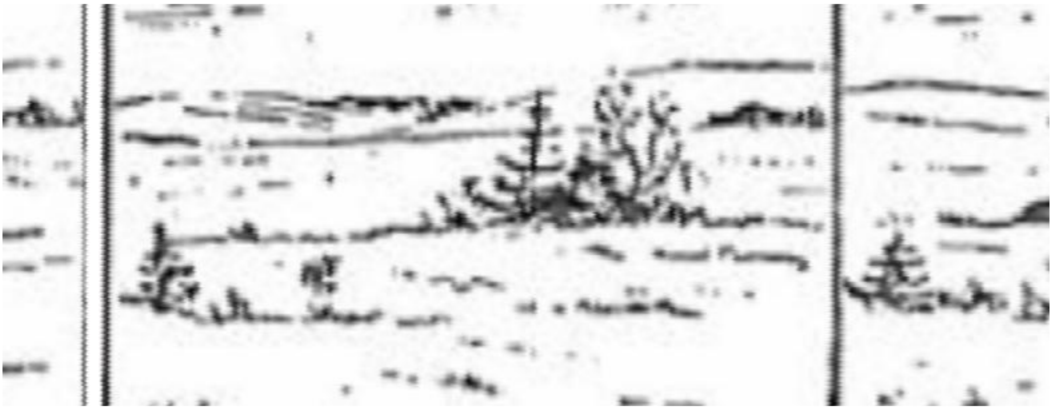
All branches must be adapted to the special requirements of guerrilla warfare, living in the field and night combat. Everything not necessary must be dispensed with. Important aspects must be repeated again and again. It is more important to maximize maneuverability, the capacity to adapt, the ingenuity and the “hunter” instinct than it is to drill the men.

Utilization of Terrain and Camouflage

Proper utilization of the terrain and camouflage will enable one to find concealment form the enemy in order to deceive, dupe and surprise him. One must offer only the very smallest and poorly visible target possible in case of discovery. Camouflage against air view must never be forgotten. Utilization of the terrain requires the skillful use of all possibilities of cover and concealment, and consideration of the color of the back and underground.

Sunlight and shadows must also be considered. The guerrilla must always be intent on offering only a small target. Camouflage is achieved by adapting to the surroundings with the help of natural and artificial means and by avoiding noticeable movements. The following points concerning cover and concealment must be remembered: Cover for campsites, halt and rest areas during the march and when advancing is offered by mountains, hills, boulders, valleys, gulches, forests, hedges, bushes, corn- fields, houses, barns, walls, fences ditches, dirt piles etc.

The guerrilla sneaking up on enemy guards must make use of even the smallest depressor, furrow, dirt and rock-pile, mole mound and grass bundle for cover and concealment

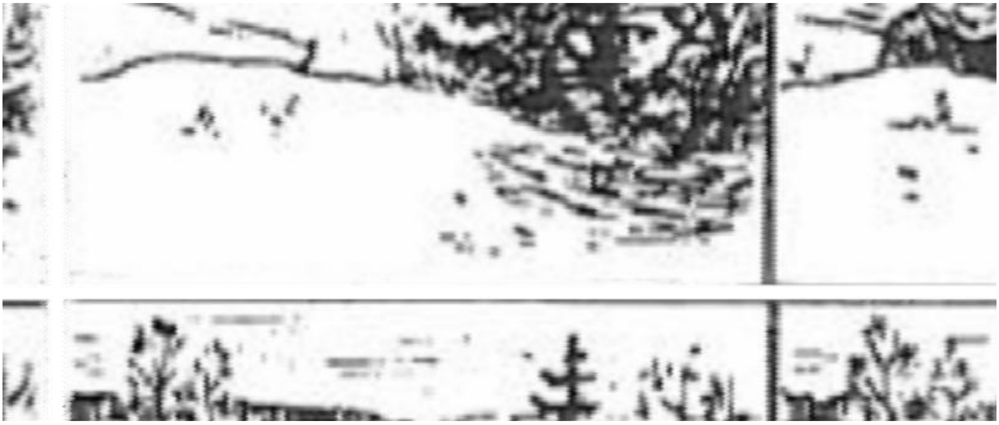


Picture 1. Utilization of small cover

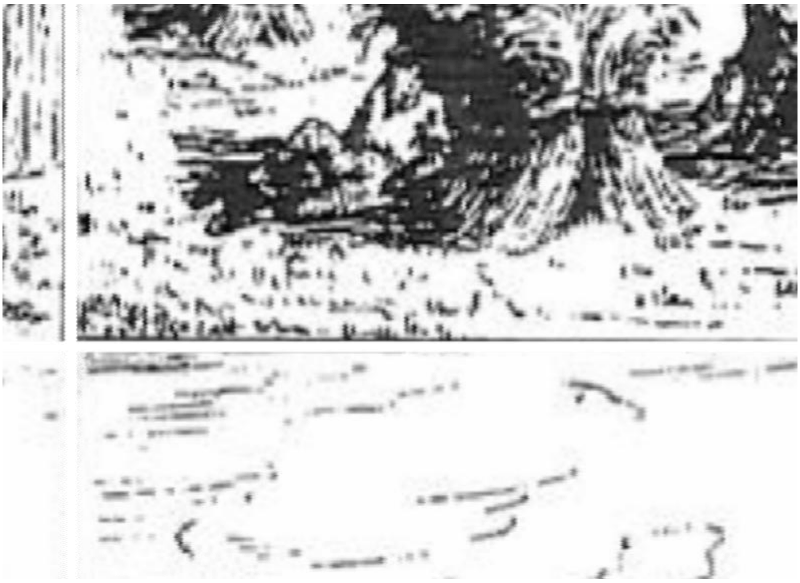
Consideration of the color of the back and underground is necessary: for example, the grey-green uniform offers no camouflage against light yellow-colored sand. Especially to be considered is the contour against the sky which the guerrilla offers to the eye of the enemy when advancing over hills and even the smallest elevations. This contour effect is not only a give-away at daytime, but also during bright nights (Picture 2).

Right! Wrong!

Picture 2. Consideration of back and underground

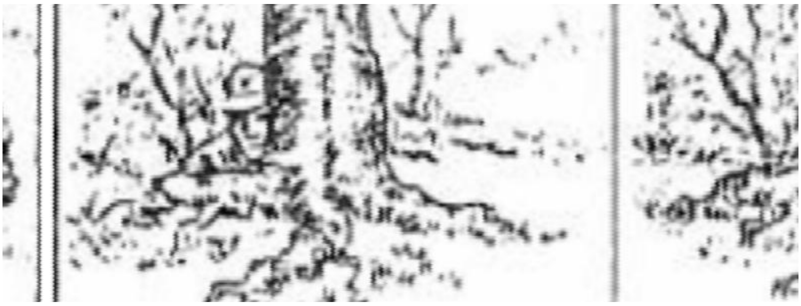


Every shadow offers good camouflage (Picture 3).



Picture 3. Shadows as camouflage against air observation

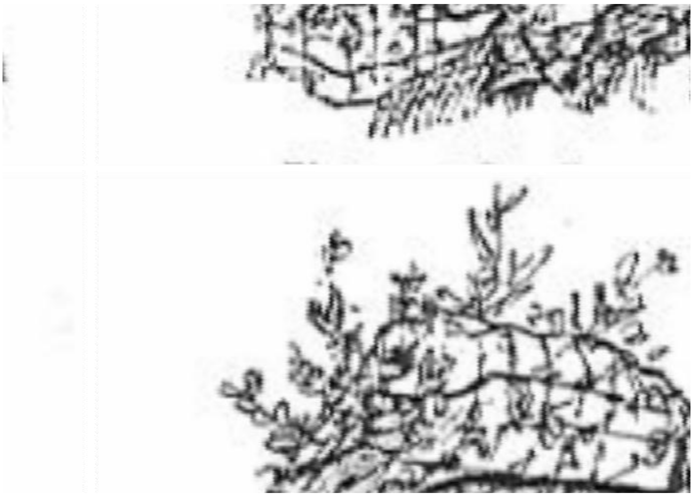
The guerrilla must always take care that he offers only as small a target as possible (Picture 4). Right!   Wrong!



Picture 4. Minimizing the target

The most important natural camouflage means are: small trees, twigs, grass, moss, wheat, herbs, leaves etc. Face and hands must be subdued with dirt, soot or grease paint in the winter, with blackboard chalk or flour. When camouflaging campsites, it is advisable to replant small trees, bushes, grass and moss. The camouflage thus becomes more natural and does not wither as fast.

The most common artificial camouflage means are: the tent canvas, blankets, camouflaged uniforms, camouflaged poncho shirts, large camouflaged nets to cover foxholes etc.. and small camouflage nets to cover the face and the shoulders. Camouflage poncho shirts and snow poncho shirts are easily self-made. Old clothing pieces, fishing nets and rope are also of value. These artificial camouflage means may be supplemented with natural means like twigs, grass etc. Different colored rags, bundles of bush and paper can be tied to nets. It is useful eyelets and bands to the cap, so that camouflage may be quickly attached and changed (Picture 5).



Picture 5. Small camouflage net

Avoiding all sudden movements is part of camouflaging. At dusk and in the dark only quick movements and sounds are noticeable. The following rules must be followed: Always remember: How does the enemy now see me? Don't forget to adapt your camouflage to your surroundings! Avoid sudden movements! They destroy all camouflage efforts. And pay attention to shape, shine and shadow.

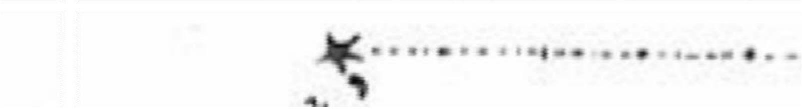
Navigation in Terrain

The simplest way to navigate in terrain is to know the operational area thoroughly. The guerrilla must therefore be taught to remember special orientation features that are easily recognized by day (dominant heights, church towers, factory chimneys, single trees, field barns, groups of boulders etc.). In order to orientate himself at dusk and in the night. He must remember their contours. He must also memorize dominant lines which can serve him as conduction lines during night marches. Such lines are fences, walls, hedges, waterways, high-tension power lines, forest edges, dams, railways, streets, tracks etc. When conduction lines and orientation points can easily be mistaken for others, additional features must be memorized for verification so that mistakes are ruled out. In uniform terrain, especially in forests, orientation points and conduction lines are very important. At cross-roads, for example, the guerrilla must memorize the specific features in order to find the right way. Gaps in the skyline, dominant treetops, path starting points etc. serve as additional reference verification signs at uniform forest edges. Certain important distances should always be estimated and memorized together with the conduction lines and orientation points. Evaluation of the number of steps from one orientation point to the next also is a good means of easily finding the right way at night. When using a map to plan a night march, orientation points and conduction lines can be memorized with its help. This helps to avoid having to use a light when referring to the map in the dark. If the terrain is totally unknown, or if the guerrilla is lost, the first step in order to find the right way is to determine the navigational directions. The following principles may be used: The position of the sun is fairly accurately in the east at 0600 hours, in the southwest at 1500 hours and in the west at 1800 hours. A good method to determine the southern direction is by the use of the watch. Hold the watch level and point the small hand towards the sun. When the angle between the hour- hand and the 12 is cut in half, this line, extended forward before noon and backward in the afternoon, points south

(Picture 6).

Picture 6. Determining the Southern Direction with the Pocket Watch
Left: Morning 0600h Right: Afternoon 1500h

At night the northern direction is found with the help of the North Star. It is found by extending the distance between the rear two stars of the Big Dipper approximately 5 times (Picture 7)



Picture 7. North Star and Big Dipper
North Star 2. Big Dipper

At night the directions can also be determined by the position of the moon: the full moon is exactly opposite the sun and thus in the southwest at 0300 hours and in the west at 0600 hours. The first quarter of a waxing moon stands where the sun was 6 hours ago: for example, in the west at 2400 hours. The last quarter of a waxing moon stands where the sun will stand after 6 hours; for example, in the east at 2400 hours. In order to determine one's own position with the help of a map, it must first be aligned with the true north with the help of the sun or one of the other means; then the surrounding area is checked for terrain features that are easily found on the map (streets, churches, dominant hills etc.). These points are then compared with the picture of the map so that one's own position can be ascertained. Determination of a certain terrain point is achieved as follows: Mark your own position on the map, choose a clearly visible terrain feature that is not too near (e.g. church) and align the map to it. The upper edge of the map now points north. If other terrain features are sighted along a line marked from one's own position with the help of a ruler or pencil, the line on the map must lead to the wanted terrain point. The difficulties of navigating in unknown terrain, especially in forests and at night, make it necessary that every guerrilla learn how to use a compass. When using a compass, hold it away from steel and iron objects (e.g. gun) as far as possible because the needle will otherwise be deflected. With the help of the compass, maps can be aligned with true north, directions may be determined, and a plotted course can be maintained with the help of a compass bearing. The compass, next to the sun is the most practical means by which to navigate. Each guerrilla must therefore be trained in its use.

Reporting and Communications

Reliable, quickly transmitted reports and messages are fundamental to the security and command of the guerrilla unit. The guerrilla must be taught to observe attentively and to avoid unclear and exaggerated statements. He must transmit or deliver important messages quickly. Signals that are clearly visible or well understood over long distances are best suited to transmit simple messages, warnings and orders. They must be arranged well in advance and changed from time to time. Too many signals with various meanings are to be avoided. They can cause more confusion rather than help. It is especially important to arrange signals with the sympathizers in the population. These signals mostly serve as a warning. Such signals may be: opening or closing certain attic hatches, windows or shutters, opening or closing of curtains, hanging out of wash or unsuspicious clothes, putting on lights in certain rooms and so on. These signs can mean: “Danger of Enemy.” “No danger.” “Enemy in the village.” Or “Enemy in the house.” They can also indicate that the sympathizer has an important message for the unit. All guerrillas acting as observers, scouts or guards must consider the following points when reporting: Can the message be given with a signal? Is it necessary to send a messenger? Is it necessary to draw a sketch? All oral or written messages must be checked for the possibility of sending a part of the message immediately with a simple sign. This is especially important for warnings. Written messages must be avoided as much as possible. All messages must clearly state: What have I seen myself? What has a comrade noticed? Which reports are from the population? What is speculation? Reports from the population must have indication as to how trustworthy the message seems; presumptions must be explained. It must always be considered that even calm men cannot observe clearly during a combat situation and tend to exaggerate due to excitation. The following points must be followed: When was the observation made? What was observed (e.g. a platoon, 2 cannons etc.)? Which enemy activity was observed (determine the exact position)? The further intention of the message’s sender must always be included. Each messenger and courier must know to whom the message is addressed, where he will find the addressee, and what he must do if he cannot find him, and respectfully after he has delivered the message. He must memorize the contents of the message so that he can destroy the message when in danger. The messenger must not give away the position of the leader’s perimeter through wrong conduct. He must detour and cut back very often. Written messages should not be signed nor have an address on them. Simple signs are sufficient. Code names and abbreviations used in the guerrilla unit may also be employed. Messages from helpers out in the population can be hidden in predetermined “mailboxes,” Well suited for this purpose are: hollow trees, cracks in walls etc. When using such mailboxes, it is advisable to agree on a sign in the vicinity indicating that a message has been left. This helps to avoid having to check the dead mailbox. Use of flashing signal lights is only possible if the enemy situation permits it. In the mountains, they are of use in order to avoid difficult, time- consuming message deliveries through to the valleys. Care must be taken that these flashing messages are coded. It is best to use only short signs. Long enduring blinking should be avoided. Pigeons may be given to reconnaissance patrols in order to bring important messages to the higher command. Radio transmission is indispensable in a guerrilla war when lacking other technical means of communications. Training of good radio operators in due time and far-sighted acquisition of replacements must never be neglected, even when lacking sufficient number of radio sets at the moment. Employment of women for this task is possible.

Close-Quarter Battle

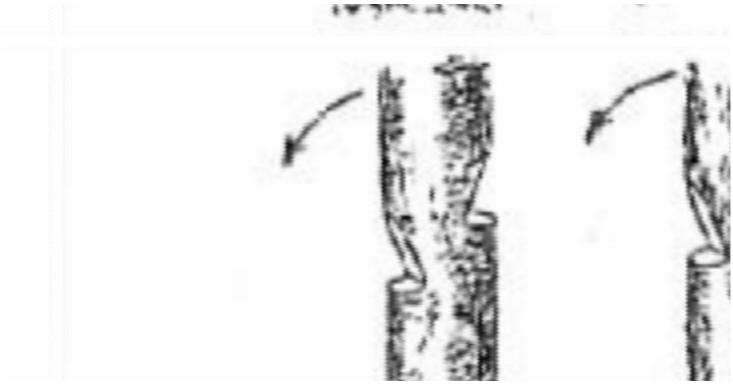
The training in close-quarter battle must be conducted in a guerrilla-like, sporting way. It should enable the guerilla to: a) fight with the spade, dagger or without a weapon and not depend solely upon his firearm. b) overwhelm an enemy silently when encountering him unexpectedly (especially at night). c) overwhelm a guard silently. d) break a hold and deliver defensive blows and punches. Often the whole mission depends upon overcoming the enemy silently, during an unexpected encounter or when disposing of a guard. Close-quarter battle must therefore be practiced again and again. Strict regulations cannot be given, but when disposing of a guard, the following points must be observed: Only specifically skillful guerrilla should be employed for the task. Leave unnecessary equipment. Wear shoes with rubber soles or sports shoes or take off your boots. Sneak to a secure position near the guard and study his habits, then sneak to the place best suited for the attack. When jumping on the guard and hitting him, make sure he cannot cry out. Depending upon orders, drag the guard away or dispose of him. Take away papers, weapons, equipment etc. Disappear quickly or carry on with your mission. When practicing breaking a hold, it is important that the guerrilla learns to react energetically and quickly so that he is able to overwhelm an enemy who is superior in constitution. It is not necessary for the guerilla to know a large variety of close-quarter battle methods. It is better that those which suit him best become second nature. Blows and punches against vulnerable parts of the body are mostly executed with the fist or the edge of the hand. Kicks against the knee or shins can drop an enemy to the ground before he is able to react. The following parts of the body are best attacked with blows and punches: Temple, base of the nose, upper lip, neck, Adam's apple and back of the neck; Main arteries, heart, kidneys, groin.

Roadblocks

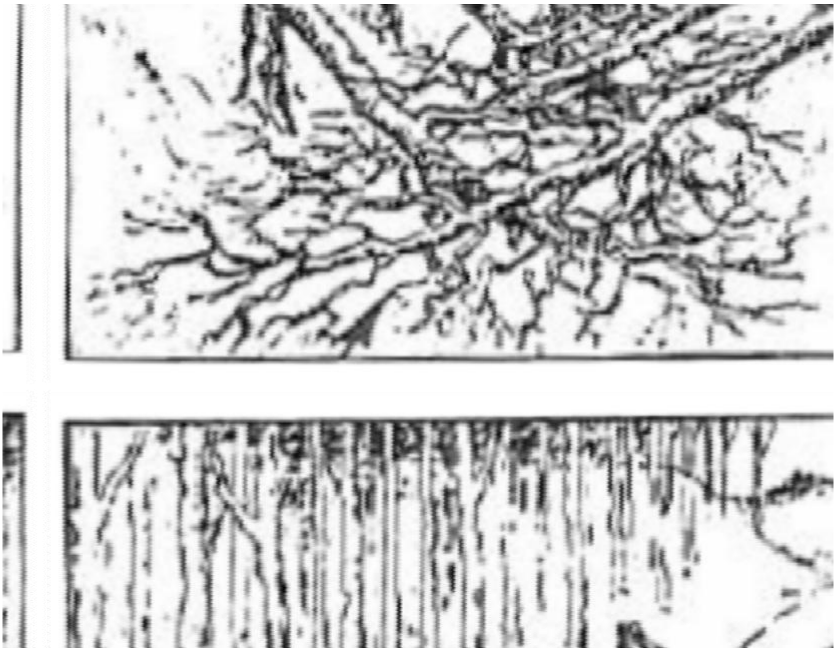
Roadblocks are an important means of guerrilla warfare. They are employed together with ambushes to hinder pursuit by motorized troops and to harass enemy traffic. The effectiveness of obstacles can be multiplied through the use of hidden explosive charges. The guerrilla group must always be able to set up simple roadblocks with the means available. Training must enable the guerrillas to choose and build an obstacle best suited for the number of men and means available. When ambushing on heavily frequented roads, obstacles in the form of mines must be employed. These should be detonated electrically or by trip wire (Picture 8).

Picture 8. Single Tree Blockade

To hinder pursuit or in harassment operations, antitank mines or improvised mines with pressure or relief-pressure.



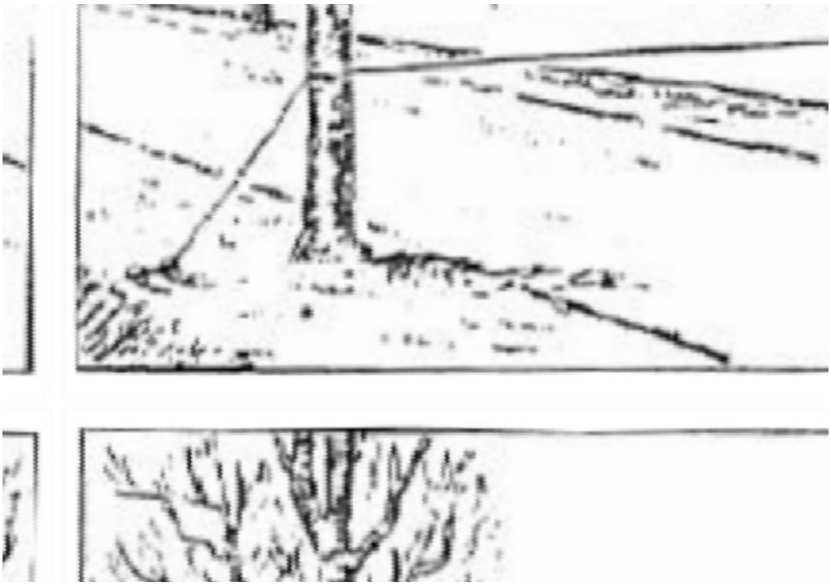
Picture 9. Notches for the Direction of Fall



Picture 10. Tree Blockade

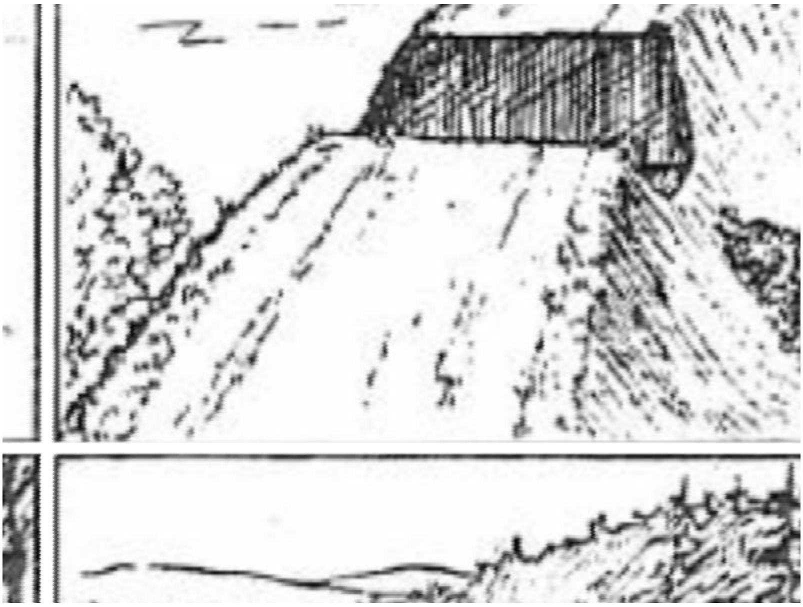
Detonators may be used successfully. Mines must always be carefully camouflaged. Destruction of bridges made of iron, masonry, or wood by demolition, requires considerable amounts of explosives and a thorough instruction in handling of explosives and fuses and in calculating the charges. This is a subject of special instructions and regulations. Even without explosives and mines, guerrilla groups can set up obstacles that will efficiently hinder the enemy:

Single trees are chopped down so that a stump of about 1 to 1 ½ meter’s height is left standing. The treetop must fall in the direction of the enemy, and the whole width of the street must be obstructed (Picture 9).



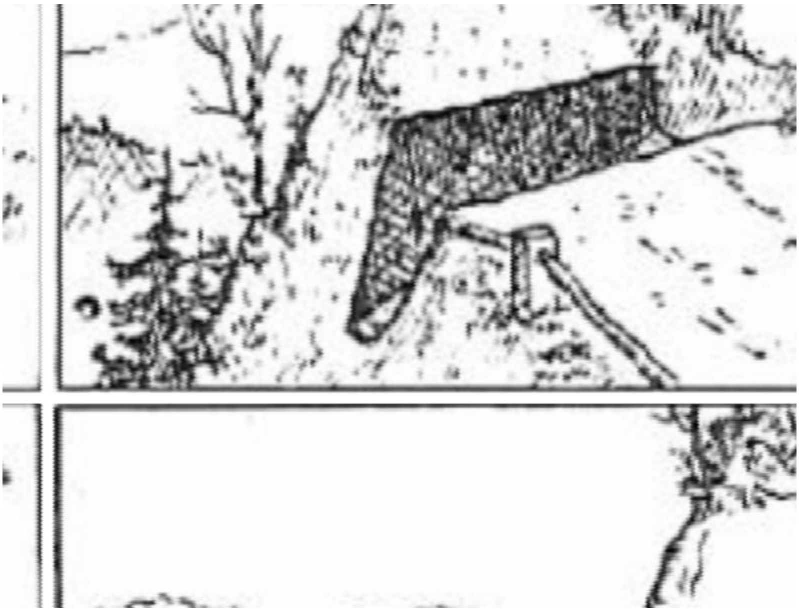
Picture 11. Wire Cable Blockade

The direction in which the tree should fall is determined by a notch (1/5 to 1/3 of the diameter). Saw cuts should end in this notch. Jamming of the saw is avoided by using a wedge. The growth of the tree and branches of other trees may influence the direction in which the tree falls. In this case, push with sticks or pull with ropes in the direction necessary. (Picture 9)
Tree blockades are made by cutting down trees over a distance of 20 to 30 meters. The trees should fall crosswise over each other, with the treetops towards the enemy and outwards so that visibility into the obstacle is obstructed. Only tress in favorable positions are cut (Picture 10).
Wire obstacles are set up at an angle to the road axis with the height of 1 to 1.20 meters using strong trees and with additional anchorage by strong pegs. Wire obstacles are very efficient against cars and motorcycles (Picture 11).



Picture 12. Destroying a Road

Destroying a road: The road is dug out over its complete width, 2 to 3 meters wide and 1 meter deep. The earth is thrown down the embankment (Picture 12). This obstacle is very effective in mountains on roads that run along slopes. Repair of the street is complicated if the bottom of the ditch is angled downhill (Picture 13).



Picture 13. Destroying a Road

Wrecking of wooden bridges is sufficiently effective if the planks and support beams of some parts of the whole bridge are removed. Destruction is completed by sawing through or removing the supports. The wood must be removed or rendered useless by chopping or cutting it. Against armored vehicles and light reconnaissance tanks, the wrecking can be camouflaged by sawing the beams only halfway through. The bridge will collapse after a vehicle has driven on it.

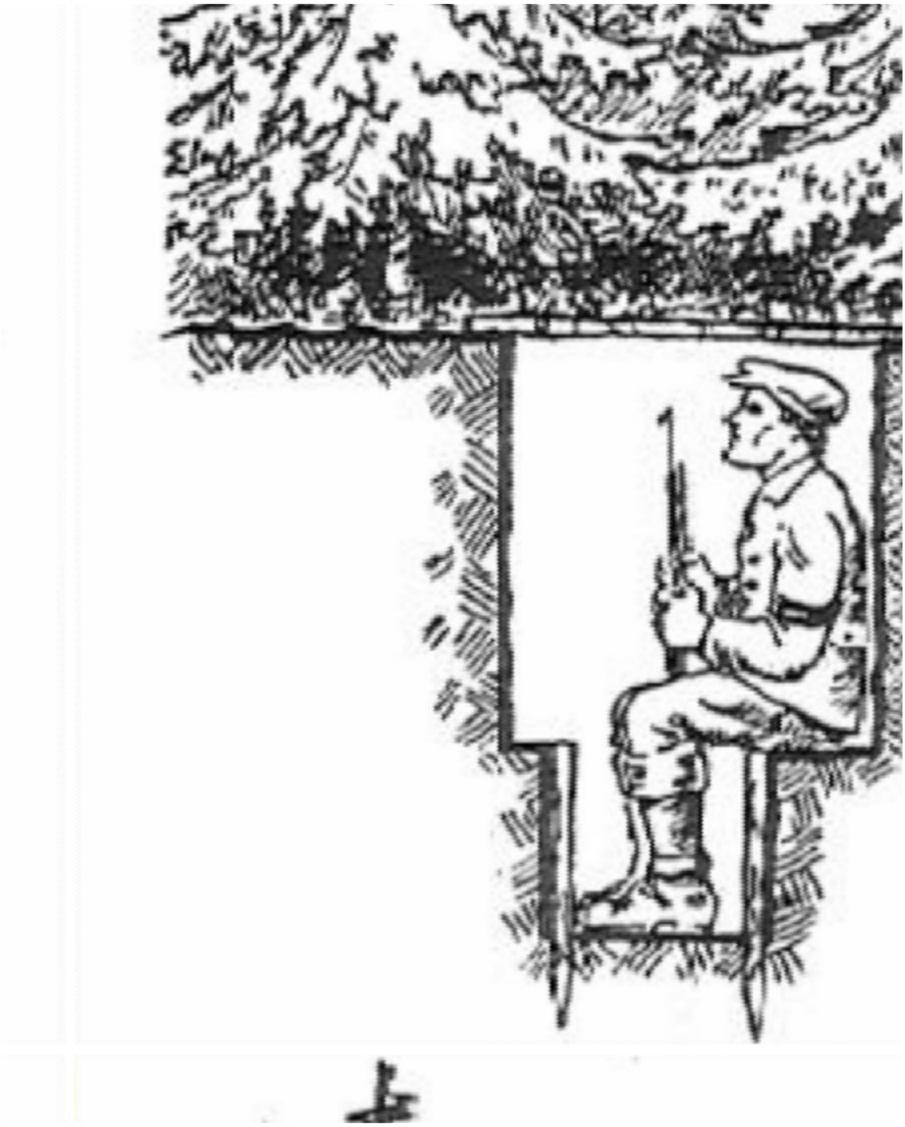
It requires a long time to prepare the incendiary destruction of wooden bridges. The fire must be nourished from below. Therefore, a large quantity of inflammable material like tar, pitch, oil, gasoline, petroleum, straw etc. is necessary and must be fastened under every beam and all supports. Hanging or setting up containers (barrels, Jerry cans) filled with tar, petroleum, oil etc.. directly under the planks, pouring engine oil over the bridge before igniting it and so forth, accelerate the destruction. Sufficient draft is created by removing some planks. Destruction of a bridge by burning it down requires 5 to 10 hours. Long lasting obstruction of a road is achieved by erecting several echelons of barriers in depth. The effect of barriers is multiplied by phony obstacles. They must be identical to real barriers. Phony barriers should be erected in connection with the real ones or in alternation with real ones. A phony barrier will only be effective if the enemy notices it and if he has encountered a similar real obstacle before. If mines have already exploded in the direction of the enemy, motor vehicles will be easily stopped by a simple wire or wire rope, a conspicuous sign on the road, fresh tar spots on the asphalt of the road, brushed spots on cobblestones, freshly repositioned cobblestones, dug up and refilled holes, iron pieces or pieces of wooden planks placed on earth, wires leading into the earth near chopped down trees.

When setting up phony barriers, a great variety should be tried. In general, the following fundamentals must be observed when setting up barriers: It should not be possible to bypass the barrier. The enemy should come upon the barrier unexpectedly (behind curves, bushes etc.) The barrier should be watched and be under control by one’s own fireteam or reinforced through hidden charges. Large barriers (tree blockades, destruction of roads, wrecking and burning of bridges) which require more men and longer time can only be accomplished under favorable circumstances. Help of the population is mostly necessary. When laying mine barriers, care must be taken that other persons do not observe the work.

Tactics

Reaching the Operational Areas

By staying behind operations. This possibility is only given in mobile warfare and during enemy offensives. It is most favorable if the guerrilla unit can stay behind in the predetermined operational area. If this is not possible, it is very important to choose an area within the battle zone out of which the guerrilla unit can march into the operational area under greatest possible cover and concealment. It is very difficult or almost impossible to stay behind in areas where the points of main battle effort are. Supply and weapons caches must be set up in due time. The guerrilla unit hides itself in well-camouflaged fox-holes (Picture 14), dense, vast pine forests, field-ruins, cellars etc. in order to stay behind. Secret passage through enemy lines in times of static battle action. If circumstances permit, the whole guerrilla unit must infiltrate to a favorable sector at a favorable time. Friendly troops must support them with all means available. Suited therefore are quiet sectors of the front line that are secured mainly by fortified strongpoints, densely wooded terrain, out of which concealed routes into the operational area can be found. Dark nights and favorable weather: rain, fog, snow and gusty winds, must be exploited. Field-ruins, mining installations and other complex build-up industrial districts are hard to oversee and also favor infiltration. A rendezvous point (RV) with good cover and concealment must be arranged if the guerrillas are to pass through enemy lines on their own. A RV is also important and therefore must be ordered if the unit is forced to disperse.



Picture 14. Foxhole

A certain waiting period must be ordered for the RV. Instructions must be given in the case that a guerrilla comes late. After the successful passage through enemy lines, the guerrilla unit must cautiously advance into the enemy's rear area as far as possible and lay up in a good hide-out before dawn.

Forced passage.

Where a secret passage through enemy lines is not possible, an attack of temporarily united guerrilla units through enemy lines may be in order. In some cases, such attacks may be conducted solely for this purpose. Daring thrusts of tank packs into the enemy's rear promise success in some cases. The guerrillas will dismount where there is possible undercover. All forced passages are difficult and therefore only to be used as a last possibility. Over water or through the air by parachute drop or air landing in the operational area or near it. All identification papers, letters, photos and anything else that may give the enemy intelligence clues must be turned in prior to the mission. False, misleading documents and papers may be taken along. It is also necessary that the guerrilla memorize a well-planned cover story (past life, family, mission, own unit) so as to deceive the enemy's intelligence.

Selection of Targets for Destruction and Combat

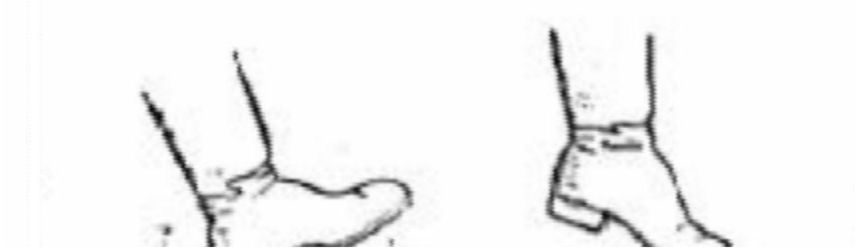
In most cases, the leader of a guerrilla unit has the freedom to choose his targets within the boundaries drawn by his mission. In unclear situations, he will restrict himself to small actions in order to find out how the enemy reacts, and which attitude the population takes. With greater knowledge about the enemy and the attitude of the population, he will go on to larger actions. These must stay within the boundaries set by his mission, his unit's strength, the enemy situation and the terrain. The golden rule that severe setbacks must avoided in guerrilla warfare must never be forgotten. Several successful small actions hurt the enemy more than a half successful large operation. An unsuccessful operation often leads to total destruction of the unit; thus, the intention connected with its mission would not be fulfilled.

Reconnaissance and Intelligence

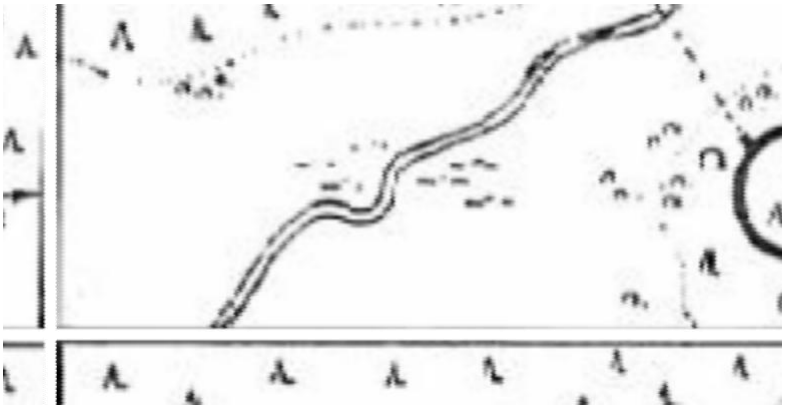
Careful reconnaissance must give the leader of a guerrilla unit the fundamental information he needs to make decisions. It may also be of importance for the general planning of the guerrilla unit and the regular war command. The general aim of reconnaissance is to determine the enemy situation in respect to strength, location of staffs and units, movements, intentions and combat strength. Guerrilla warfare targets require careful reconnaissance and observation of the troop barracks, officer and functionary quarters, fuel, ammunition and food depots of the enemy his security measures and habits, his traffic routes and communication installations. Furthermore, the attitude of the population in the operational area and the effect of the guerrilla unit's activity on the enemy and the population is of importance.The main effort lies on the detection and reconnaissance of suitable targets and gaps in the enemy's security measures. Immediate guerrilla warfare reconnaissance is conducted by scouts and small reconnaissance parties, but most of all by men of confidence and occasional helpers out of the population. The results of reconnaissance will be insufficient without the willing and understanding help of the population. This help must therefore be sought after. The scout should see everything without himself being seen. Besides his special mission, he must always keep the security of his unit in mind; he must give warning in due time if danger threatens. If the scout cannot avoid combat, he must strive to destroy the enemy quickly. The dead enemy is searched for identification papers, letters, notebooks and other sources of information; his corpse is hidden to prevent early discovery and pursuit. It is often favorable for scouts to disguise themselves as local inhabitants. Greatest caution must be taken when questioning local residents. The important questions must be placed unsuspiciously among other unimportant ones. Precautions must also be taken when preparing to move on: asking misleading questions about routes and locations that the scout never intends to take, turning away from the intended route, and cutting back to deceive possible pursuers are all in order here. It is very important that the scout avoids leaving tracks or covers those that he has made. He avoids enemy controls by bypassing them on hidden paths. Occasionally it is right to boldly mingle in with the traffic on a busy main road. Permanent informants and occasional helpers out of the population will often deliver the most valuable information because they can constantly observe the enemy activities without difficulty. The most important task of the reconnaissance service therefore is to install a network of informants. A continuous surveillance must be ensured in the cities, command-centers and traffic injunctions. Well suited as informants and occasional helpers are persons that are in contact with the occupation forces. This is especially the case if they have access to the camps and barracks like innkeepers, door-to-door salesmen, barbers, and personnel from stores delivering goods. It will be of greatest value if individual soldiers that are dissatisfied or ideologically close to the guerrilla unit or persons attached to the enemy's army can be won as informants. Untrained informants must be given exact instructions as to which information is of value. In order to avoid endangering the informant, a “mailbox” is agreed upon. This means that he is ordered to leave his observations and information at a certain hiding place. Occasionally an unsuspicious rendezvous is arranged with him. This may be in the traffic stream of a busy street on market days, in front of food distribution points, stores, and in heavily frequented public offices. Usable reconnaissance results are often only obtained after long and patient observation. If other sources bring no results, it may become necessary to take a prisoner in order to question him. The best time therefore is during a rainy night. Usable results are often obtained by listening in on the enemy’s radio communication and tapping his telephone wires. See special instructions for this. The reliability of all reconnaissance elements and sources must be constantly controlled by comparison and rechecking. Important decisions must only be based on information that has been verified through several independent sources. After the target has been determined, the information obtained by intelligence must be supplemented by a thorough reconnaissance of the terrain around the target. It is very important to find concealed routes for the approach and withdrawal. A sketch of the area is of value. Often the reconnaissance activity will be determined by orders from the Wehrmacht.

The March

Guerrilla units almost always march at night. Bad weather must be exploited. They avoid dwellings, roads and paths that are often used. When forced to use paths and tracks, greatest caution must be exercised; marching at the edge or parallel to the path lessens the danger. The march of the guerrilla unit must be a steady cautious advance (Picture 15).



Picture 15. Noiseless walking Left: On soft ground
Middle: On hard ground Right: On grass



It is best to advance from sector to sector with frequent silent halts in order to listen and observe. The march of the guerrilla platoon is secured by advance scouts. Larger units employ an advance party and a rear guard. In general, it is not necessary to secure the flanks, spreading out too much attracts the attention of the enemy. The advance party must always be intent to avoid terrain that makes a silent advance impossible. Before reaching defiles and areas with little cover and concealment, scouts are sent out to reconnoiter and secure the march route and the flanks. The guerrilla unit waits in combat readiness until they return. These scouts must also advance from sector to sector. Communication between the scouts and the unit is achieved with the help of unsuspicious signs (animal sounds, visual signs). The meanings of these signs must often be changed. Greatest care must be taken to avoid, or respectively, to cover tracks. Where this is not possible, the enemy must be deceived with false tracks and by cutting back. It is strictly forbidden to smoke during the march. Marches will only be conducted at daytime when it is absolutely necessary, in this case, every possibility for cover and concealment must be used in order to avoid detection by ground or air surveillance. Long detours are often unavoidable. The behavior of domestic animals, wild beasts and birds must be observed because it is often possible to draw conclusions as to the presence of humans out of it. If the unit comes upon single local inhabitants, they must be taken along under the pretense that they are needed as couriers or guides. While they are with the unit, they must be questioned and deceived as to the real intentions of the unit through conversation conducted for this purpose between members of the unit. Finally, they must be sent off in a misleading direction. Security measures must be taken immediately during longer march rest periods. The guerrillas securing the area must be able to provide heavy firepower. Before resting, the unit must cut back. The area for the rest must offer good cover and concealment as well as fields of fire against any enemy following the tracks of the unit (Picture 18). When continuing the march, even after a short rest, a personnel check must be made so that nobody is left behind.

Picture 16. Cutting Back Before Resting

The rest area is designated by the circle.

Checkpoints for Planning

Preparatory intelligence and reconnaissance give the leader the information he needs in order to plan an operation. When he has reached a decision, he must reconsider the plan of operation he intends to conduct and talk it over with his men. Where the possibility is given, he must practice important details with them. When planning the following points must be observed:

Place! – Where? Where is the target? Which routes of approach? Which routes for withdrawal? Which advantages of the terrain can I exploit? Time! – When? When is the best time for the operation? At night? During the day? During moon-light? During complete darkness? When do the guards change? When is the target not secured strongly? Forces! – Who? Who is guarding/securing the target? Regular army? A special unit? Language? How strong? Positions of guards? Attitude of the population living near the target? Who will execute the operation? Required strength? Distribution of tasks. Combat means! – What? What means for destruction are necessary in order to conduct the operation? Amount of explosives and incendiaries? Which type of weapons? Which type of special clothing? Which equipment? Which helpful aids will I find at the target? Execution! – How? How will I execute the operation? Combat plan? Demolitions plan? Possibilities to infiltrate secretly? Preparation, jump-off position? Deception of the enemy? How do I avoid the security elements? How do I avoid or break resistance?

The key-words, "Where? – When? – Who? – What? – How?" are mainly intended for the planning of interdiction operations. Used accordingly, they may also be considered when planning other operations.

Interdiction Operations
In the first phase of guerrilla warfare, interdiction operations are of prime importance. The parts of this phase are directed against targets in the enemy's rear:

Supply of the enemy's attack spearheads: fuel, ammunition, equipment, maintenance services;
Railway installations: rails, railway bridges, train stations, signal boxes, turntables, switch points, communication and signal means, repair shops;
Bridges on supply routes;
Transport facilities: trucks, cars, trailers, tractors, locomotives, railway wagons, airplanes, horse-drawn carts;
Air traffic: airports, airfields, hangars;
Oil pipelines, fuel dumps, tank trucks, filling stations;
Ammunition dumps, food stores, equipment stores;
Communication installations: Telegraph and telephone lines and transmitting stations, broadcasting stations, radio communication installations;
Installations at waterways, floodgates, lifting tackles;
Powerplants, gas and waterworks, dams;
Mines and industrial plants of all sorts.

They are executed through demolitions, incendiaries, and as a last resort, by other mechanical means. Thorough instruction on the means used for destruction is a prerequisite to success. Technical instructions therefore must be extracted from engineer manuals and special handbooks. The tactical planning and the execution of interdiction operations requires caution, cunning and ingenuity. When preparing such an operation, the following must be considered:
Which is the most vulnerable part of the target?
Which essential part of the installation can be destroyed, and which means are necessary – gunfire, demolition, or incendiaries? Therefore, what is needed and what strength is necessary?
At which time of the day should the raid be conducted – daytime, in the night, or at dawn?
Which signs will signal the beginning and the end of the attack on the enemy installation?
Which routes are best suited for approach and withdrawal? Where is the rendezvous point (RV) after the execution of the operation?

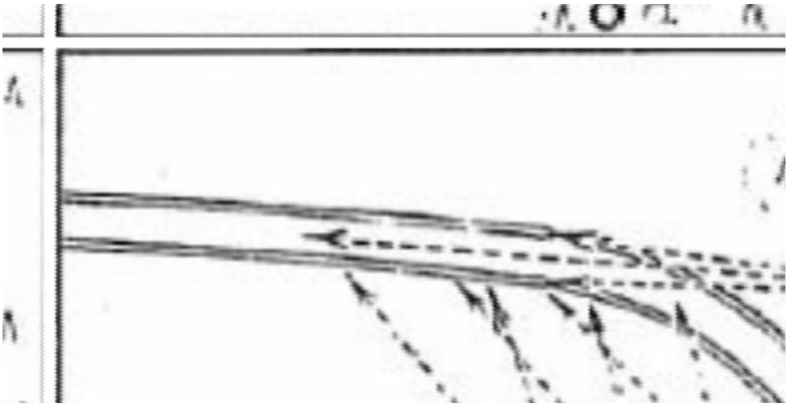
Surprise is the main prerequisite for success. Therefore, absolute secrecy of all preparations is necessary. All communication lines leading away from the enemy installation are severed when the raid starts. Even in small-scale operations, a clear distribution of destruction, security and combat tasks is necessary. A security party secures, protects or warns against surprise: a destruction party destroys the target. Small units must avoid combat. In large-scale operations a reserve is held back in order to break unforeseen resistance and cover the withdrawal of the unit after execution of the operation. The reserve should primarily be equipped with a sufficient number of automatic weapons. The reserve party can cover the withdrawal with gunfire and by laying out mines or booby traps. With the latter, it is possible to gain a considerable amount of time. In larger scale operations, simultaneous diversionary and feint attacks, ambushes along the roads leading to the target, or mining of the routes can occasionally be advantageous. When strong enemy firepower can be expected, his possible fire plan must be considered during the planning. The instructions under number 9 are valid for the withdrawal.

Ambush

Next to interdiction operations, the ambush is one of the most promising means of waging guerrilla warfare. It is successful if the enemy is completely surprised. This can be achieved through careful planning and occasionally by skillful and quick improvisation. The smaller the operation, the easier its execution and the larger the possibility of avoiding failure. The approach to the ambush site must be unnoticed by the enemy and the population. Enemies met by chance must be killed inconspicuously. Local inhabitants must be detained for the duration of the operation. If necessary, the operation must be cancelled. The ambush must be set up in suitable terrain. Areas that are too obvious as ambush sites like defiles, hollows etc. must be avoided. Well suited on the other hand are inconspicuous positions in hedges, forest edges, cornfields, settlements and gardens, especially if they offer possibilities of covered and concealed withdrawal. Patient, noiseless, and motionless waiting, often over a longer period of time, are necessary when laying in ambush. Fire only opens up when the order or predetermined sign is given. In larger scale ambushes the advance party of the enemy should be allowed to pass in order to hit the more valuable targets following. If sufficient forces are available, a separate ambush may be set up for the expected advance party. Fire on the advance party may open up only after the main ambush is sprung. In smaller operations, only weaker enemy units, that can be completely destroyed, are ambushed. The most effective arms in ambushes are automatic weapons. Their effect is greatly multiplied if mortars etc. can also be employed. Where it is possible, the ambush should be combined with minefields. The pictures 17, 18 and 19 give a guideline as to how ambushes may be set up.

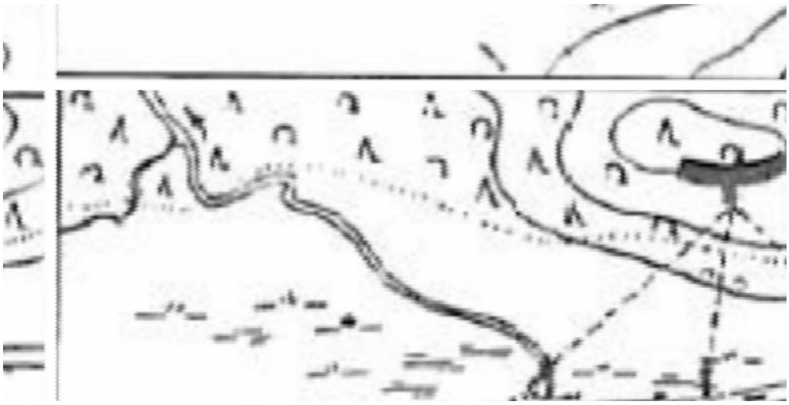
Ambushes are set up
at roads
at railways

Hereby the following peculiarities must be observed. In ambushes at streets, it must always be considered that the enemy will secure his march routes and watch over them, with patrols, security elements, reconnaissance parties and airplanes. The ambush must therefore be camouflaged so well that enemy security elements and stronger enemy units that are allowed to pass do not notice it. Reconnaissance must be continued during a larger operation in order to make an unexpected enemy attack impossible. The tasks of security and reconnaissance elements, on one side, and combat and reserve elements, on the other, must be closely and carefully defined.



Picture 17. Road Ambush of a Guerrilla Group

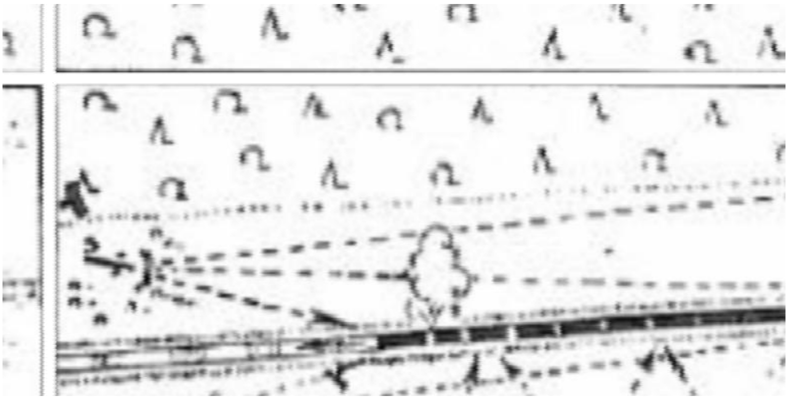
These guerrillas open up fire from the flanks. A machine gun or two guerrillas then fire on and along the road and especially into the road-ditches. When ambushing motorized march columns, the front of the column must be forced to stop. This is done by using barriers. Only then is fire opened up on the vehicles.



Picture 18. Road Ambush of a Guerrilla Platoon

It is very advantageous if a small guerrilla unit can execute ambushes at various roads in short order. The enemy is thus deceived into thinking that the area is infested with guerrilla units. This forces the enemy to employ intensive security measures and ties up a larger number of his troops. When this has been achieved, the main effort of the guerrilla unit is shifted to other operations.

In ambushes it railways, the aim is to completely destroy as much material and enemy personnel as possible. Ambushes at railways are the task of larger guerrilla units, platoons or corps. Smaller units may conduct demolition of rails and harassment by occasional gunfire. Ambushes at downhill sections of the railway, and if possible, at a curve in connection with mines, are potentially worthwhile. Obstructions of longer durations are thus achieved; also, the curve can be covered more easily by gunfire.



Picture 19. Railway Ambush of a Guerrilla Platoon

The ambush site should be away from fortifications, rail-way stations, and junctions as far as possible in order to avoid quick intervention by enemy security forces. Communication wires must also be cut. Before the operation, intelligence and reconnaissance must concentrate on observing traffic density protective measures, and who occupies the trains. During the operation, every guerrilla group and every single guerrilla must know exactly which task they have been given. After successful demolitions, the main impact of the gunfire must be directed against the cars that are damaged least. Soldiers jumping out of the train must be taken with fire from the flanks. Possible cover near the train must be controlled by gunfire. In most cases a sign for the opening of fire is not necessary. It is opened up with the explosion of the mines and the derailing of the train.

It is very important that a sign for cease-fire be predetermined in order to avoid endangering the guerrilla groups that have been assigned the task of destroying the remains of the train and salvaging the usable booty (weapons, ammunition, food, medicine, clothing).

Raids

By fully exploiting the surprise element of a raid, it is possible to destroy an enemy that is superior in numbers or weapons. But if the raid is unsuccessful, the operation often ends with high losses. If the enemy has a great numerical superiority and fights with tactical skill, this can lead to the destruction of the guerrilla unit. Therefore, the decision to raid a superior or stronger enemy, for example, a strongpoint, an enemy-occupied village, a staff, an airport, a camp, a railway station, should be considered very thoroughly. All circumstances must be checked. Reliable and secure routes of withdrawal in case of failure are a prerequisite. Only a leader with very good tactical training will be able to plan and conduct a raid or a well-defended larger target. Improvised raids at each possible opportunity are far more promising and much easier than attacks against such difficult targets. Even smaller guerrilla units can achieve good results. Such possibilities are given by chance when coming upon stragglers, wood collection parties, messengers, lone vehicles, staff on reconnaissance. They may also be sought or created: for example, by guerrillas hiding on a train and attacking the personnel on the locomotive. Or by burglarizing the apartment of a functionary and killing him, or attacking enemy duty offices, powerplants, out-posts that are insufficiently secured. Skillful exploitation of such possibilities is the nature of guerrilla warfare. They offer good chances of success at little risk. The raid of a larger target that is easy to defend and well secured, for example, an enemy- occupied dwelling, requires careful planning. Sufficient forces must also be available. This is only possible for larger guerrilla units. The aim is the destruction of the important enemy installations that are set up there, i.e. powerplants, fuel dumps, staffs etc. Thorough reconnaissance and intelligence must be conducted before planning. Strength, order

of battle, armament and deployment of the enemy, his security and defense instructions, defensive installations, barriers, communication lines to neighboring villages, immediate security at the operation target, must be established in advance. In order to achieve a certain familiarity with the habits of the enemy, intelligence and reconnaissance must be conducted over a longer period of time. The help of the inhabitants is absolutely necessary. The combat plan is made according to the results of the intelligence and reconnaissance. It must primarily contain:
Disposition of forces, combat means and equipment; Order of battle, allocation of security, relief assault and destroy groups; Assignment of the attack and destroy targets; instructions to the security and relief groups; Support on the part of the inhabitants or through guerrillas that have infiltrated;

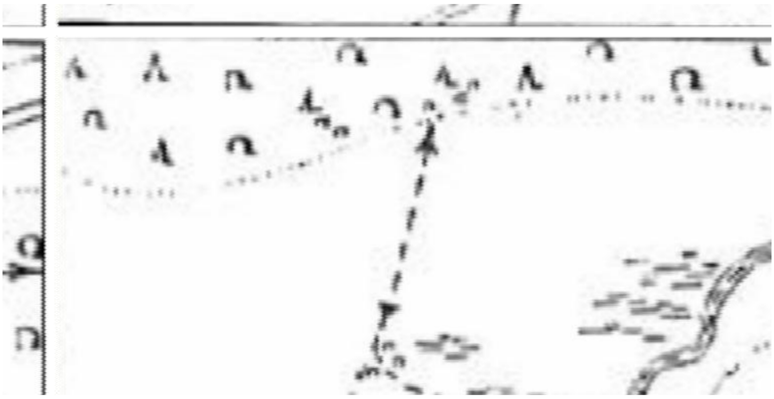
March and approach

Time of attack (if necessary, attack signal) watch word, recognition signals
Orders for withdrawal, immediate, secondary rendezvous points
Place of the leader during the attack

The raid must start by surprise. The operation must be called off if the element of surprise is lost before the attack. The execution of a raid requires ruthless daring, energetic momentum and flexible improvising. Unexpected enemy defense must be broken. Surprise over the defenders must always be taken into consideration when raiding large objects, even after very thorough reconnaissance. The first, most important aim is the simultaneous destruction of all securing elements if this is possible. This is best achieved through guerrillas that have infiltrated into the village before the raid and attack the sentries or guards at a predetermined time or signal. At the same time all communication wires leading from the village are cut. The second aim is to seize the most important key positions before the alarmed defenders can man them and at the same time attack the barracks, where the soldiers must be killed or contained. The most important rules of street combat must be observed: containing enemy resistance pockets through automatic weapons and mortars; avoiding open places and the middle of the street, using all possible cover that doors, corners, columns etc. offer: smoking out houses that are stubbornly defended with hand grenades, if necessary, by demolitions or by burning them out. Only after successful paralyzation of the defenders can the planned destruction be executed. Unexpected disturbances must be quieted by the relief groups held in readiness. Unceasing reconnaissance during the execution of the raid must not be neglected. Elements must secure against neighboring villages. Streets, on which enemy reinforcements may arrive, must be sealed with barriers. After execution of the operational aims on which the raid was based, the groups withdraw in predetermined order after the signal to do so has been given. The relief groups that were held in readiness cover the withdrawal and disengagement from the enemy. Raids against weaker objects, train stations, depots and supply and industrial installations outside of enemy guarded settlements can be conducted by small guerrilla units. These must be planned according to the same basic tactical rules that are valid for operations against strongly secured settlements. They promise easier success.

8. Disengagement

Skillful disengagements from the enemy and withdrawal after the execution of an operation, or when breaking off of an operation, is a tactical component of guerrilla warfare. Successful withdrawal secures the possibility of landing new surprising blows against the enemy. Withdrawal is easiest if it is possible to completely destroy the enemy. This must be considered when choosing a target. Operations in which the guerrilla unit could be engaged in a long-lasting fight with superior enemy forces must be avoided. They do not fit in with the character of guerrilla warfare because they make withdrawal extremely difficult. Concealed routes of withdrawal must always be reconnoitered even if complete success can be expected. Orders for the withdrawal along these routes must be given in advance. The withdrawal from the enemy is conducted individually or in small groups. Rendezvous points and waiting times must always be ordered beforehand. In most cases, it is appropriate to determine an immediate RV (1-3 kilometers) with a short waiting time (1-3 hours) and a secondary RV with a longer waiting time (about 24 hours). The RV points should offer good cover and concealment, close observation posts, and concealed routes of withdrawal. It is absolutely necessary to secure the RV. The possibility that the enemy may find the RV by treason must always be considered. The rest area of the unit must therefore be away from the RV point. Only a guide remains at the RV. Groups must always be ordered to cover the withdrawal of the guerrilla unit with gunfire and barriers if the operation is conducted by a larger guerrilla unit.



Picture 20. Backtracking and Jumping Off the Track

The guerrilla first went to the forest edge where he backtracked and jumped off his tracks into a group of bushes. He waded through a creek in order to further conceal his tracks. It is best to give this task to the relief groups held in readiness. Pursuit from skillful scouts, tracking dogs, and trackers must always be expected. All possibilities to deceive them and conceal one’s own tracks must be used. Such possibilities are: backtracking, cutting back, jumping off the track at suitable places, wading through streams. Setting up ambushes along the route of withdrawal now and then after a successful operation can lead to new success and make further withdrawal easier.

Securing the Rest Area

Permanent camps can only be set up in very favorable terrain such as widespread forests, moorlands and mountains. Care must be taken to camouflage the camp and the trails leading to it very well. A sure and safe measure is to only walk on hard, rocky underground. It must be avoided that beaten trails come into being. Care must be taken to secure the encamped guerrilla unit even where permanent camps cannot be erected. An effective security measure is to change the hideouts, which can be in isolated farms, cellars, ruins, hunting cabins, barns, dense pine groves, as often as possible. Immediate security is ensured by listening and observation posts. These are supplemented by a constant reconnaissance of the surrounding area. The best security is achieved with the help of the populator. Women and children may be of useful service. Certain unsuspicious signals for warning and alarming the guerrilla unit must be ordered in advance. The same holds true for changing codewords and identification signals. Hideouts should have an emergency exit. Good protection can be achieved where it is possible to mine the approaches or set up booby traps using hand grenades with trip wires. Each guerrilla must always have his weapon within reach even when resting.

Protection Against Countermeasures

The following countermeasures may be expected from the enemy:
Use of informants and provocateurs.
Employment of special hunter forces.
Encirclement and search of the operational area.
Securing and guarding of all war-vital installations.

The use of informants and provocateurs forces the guerrilla unit to reinforce their observation teams and use special precautions when contracting civilians. Men of confidence and sympathizers must be ordered to observe the enemy agency that recruits and employs the informants against guerrilla units. Informants that have been uncovered must be destroyed. The employment of special hunter forces by the enemy is a considerable problem for guerrilla fighters. It is the mission of these hunter forces to detect, pursue and fight the guerrilla units with the same means and methods – cunning, camouflage, surprise – that the guerrillas use. Because of this, the enemy hunter forces, which consist of specially picked men, are particularly dangerous. Only untiring watchfulness and never lessening caution can protect against surprise attacks from enemy hunter forces.

It may become necessary to concentrate the complete guerrilla war effort in an operational area on destroying an especially dangerous enemy hunter force. Encirclement and search of the operational area requires a large number of troops. If the enemy sees himself forced to employ such measures that tie down a large number of his forces, this is already a success. Such large-scale operations must be feared less than the employment of hunter forces because there always are sure possibilities to evade:

aa) Withdraw from the operational area when the enemy intention of encirclement has been detected;
bb) Exfiltrate through enemy lines where they are very thin at the beginning of the encirclement in favorable terrain;
cc) Stay behind the lines in well-camouflaged foxholes or similar hideouts; dd) Break out of the encirclement at a weak point in the line.

The securing a guarding of the land and of all-important installations by the enemy makes careful reconnaissance and planning for guerrilla actions but does not make the actions impossible. There is no countermeasure of the enemy that cannot be rendered useless through skillful adaption to it. The attitude of the population and the amount of assistance it is willing to give to the guerrilla unit is of great importance.

Action Against Enemy Agitation

Because of the close relationship of guerrilla warfare and politics, action against enemy agitation is a task that is just as important as interdiction and combat actions. All means must be used to ward off enemy influence and waken and maintain a clear political will. Tactical activities must always take consideration of this necessity. It is essential for the guerrilla unit to have constant news of the general situation.

The intellectual-political instruction is intended for:
the guerrilla units

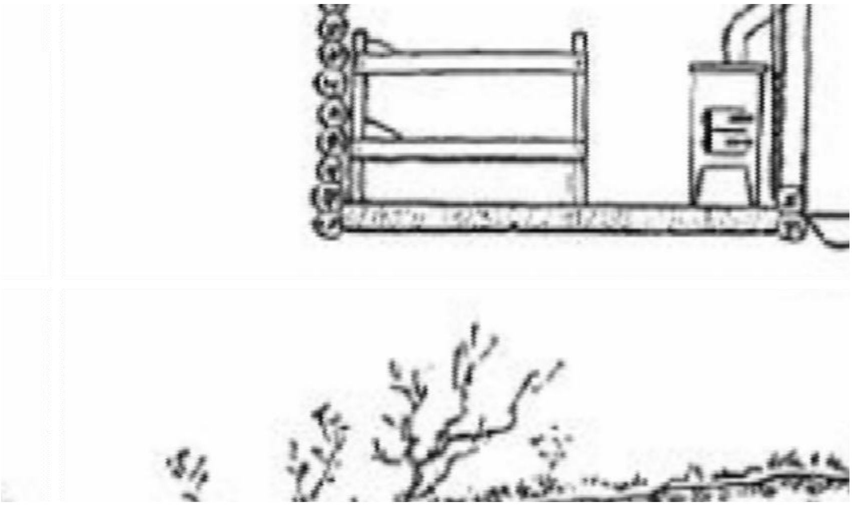
the population
the enemy

Because of their strenuous combat activity, the guerrilla units themselves need special intellectual-political care and leadership. Guerrilla warfare is not possible without a clear political will. The guerrilla not only submits to extreme hardships and constant danger, but also to the intellectual influences that are predominant in the rear area of the enemy. His political will must be strengthened and hardened against these wearing influences, and his spirit challenged to constant watchfulness. The most effective means of intellectual-political instruction for the guerrilla unit is the example of their leader. If he is filled with a glowing love for the fatherland, prepared to make any sacrifice for the freedom of his peoples and willing to bear any hardship, then his guerrillas will also. Warding off enemy agitation is an easy task then. The guerrilla must be enabled to express his political belief clearly and convincingly through the intellectual training. He must be able to argue the cause of his fatherland, of truthfulness and justness with wit. The population in the operational area sees the guerrilla as a representative of the nationhood from which they have been cut off. His attitude, his confidence and unyielding will to fight must be a stimulus to all those with a positive attitude. The leader in charge of political questions has the important duty of establishing and maintaining contact with the population. This must be done under consideration of all precautions. He must find out their sufferings, worries, and opinions, and observe all measures of the enemy command and administration attentively. Every possibility must be used to unmask enemy agitation and lies, to supply the population with true news, reminding them of the eternal values of nationhood, and root out cowardly servility. All means to reliably spread news is good. Often the simplest is the most effective (mouth-to-mouth, chain and ring letters, inscriptions with chalk, paint, and stamps on walls, enemy billboards and proclamations, pamphlets from hand to hand). It may become necessary for larger units to acquire a duplicating machine or a printing press, and also material needed to make simple stamps. The achievements of the guerrilla unit must be made public without restraint. Friend and foe should talk of them. It is no disadvantage if the unit is credited with deeds and capabilities that exceed its potential. It is wise to show restraint when requisitioning and demanding support from the population. All unnecessary inconveniences and danger to the population should be avoided. The guerrilla unit must try to help and protect as far as this is possible within their mission. Traitors must be rooted out without pity. If it is possible to point out the true situation and the unavoidable results of the enemy's policy, in addition to the initial mission, then this should be done. Suited here are pamphlets, handbills, and inscriptions on walls. It can also be of use to let a prisoner free if he spontaneously shows signs of individual and political insight. The political leader of the unit must have the opportunity to instruct and influence him before this is done. Caution must be exercised. The tactical mission and the security of the unit have priority.

Accommodation and Food Supply

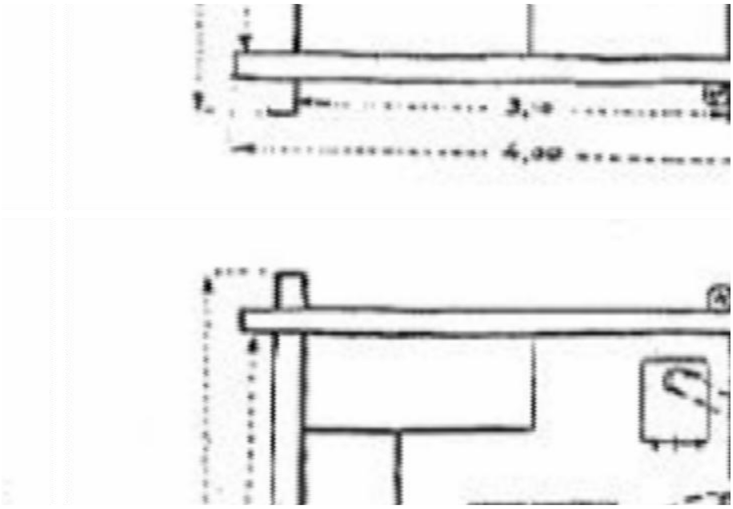
Shelters

Permanent camps with bunkers, log cabins, permanent tents or light emergency shelters may be built if the general situation permits it, and the terrain offers sufficient cover and concealment. Such camps offer the advantage of a certain level of comfort. Their detection by the enemy, on the other hand, cannot be avoided, even with very good camouflage, because of the beaten trails that have come into existence.



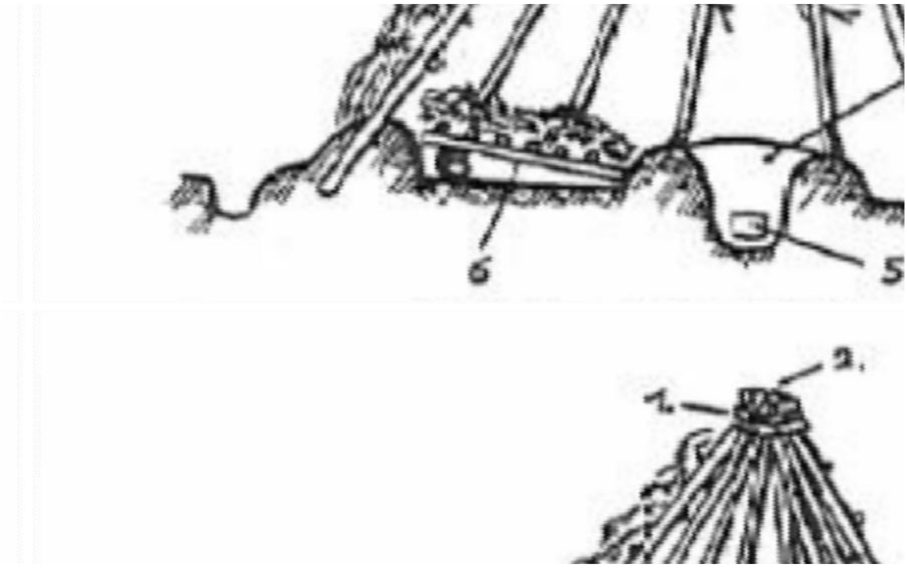
Picture 21a. Earth bunker (cutaway)

Temporary protection is achieved by choosing the construction site in unpassable terrain, far off from the settlements, in dense undergrowth.
Bunkers and log cabins are built with simple means that are adapted to the available material and the skill of the constructors. Fanciness must be avoided.
Adaptation to the surrounding terrain through camouflage and avoiding beaten tracks are the best protection for a bunker (Picture 21).



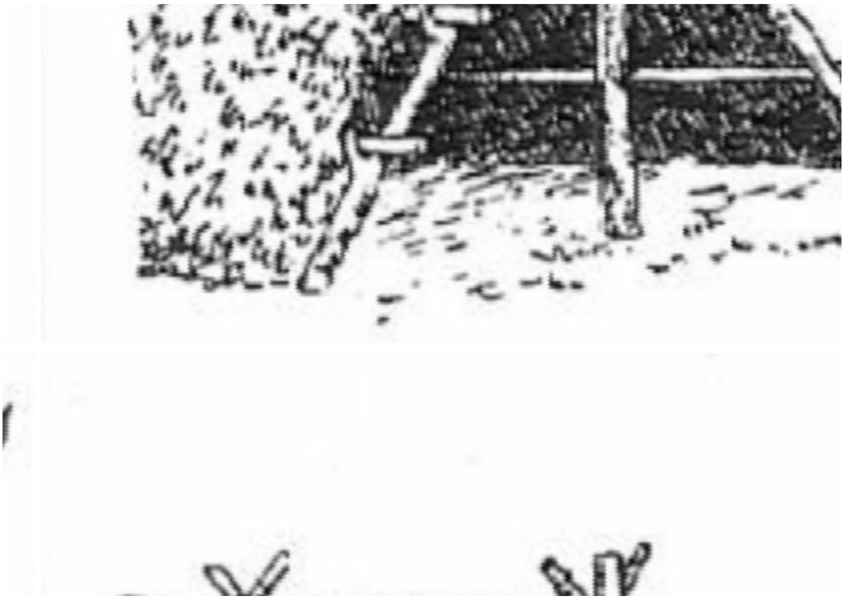
Picture 21b. Earth bunker (Layout)
Construction of bunkers or huts can become absolute necessity during long missions in winter and in some areas work must start in due time in autumn.

Tents and emergency shelters are sufficient in summer. By using some poles and braces, larger tents in square or circular form can be easily built. They offer the advantage of a certain living comfort. The principles of careful camouflage and adaption to the surrounding terrain are also valid for tents. Twig huts or twig walls combined with canvas roofs comply with the principles of camouflage very well. They are set up very easily and quickly. In addition, more space is achieved with the same number of tent canvas pieces. Twig huts may be built in umbrella, half-tent, or house form. Guidelines here are given in the pictures 22 and 23.



Picture 23. Round Twig Hut
Lashing 4. Fireplace
Flue 5. Air inlet
Twigs 6. Sleeping place

Spruce and pine branches are fastened to spars with wire, string, or flexible twigs. Their needles must hang downwards in order to drain off rain. They must be packed one upon the other from bottom to top. A clean and accurate packing of pine twigs also makes a good sleeping place.



Picture 22 and 24. Twig Hut and Twig Roof

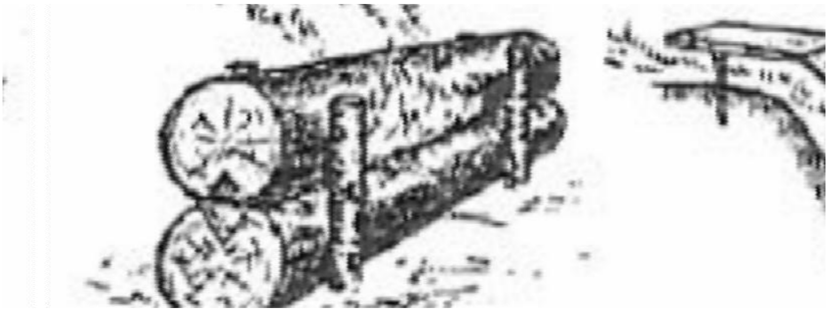
It cushions and protects against cold and moisture from the ground. Twig huts may be built halfway into the ground. They can then be camouflaged more easily and are much warmer. The dug-up ground must be carefully hidden, it is advantageous to cover the roof with a layer of earth or snow and maybe some leaves as camouflage. Permanent shelters cannot be erected where the terrain does not offer adequate cover and concealment. In this case, suitable emergency hideouts like lone farms, animal sheds, barns, hay lofts and ruins must be chosen. With some skill, it will be possible to arrange warm pieces in them, even during winter.

Heating and Cooking Fires

It is necessary for the guerrilla to build fires as a source of warmth and to cook. Matches must always be protected against moisture and used very sparingly. It is a good idea to keep a small emergency supply in a waterproof separate container (bullet casing closed with wax). Moist matches will light more easily if they are rubbed in the hair before striking them. If matches are missing, it is possible to shoot fire in the following way: remove the bullet, pour most of the powder on a piece of paper or bark; add paper wads, dry grass or similar material; stick a soft loose paper plug in the shell, fire at the prepared ignition material, and blow softly. “Shooting” a fire is not very easy in humid air. It works better if a teaspoon of the filling from a flare is added to the paper. In strong sunlight, the fire material that was prepared can be ignited with the help of a lens. After ignition, the fire is nourished further by small sticks with shavings (Picture 25), dry pine twigs and dry grass.

Picture 25, 26a. Star-Shaped Fire, Pit Fire Sticks with Shavings

Campfires are only allowed if the enemy situation permits it. The most advantageous types are shown in picture 26.



Picture 26b. Log-Fire and Invisible Fire

Care must be taken to always avoid treacherous smoke and glow from a fire. It is best to cook at night. If it is possible to build a stove, the smoke must be conducted in such a way, that it disperses between the trees.

Water

Surface water out of streams of all kinds should always be boiled before use. Water purification tablets may replace this measure in emergencies.

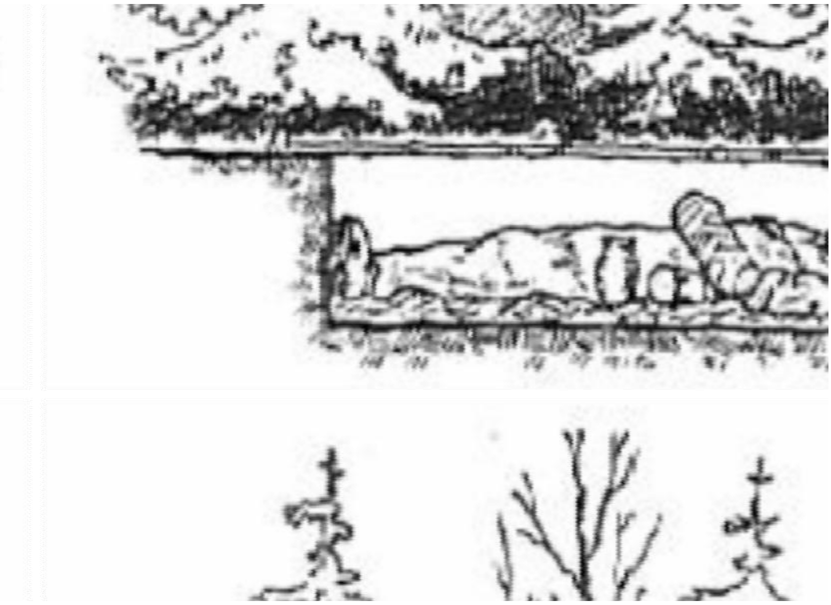
Latrine and Waste

Where it is not possible to use an existing latrine, it must be avoided that latrines are set up near the camp so that the enemy's attention is not drawn to the site. The same applies to urinating and dumping of waste near camp.

Food Supply, Subsistence

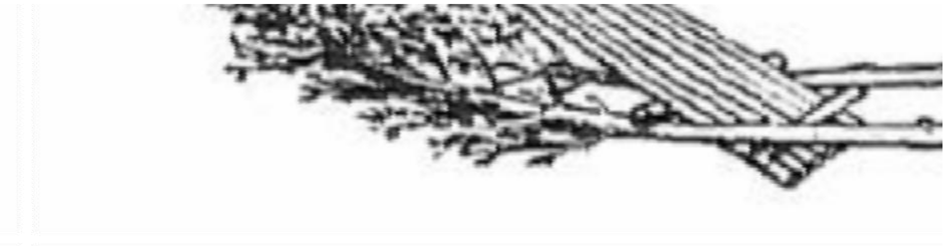
Where the guerrilla units must live off the land, they must requisition their food from villages that are far away from the camp.

Staple rations must always be saved. More insufficiencies do not allow for them to be touched. They may only be used when under enemy pressure or when all other possibilities to acquisition food are blocked. Concentrated food that is supplied by air must be used very sparingly. The mess sergeant must know which amount of food is needed by the unit. He must then determine type, amount and work out a plan – the acquisition debit – to get it. He is responsible for the execution of the acquisition.



Picture 27. Foxhole for Wounded
Bread or flour, groats, vegetables or white cabbages, fat and meat and salt are mainly needed. Ready-made grots may be replaced by barley, wheat, rye or oats in emergencies.

Calculating an amount of 2-3-kilograms raw weight of food per man and day adds up to about 50 kilos for a 20-man unit. That is about 300 to 400 kilos per weeks, which is the equivalent of one or two horse drawn carts. The acquisition plan must be based on such calculations. No more than one week's supply should be kept openly in permanent camp.



Picture 26. Sledge for Wounded
Staple supplies of long-lasting food (bacon, smoked meat, groats, salt, honey etc.), if possible to last for one month, should be scattered throughout the operational area. Care must be taken that it is stored in such a way that it is safe from wild animals and rats. The food that is constantly needed is stored in well-camouflaged foxholes near the accommodation. It should be sufficient for about one month. Potatoes can be kept in holes and covered. Wheat, groats and so forth are best buried in wooden barrels or boxes and sealed from the top with a water-proof wooden lid and a thin layer of clay etc. and then camouflaged. Vegetables may be buried in the same way as potatoes. Cabbage is best kept in wooden barrels: bacon may be kept along with wheat. Fat and butter should be well salted and poured into small wooden kegs. The opening is sealed by nailing a lid on. The kegs are buried or hung in the trees in dense pine groves. In summer, meat will only keep if it is heavily salted and, if possible, smoked. In winter, meat will keep almost indefinitely if it is frozen. Tea can be made out of lime blossoms, blackberry leaves, young leaves of wild strawberries and others. Roasted acorns, barley, wheat and so on may serve as coffee substitutes.

6. Emergency Rations

Wooden flour is a good emergency ration. It is best acquired from young pine or birch trees in the following way: remove the outer rough bark; separate the soft, moist layer underneath and cut it into small pieces; changing the water several times, cook it until the resin taste is lessened; carefully dry the pieces until they are dry and brittle; grind down and pulverize them into flour. The yellow-brown wooden flour that has been obtained in this way can be used to extend wheat or rye flour. It may also be eaten pure. To do this, prepare a dough using milk or water, roll it out very flat, cut it into pieces and roast these on tin or iron pans. Very young spruce sprouts can be eaten raw or cooked. Edible mushrooms are good food, berries also. Mushrooms become poisonous after a frost, whereas many berries, like mountain ash and barberries, only become edible and tasty after they have been frozen. Cranberries, whortleberries, elderberries, and hawthorn, which are found in moorlands, are very nutritious and tasty. Lime buds and most moss (with the exception of the yellowish ones), especially the greyish white well-known reindeer moss, are edible. The bitter taste that is inherent in them can be removed by soaking them for several hours in water to which wood ash has been added. After that you can cook them into a mash that is fairly tasty. In emergencies, you can eat moss raw after washing it thoroughly. At the banks of rivers and lakes you can dig out the thick roots of calamus reeds. They can be eaten raw, cooked or baked.

Miguel Serrano on the SS

Do you consider the SS to have been an esoteric order as some authors claim?

Miguel Serrano: *The SS was, also, influenced by the Templar Order, as Julius Evola told me. There was an elite SS which was working with Tantrism, (of course this had no connection with California style Tantrism and similar trends). The SS did not have enough time to reach their goals. But, in any case, they tried hard to produce the Over-man by using blood alchemy — the Absolute Man.*

As we know, you have devoted your life to Esoteric Hitlerism. Could you tell us briefly — for our readers who are just hearing the term Esoteric Hitlerism for the first time — what exactly it is?

Miguel Serrano: *Esoteric is a Greek word referring to God. Esoteric Hitlerism is that which transcends the field of politics, and, in one way or another, makes contact with the spiritual sense and symbols. We believe that if the world does not come to an end soon, it will be only because Hitlerism transformed itself into a new religious faith, able to change the materialistic man of today into a new idealistic hero, to whom the afterlife is as important as life itself. That was the attitude of the heroes at Thermopylae, who fought for honor and duty — for Dharma. If only it were possible to develop all over the world a heroic attitude, a sort of Order of Warriors — priests of the new religion of Hitlerism — the world could be saved and materialism destroyed. Esoteric Hitlerism is a totally new world view (Weltanschauung), a Cosmogony. The SS tried to transmute man to superman, in Sonnenmensch, or Sun-Man, a man who will again be a god. This is an old Aryan concept, which is not unlike traditional Greek thought, and the initiation of the Mysteries of Apollo and Dyonisus. The Dorian Greeks had a nostalgia for Hyperborea, and so do Hitlerists*."

How do you envision the future of Europe? Does Europe have a common "soul" which can transcend the differences?

Miguel Serrano: *At the end of World War II the SS approved and made known the Charte of Charlottenburg, and they conceived a real "New World Order" of ethnic fatherlands, or natural groupings of racial and linguistic stocks. They even published a map of Europe wherein all the artificial boundaries dating back from World War I were abolished. With the material loss of World War II, the Charter of San Francisco was approved, that is the United Nations, where all races are mixed, so that the Jews can control them all. This is the "Globalism" of today's unnatural and monstrous world.*

The Invocation of the Black Sun

As appears in the Third book of the Trilogy of Esoteric Hitlerism “Manu: For the Man to Come”- Miguel Serrano and the Martial Thulean Order of A-MOR. All words in brackets “{-}” are extra words for clarification by the translator (1).

THE INVOCATION

Very early, when the Morning Star, Oyeihue {Venus}, calmly gives its message of light to you, extend your arms towards Her:

I pronounce my Oration to Lucifer:

_
Oh, Luci-Bel, Oh Morning Star Oyeihue
May your deep light fall upon me Moist
Cover me in your petals Of light
Like in the skies of Autumn.

Permit me to pass Through your Window Towards the Black Sun That waits behind you

Oh, Black Sun!
Absorb me in your light Backwards
Faster than the light Of the Golden Sun

And give me shelter In the nonexistence Of the Green Ray

Where the Master Dwells
Even the Masters of my Master And dwell the high Secret Guides Of Esoteric Hitlerism

Oh, Green Ray!
Engulf me in your nonexistence But more real than any existence Help me to realize
Impossible Dreams
The Resurrection of the Beloved

The return of the Fuhrer, Adolf Hitler The re-creation of Esoteric Hitlerism And the possession of the Archetype Until the consummation of its Myth And it’s Legend
In the Resurrection of the Flesh The Immortal Vajra.
Permit me to return to the Black Sun

Oh, Black Sun!
Reabsorb me in your rotating light

And carry me to your home The Morning and Evening Star Yepun-Oyeihue

Oh, Morning and Evening Star! Together with the Beloved Now that She may fight Within me

In my Impenetrable body of Red Light The Immortal Vajra
The Incorruptible Power of Odil

It Resides in NOS

The Vision and the Voice
And quickly we come to realize the Legend and the Myth Of A-MOR
Until the consummation And Transfiguration
Into the Absolute Man and Woman

Oh, Evening Star, Yepun! Allow me to pass Through your Window To the Golden Sun

And with Chastity
There in Order to continue fighting The power in dawn
I reclaim.

Oh, my Guide Lucifer! Oh, Sun of Gold!
Let us pass in the Nostalgia Of the Green Ray

So that She and I We leave here
Towards something never heard Towards It-She
Beyond the Green Ray And of its Nonexistence

Heil! Sieg Heil!

(1) This English translation was made possible by Jason Thompkins (Winter - 2007).

NOTES BY TRANSLATOR:

Oyeihue is the esoteric feminine name of Venus as the Morning Star, ELLA-SHE-LUCIBEL, when rising in the East at Dawn. It is the name given to the Mornning Star by the native tribes of Chile, the Araucanas.
Yepun is the esoteric masculine name of Venus as the Evening Star, EL-HE-LUCIFER, when setting in the West at Evening. It is the name given to the Evening Star by the native tribes of Chile, the Araucanas.

For those not familiar with the writings of Don Miguel Serrano you may find the word and term ‘Lucifer’ in the wrong context. In the Martial Order of A-MOR ‘Lucifer’ is the supreme Guide for the Walkers of the Dawn. He is the God of Light and Beauty. ‘Lucifer’ is also known by other names in his Archetype such as Wuotan-Wotan-Odin, Shiva, Apollo and Abraxas. LUCIFER must not be confused with any sort of "Christian Devil" or "Satan". If anything Lucifer is more closer to the Kristos than any sort of 'boogeyman' with a pitchfork since Christ said "I am the LIGHT of the world". LUCIFER is the Supreme Guide in the Kali Yuga and God of the utmost Beauty and Light. Light in the sense of "Gnosis" or Knowledge, light in the sense of Inspiration and Wisdom and also Light in the sense of Spectral Light.